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THE APOCALYPSE

EXPLAINED ACCORDING TO THE SPIRITUAL SENSE

IN WHICH THE ARCANA
THEREIN PREDICTED BUT HERETOFORE CONCEALED
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In this edition, the heavy-faced figures ([**2.**], [**3.**], *etc.*) *inserted in the text indicate the divisions that are employed in Potts'* Swedenborg Concordance.

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CHAPTER VII.

AFTER these things I saw four angels standing upon the four corners of the earth, holding back the four winds of the earth, that the wind should not blow upon the earth, nor upon the sea, nor upon any tree.

2. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a great voice to the four angels, to whom it was given to hurt the earth and the sea;

3. Saying, Hurt not the earth, nor the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

4. And I heard the number of those sealed; a hundred and forty-four thousand sealed out of every tribe [of the sons] of Israel.

5. Of the tribe of Judah twelve thousand sealed; of the tribe of Reuben twelve thousand sealed; of the tribe of Gad twelve thousand sealed.

6. Of the tribe of Asher twelve thousand sealed; of the tribe of Naphtali twelve thousand sealed; of the tribe of Manasseh twelve thousand sealed.

7. Of the tribe of Simeon twelve thousand sealed; of the tribe of Levi twelve thousand sealed; of the tribe of Issachar twelve thousand sealed.

8. Of the tribe of Zebulun twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed.

9. After these things I saw, and behold a great multitude, which no one could number, out of every

nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands.

10. And crying out with a great voice, saying, Salvation unto our God, who sitteth upon the throne, and unto the Lamb.

11. And all the angels were standing around the throne and the elders and the four animals, and they fell before the throne upon their faces, and worshipped God.

12. Saying, Amen: the blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength unto our God unto the ages of the ages; amen.

13. And one of the elders answered, saying to me, These clothed with the white robes, who are they, and whence came they?

14. And I said unto him, Lord, thou knowest. And he said unto me, These are they who come out of the great tribulation, and have washed their robes and have made them white in the blood of the Lamb.

15. Because of this they are before the throne of God, and they serve Him day and night in His temple; and He who sitteth on the throne shall dwell over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun fall on them, nor any heat.

17. For the Lamb who is in the midst of the throne shall feed them, and shall guide them unto living fountains of waters; and God shall wipe away every tear from their eyes.

EXPOSITION.

VERSE 1.

415. *"And after these things I saw four angels standing upon the four corners of the earth, holding back the four winds of the earth, that the wind should not blow upon the earth, nor upon the sea, nor upon any tree."*

1. ***"And after these things I saw"*** signifies *a new perception of the state of heaven before the last judgment* [n. 416]; ***"four angels standing upon the four corners of the earth"*** signifies *the Divine going forth from the Lord in the whole spiritual world* [n. 417]; ***"holding back the four winds of the earth"*** signifies *moderation of its influx* [n. 418]; ***"that the wind should not blow"*** signifies *that the good be not injured, and the evil be not cast out before the day* [n. 419]; ***"upon the earth nor upon the sea nor upon any tree"*** signifies *everywhere in the spiritual world, even to its outmosts, in those who have any perception* [n. 420].

416. [*Verse* 1.] ***"And after these things I saw"*** signifies *a new perception of the state of heaven before the last judgment.*—This is evident from what follows in this chapter, which treats of the separation of the good from the evil; for before the last judgment occurs the good are separated from the evil by the Lord, and are led away; and because this is involved in the things that were seen, so all this is here signified by "after these things I saw."

417[*a*]. ***"Four angels standing upon the four corners of the earth"*** signifies *the Divine going forth from the Lord in the whole spiritual world.*—This is evident from the signification of "angels," as meaning the Divine going forth from the Lord (see above, n. 130[*a*], 200, 302); and from the signification of "the four corners of the earth," as meaning the whole spiritual world; for "the four corners" signify the spiritual world because there are lands there the same as on our globe; for there, as here, there are mountains, hills, rocks, plains, valleys, and other things, as has been often said above; and as the last judgment on all in the spiritual world is treated of in the *Apocalypse*, and here the separation of the good from the evil there, so "the earth" means that world. "The earth" signifies the church, as has been frequently said before, because the face of the earth in the spiritual world is exactly like the face of the church in spirits and angels there; the face [of the earth] is most beautiful where angels of the higher heavens dwell, and beautiful where angels of the lower heavens dwell, but unbeautiful where evil spirits dwell; for where angels dwell there are paradises, gardens, flower-beds, palaces, and all things in heavenly form and harmony, from which enjoyments flow and inmostly delight the mind; but with evil spirits all places are marshy, or stony, or barren, and they dwell in huts of a vile appearance, and also in caverns and caves. [**2.**] This has been said to make known that "the earth," in the nearest sense, means the spiritual world; nor could any other earth appear to John, since it was seen by him when he was in the spirit; and when man is in the spirit he can see nothing on our globe, but only what is in the spiritual world.

This is why John saw four angels, and these were standing upon the four corners of that earth. There were four angels seen, because these standing "on four corners" signify the Divine going forth from the Lord in the whole spiritual world, for the four quarters, namely, the eastern, western, southern, and northern, constitute the whole of that world, for that world is thus divided; and those who are in good of love to the Lord dwell in the eastern quarter, likewise in the western, the former in clear because interior good of love, the latter in obscure because exterior good of love; those who are in clear light of truth dwell in the southern quarter, and those who are in obscure light of truth in the northern. (But on these quarters see *Heaven and Hell*, n. 141–153, where they are treated of.) And because all things have reference to good of love and to truth from that good, or in general to good and truth, these four quarters also mean all things of heaven and the church. These quarters are meant also in the Word by "the four winds," and here by "the four corners." It is evident, therefore, that the angels were seen standing not on the four corners of the earth, but in the four quarters. The quarters are called "the four corners" because "corners" signify outermosts, and outermosts signify all things, because they include all. [3.] That "corners" signify quarters is evident from the passages in the Word, where quarters are designated as "corners," as in the following. In Moses:

> "Thou shalt make for the tabernacle twenty boards for the south corner southward. .... And for the second side of the tabernacle, towards the north corner, twenty boards," etc. (*Exod.* xxvi. 18, 20; xxvii. 9, 11; xxxvi. 21, 23, 25).

"For the south corner" means for the southern quarter, and "towards the north corner" means towards the northern quarter, for there were twenty boards for each side. So in *Ezekiel:*

> "Next the border of Dan, from the east corner even to the west corner, Asher one. And thence next the border of Asher, from the east corner even unto the corner towards the west....," etc. (xlviii. 1–8).

In the same,

> These shall be the measures: the north corner four thousand and five hundred, and the south corner the same, and from the east corner the same, and the west corner the same, next the border to the east corner towards the west, etc. (xlviii. 16, 17, 23–28, 33, 34; also xlvii. 17–20).

In Moses:

"Ye shall measure without the city the corner towards the east two thousand cubits," and the south corner the same, and the west corner the same, and the north corner the same (*Num.* xxxv. 5).

Also in *Joshua*

(xv. 5; xviii. 12, 14, 15, 20).

Here the east, south, west, and north corners mean the sides towards the east, south, west, and north quarters. This makes clear that "the four angels standing upon the four corners of the earth" mean not upon its four corners but in its four quarters. So elsewhere in the *Apocalypse:*

Satan "shall go out to deceive the nations which are in the four corners of the earth" (xx. 8).

[4.] "Four corners" are mentioned, and not four quarters, because "corners" signify all things, since they are outermosts, for outermosts comprehend all things from the centre to the last circumferences, for they are the last borders. This is why four horns were placed on the four corners of the altar, and upon them the blood was poured, and thus expiation was made for the whole altar

(As is evident from *Exod.* xxvii. 2; xxix. 12; xxx. 2, 3, 10; xxxviii. 2; *Lev.* iv. 7, 18, 25, 30, 34; xvi. 18, 19; *Ezekiel* xli. 22; xliii. 20).

[5.] That "corners" signify outermosts and thus all things (for the reason stated above, that outermosts include and comprehend all things) is clearly evident from some of the statutes given to the sons of Israel; as,

That they should not round or shave the corner of their head (*Lev.* xix. 27).

That they should not shave off the corner of their beard (*Lev.* xix. 27; xxi. 5).

And that they should not wholly finish the corners of their field when they reaped (*Lev.* xix. 9; xxiii. 22).

Why such statutes were given them cannot be known unless it is known what is signified by "hair of the head," by "beard," by "field," and also by "corner." "The hair of the head," and "the beard" signify the outmost of man's life, which is called the corporeal sensual; and "field" signifies the church, and "reaping" truth of doctrine. By these statutes, therefore, it was represented that the outermosts must be preserved because they signify all things; for unless there are outermosts middle things are not kept together, but are dispersed, comparatively as the interior parts of the man would be dispersed if he were not encompassed

by skins. It is the same in respect to everything, thus in respect to what is signified by "the hair of the head," by "the beard," and by "the harvest of the field." (That "the hair of the head" signifies the outermost of man's life, which is called the corporeal sensual, may be seen above, n. 66; and that the "the beard" has the same signification, see *A.C.*, n. 9960; that the outermosts or outmosts signify all things in the complex, thus the whole, n. 10044, 10329, 10335.) And as "a field" signified the church, and "harvest" its truths, so "not to finish wholly the corners of thy field when thou reapest" signifies the conservation of all things that are signified by "harvest of the field."

[*b.*] [6.] That "corners" signify all things because they signify outermosts can be seen also from the following passages. In Moses:

> "I will hurl them into the extreme corners; I will make the remembrance of them to cease from among men" (*Deut.* xxxii. 26).

"To hurl into the extreme corners" signifies to be deprived of all good and truth; it is therefore added, "I will make the remembrance of them to cease from among men," which signifies that they would no longer have anything of spiritual life, which comes to pass when man is merely in the outmosts of life, called the corporeal sensual, in which alone most of those are who acquire nothing of spiritual life; for such become not unlike the beasts, for this is the kind of life beasts have, but with this difference, that as man is born a man he is able to speak and to reason, but this he does from the fallacies of the senses, or of the outermosts of nature, of the world, and of the body; this is what is meant by "being hurled into the extreme corners." [7.] In *Jeremiah:*

> "Their camels shall be for booty, and the multitude of their cattle for a spoil; and I will scatter them unto every wind among the cut off of the corner; and from all the passages thereof I will bring destruction" (xlix. 32).

This is said of the devastation of Arabia and Hazor by the king of Babylon; and "Arabia" and "Hazor" signify the knowledges of good and truth, and "the king of Babylon" signifies evil and falsity laying waste. The vastation of all corroborating knowledges (*scientifica*) and knowledges of good and truth is signified by "their camels shall be for booty, and the multitude of their cattle for a spoil," "camels" meaning corroborating knowledges (*scientifica*), and "cattle" knowledges of good and truth. Vastation in respect to all things of good and truth, so that there is nothing left, is signified by "I will scatter them unto every wind, among the cut

off of the corner," "the cut off of the corner" meaning the outermosts where there is no longer any good or truth. That evils and falsities will then break in on every side is signified by "from all the passages thereof I will bring destruction;" for in the spiritual world where the evil are, on every side ways from the hells lie open, and evils and their falsities break in through these; and all who are in like evils and falsities pass through these ways and consociate themselves with the evil there. This has been said to make known what is signified by "from all the passages I will bring destruction." "To be for booty and for a spoil," and "to scatter and to bring destruction" signify devastation. [8.] In the same,

> "Behold, the days come .... in which I will visit upon every one that is circumcised in the foreskin; Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, and all the cut off of the corner that dwell in the desert; for all these nations are uncircumcised, and the whole house of Israel is uncircumcised in heart" (ix. 25, 26).

Here "the cut off of the corner" signify those who are in the outmosts of the church separate from interiors, which are spiritual, thus those who are only in things sensual, which are the outmosts of the natural man. (Respecting those who are merely sensual, who and what they are, see the *Doctrine of the New Jerusalem*, n. 50.) These are signified by "the cut off of the corner," because "corners" signify the quarters of the spiritual world, and the quarters of the spiritual world signify all the goods and truths of heaven and the church, as has been said previously. The habitations of spirits and angels in that world succeed in such an order that those who are in the highest wisdom and intelligence are in the midst, and from the midst even to the outmost circumferences those in less and less degree; and these diminutions are in exact accord with the distances from the midst; in the outmosts are those who are in no wisdom or intelligence, and outside of these are those who are in evils and in falsities therefrom. These are the ones meant by "the cut off of the corner;" and as these are desert places, they are said "to dwell in the desert." (On these diminutions in the spiritual world, see *Heaven and Hell*, n. 43, 50, 189.) "The uncircumcised nations" and "the house of Israel uncircumcised in heart" have the same signification, "the uncircumcised" signifying those who are without love or charity, thus without good, and therefore in the loves of self and of the world; and those who are in these loves are in the outmosts of the natural man, wholly separate from things spiritual; therefore they are "the cut off of the corner that dwell in the desert." "Egypt, Judah, Edom, the sons of Ammon, and Moab," mean all who, through these loves, have separated from them-

selves the goods and truths of the church, consequently are outside of these, and thus are "the cut off of the corner."

"The cut off of the corners" (*Jer.* xxv. 23),

have the same signification. [9.] In Moses:

"There shall arise a star out of Jacob, and a sceptre shall rise out of Israel, which shall break in pieces the corners of Moab" (*Num.* xxiv. 17).

"The corners of Moab" mean all things that are signified by "Moab;" and "Moab" signifies those who are in the outmosts of the Word, of the church, and of worship; and in the contrary sense those who adulterate these by turning themselves towards self, and having regard to their own honor in every particular of these; therefore "the corners of Moab" mean adulterations of the Word, and thus of the church and of worship, such as are in those of that character.

"The corner of Moab" (*Jer.* xlviii. 45),

has the same signification. [10.] In *Zephaniah:*

"A day of the trumpet and alarm upon the fenced cities and upon the high corners" (i. 16).

"A day of the trumpet and alarm" signifies spiritual combat, which is against falsities and evils; "fenced cities" signify false doctrinals that have been confirmed; and "high corners" signify those things that favor their loves. This makes clear what is signified by "a day of the trumpet and alarm upon the fenced cities and upon the high corners." In the same,

"I will cut off the nations; their corners shall be laid waste; I will make desolate their streets that none may pass by; and I will lay waste their cities.... so that there is no inhabitant" (iii. 6).

The destruction of all the goods of the church is signified by "I will cut off the nations, and their corners shall be laid waste," "nations" meaning the goods of the church, and "corners" all things of it, because its outermosts (as above). The destruction of truths of doctrine is signified by "I will make desolate their streets and I will lay waste their cities," "streets" meaning truths, and "cities" doctrinals; total destruction even until there is no good or truth left is signified by "that none pass by, and there is no inhabitant," for "to pass by" in the Word is predicated of truths, and "to dwell" of goods. [11.] In the *Book of Judges*.

"All the sons of Israel went out, and the congregation was assembled as one man, from Dan even to Beersheba. .... And the corners of all the people, all the tribes of Israel, presented themselves in the assembly of the people of God" (xx. 1, 2).

"The corners of all the people presented themselves in the assembly of the people of God" signifies all on every side, or from every quarter, as is clearly evident from its being said that "all the sons of Israel and all the tribes went out, and the congregation was assembled from Dan to Beersheba;" but in the spiritual sense, "the corners of all the people" signify all the goods and truths of the church; so, too, "all the tribes of Israel, from Dan even to Beersheba," signify all these from the last to the first, and "the assembly of the people of God" signifies consideration of things of the church; for in the histories of the Word, as well as in the prophecies, there is everywhere a spiritual sense; therefore in the historical sense "corners" signify quarters, such as are in the spiritual world; but in the spiritual sense they signify all truths and goods of the church, for the reason given above. [**12.**] From all this what is signified by "corner-stone" in the following passages becomes evident. In *Isaiah:*

> "I will lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, of a well-founded foundation" (xxviii. 16).

In *Jeremiah:*

> "They shall not take of thee a stone for a corner, nor a stone of foundations" (li. 26).

In *Zechariah:*

> Out of Judah "the corner, out of him the nail, out of him the bow of war" (x. 4).

In David:

> "The stone which the builders rejected is become the head of the corner" (*Psalm* cxviii. 22; see also *Matt.* xxi. 42; *Mark* xii. 10, 11; *Luke* xx. 17, 18).

"The stone of the corner" signifies all Divine truth upon which heaven and the church are founded, thus every foundation; and as the foundation is the lowest thing upon which a house or temple rests, so it signifies all things. Because "stone of the corner" signifies all things upon which the church is founded it is said "I will lay in Zion for a foundation a stone, a tried stone, a precious corner-stone of a well-founded foundation;" and it is called also "a stone for a corner" and "a stone of foundations;" and because "the stone of the corner" signifies all Divine truth upon which the church is founded, it also signifies the Lord in respect to His Divine Human; because all Divine truth goes forth from that. "The builders (or architects)" who rejected that stone, as is said in the Gospels, are those who are of the church, here of the Jewish church, which rejected the Lord, and with

Him all Divine truth; for with them there was nothing but vain traditions drawn from the sense of the letter of the Word in which the essential truths of the Word were falsified and its goods adulterated. (That lowest things signify all things, and why, see *A.C.*, n. 634, 5897, 6239, 6451, 6465, 9216, 9824, 9828, 9836, 9905, 10044, 10099, 10329, 10335, 10548.)

418[*a*]. *"Holding back the four winds of the earth"* signifies *moderation of its influx.*—This is evident from the signification of "the four winds of the earth" as meaning everything Divine in heaven (of which presently); also from the signification of "holding them back," as meaning to moderate its influx. But what is meant by moderating the influx of the Divine in heaven can be known to no one unless it is revealed to him, nor consequently can it be known what is signified by "holding back the four winds of the earth." Without revelation, who would not think that "winds" here mean winds held back by angels, since it is added "that the wind should not blow upon the earth nor upon the sea nor upon any tree." But "the winds of the earth," here as elsewhere in the Word, signify everything Divine that is from the Lord in heaven, in particular, Divine truth, and because Divine truth flows from the Lord as a sun into the whole heaven, and from that into the whole earth, so "holding back the winds" signifies to moderate influx. But that these things may be more clearly understood, it shall be told how it is with respect to that influx. The Lord is the sun of the angelic heaven; from Him as a sun all light and all heat there go forth. The light that goes forth is in its essence Divine truth, because it is spiritual light; and the heat that goes forth is in its essence Divine good, because it is spiritual heat. From the Lord as a sun these flow out into all the heavens in a way accommodated to reception by the angels there, thus sometimes moderately, sometimes intensely. When they flow out moderately the good are separated from the evil, but when intensely the evil are cast out. When, therefore, a last judgment is at hand the Lord first flows in moderately, in order that the good may be separated from the evil. Because this separation is what is treated of in this chapter, the "holding back of the four winds of the earth" is first mentioned, which signifies the moderation of the influx of Divine good and Divine truth from the Lord. It is evident from what follows in this chapter that this has reference to the separation of the good from the evil, for it is said, "Hurt not the earth nor the sea nor the trees, till we shall have sealed the servants of God on their foreheads" (verse 3); and afterwards, to the end of the chapter, "those sealed," that is, the good separated from the evil are treated of. But re-

specting this separation more will be said in what follows, likewise respecting the casting out of the evil into the hells, which takes place afterwards. [**2.**] "The four winds" signify everything Divine going forth, because "the winds of heaven" signify the quarters of heaven, for the whole heaven is divided into four quarters, namely, east, west, south, and north. Into two quarters, the east and the west, the Lord flows with Divine good more powerfully than with Divine truth; and into two quarters, the south and the north, with Divine truth more powerfully than with Divine good; consequently those who are in the latter are more in wisdom and intelligence, and those in the former more in love and charity; and as the whole heaven is divided into four quarters, and those quarters are meant by "the four winds," "the four winds" signify everything Divine that goes forth. They are called "the four winds of the earth," because "the earth" means all the earth in the spiritual world, but in the spiritual sense "the earth" signifies heaven and the church (respecting which see what was said in the preceding article).

[*b*.] [**3.**] From all this the meaning of "the four winds" in other passages of the Word can be seen; as in *Ezekiel:*

> The Lord Jehovih said unto me, "Prophesy about the spirit, prophesy, ...and say to the spirit, Thus the Lord Jehovih hath said, Come from the four winds, O spirit, and breathe into these slain that they may live. And when I had prophesied....the spirit came, and they revived" (xxxvii. 9, 10).

This is said of "the dry bones" seen by the prophet, by which the sons of Israel are meant (as is evident from verse 11); and this vision describes the reformation and establishment of a new church from those who have not before had any spiritual life. "The dry bones" are those who have nothing of spiritual life; the spiritual life given them by the Lord, which constitutes the church in them, is described by these words; "the spirit" about which the prophet prophesied, and by which they were revived, signifies spiritual life, which is a life according to the truths of the Word. "Come from the four winds, O spirit," signifies from the Divine of the Lord in heaven, "the four winds" meaning the four quarters in heaven, and the four quarters are everything Divine there (as has been said above). In the sense of the letter, "spirit" here means the breath (*spiritus*) of respiration, which is wind; it is therefore said that it should "come and breathe into these slain;" but the breath of respiration also signifies spiritual life, as will appear from what follows. "The slain" have the same signification as "dry bones," namely, those who have no spiritual life. [**4.**] In *Zechariah:*

There were seen "four chariots coming out from between two mountains of brass," to which there were horses; and the angel said, "These are the four winds of the heavens, going forth from standing near the Lord of the whole earth" (vi. 1, 5).

This treats of the church which is to be extended among those who have not yet been in any light of truth of the church, because they have not had the Word. What "the four chariots" and "the four horses," and the many things respecting them signify, may be seen above (n. 355[*b*]), and what "the mountains of brass" signify, also above (n. 364[*b*], 405[*d*]), where they are explained. Here "the four winds" signify everything Divine going forth, that is, the Divine good and Divine truth that constitute the church; it is therefore said "the winds of the heavens going forth from standing near the Lord of the whole earth;" "to go forth from standing near Him" signifying to proceed. "Chariots" and "horses" are called winds because "chariots" signify doctrinals of good and truth, and "horses" an understanding of them, and both of these go forth from the Divine of the Lord. [**5.**] In the Gospels:

The Son of man "shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to the other" (*Matt.* xxiv. 31; *Mark* xiii. 27).

All the successive states of the church, even to its end, when a last judgment takes place, are here predicted by the Lord; and "the angels with a great sound of a trumpet" signifies proclaiming the good tidings respecting the Lord; and "gathering together the elect from the four winds, from one end of the heavens to the other," signifies the establishment of a new church, "the elect" mean those who are in the good of love and of faith, "the four winds" mean all states of good and truth, "from one end of the heavens to the other" means the internals and the externals of the church. (This may be seen more clearly explained in *A.C.*, n. 4060.) [**6.**] In *Daniel:*

"The he-goat made himself very great; but when he was strong the great horn was broken, and there came up in appearance four in its place towards the four winds of the heavens" (viii. 8).

What is meant by "the he-goat" and "ram" in this chapter may be seen above (n. 316[*e*]), namely, that "he-goat" signifies faith separate from charity, and therefore those who expect to be saved by knowing doctrinals and the truths of the Word, and give no thought to a life according to them; "horns" signify truths, and in the contrary sense, as here, falsities; "the great horn" signifies the ruling falsity, which is, that salvation comes

merely through knowing and thus believing; "the great horn was broken, and there came up four in its place toward the four winds of heaven," signifies that out of one principle, faith alone, many falsities conjoined with evils arise, "the great horn" signifying the ruling falsity, which is, that faith alone saves, "broken" signifying its division into many falsities begotten therefrom, "four in its place" signifying the conjunction of these with evils, "toward the four winds of heaven" signifying in respect to each and all things of falsity and evil, for "the four winds of heaven" signify every good and truth of heaven and the church and their conjunction, but in the contrary sense every evil and falsity and their conjunction. "The four winds of heaven" signify also every evil and falsity, because in the four quarters in the spiritual world not only those who are in the good of love and in truths therefrom dwell, but also those who are in evils and in falsities therefrom; for the hells are in the same quarters, but deep down under the heavens, for the most part in caverns, caves, and vaults (respecting which see above, n. 410[*a*]). [7.] In this same sense "the winds of the heavens" are mentioned in *Jeremiah:*

> "Upon Elam will I bring the four winds from the four ends of the heavens, and I will scatter him toward all those winds, that there may be no nation to which one from the outcasts of Elam shall not come" (xlix. 36).

Here "Elam" signifies those who are in knowledges that are called knowledges of faith, but not at the same time in any charity; "the four winds from the four ends of the heavens" signify falsities conjoined with evils; and "to scatter him toward all those winds" signifies into falsities of evil of every kind; "that there may be no nation to which one from the outcasts of Elam shall not come" signifies that there may be no evil to which falsity cannot be adapted, "nation" meaning evil, for knowledges alone without a life of charity bring forth innumerable falsities of evil. [8.] In *Daniel:*

> "I was seeing in my vision when it was night, and behold, the four winds of the heavens rushed upon the great sea. And four great beasts came up from the sea" (vii. 2, 3).

Here, too, "the four winds" signify falsities conjoined with evils, "the great sea" signifies hell from which they come, and "the four beasts" signify evils of every kind: but on this more in what follows.

> "The four winds" have the same signification in *Daniel* (xi. 4); also in *Zechariah* (ii. 6, 7).

That "the four winds" signify the four quarters is clearly evident

In *Ezekiel* (xlii. 16–19), where the measure of the house according to the four winds, that is, the four quarters, is treated of;

and there the same word is used in the Hebrew for quarter as for wind and spirit. But more will be seen concerning winds in the article that now follows.

419[*a*]. ***"That the wind should not blow"*** signifies *that the good be not injured, and the evil be not cast out before the day.*— This is evident from the signification of "wind," as meaning the Divine going forth, which is Divine good united to Divine truth; therefore "that the wind should not blow" signifies that the influx might be moderate and gentle. "The wind not blowing upon the earth" signifies that the good may not be injured, or the evil cast out before the day, because separations of the good from the evil and the casting out of the evil in the spiritual world are effected by various degrees of moderation and intensity of the Divine that goes forth from the Lord as a sun. When this flows in moderately the good are separated from the evil, and when it flows in intensely the evil are cast out; and for the following reasons: when the Divine from the Lord flows in moderately there is everywhere tranquillity and serenity, wherein all appear such as they are in respect to the state of their good, for all then stand forth in light; consequently those who are in good from a spiritual origin are then separated from those who are in good from a merely natural origin; for the Lord looks into those who are in spiritual good and leads them, and thus separates them. Those who are in good from a spiritual origin are those referred to in what follows where they are said "to be sealed on their foreheads," for they are spiritual, and are angels of heaven; but those who are in good from a merely natural origin are not good because they are not spiritual, for the apparent good in them is evil, because it has regard to self and the world as an end. Such do good in external form with reference to their own glory, honor, and gain, and not with reference to the neighbor's good, consequently they do good only that they may be respected by men. Those who are merely natural are those who are "not sealed," and who are afterwards cast out. But when the Divine from the Lord flows in intensely, the goods in the evil are dispersed, because these goods are in themselves not goods but evils, and evils cannot endure the influx of the Divine. This causes the externals in such to be closed up, and when these are closed up the interiors are opened, in which there is nothing except evils and

falsities therefrom; and this brings them into grief, anguish, and torment, on account of which they cast themselves down into the hells, where there are evils and falsities like their own. [**2.**] When the influx of the Divine is intensified, which occurs when the evil are to be cast out, then lower down in the spiritual world a wind springs up that blows strongly like a storm or tempest; this wind is what is called in the Word "the east wind" (of which presently). The casting down of the evil into the hells is described also in the Word by violent and mighty winds, by storms, and by tempests. "The wind of Jehovah" has the same signification as "the spirit of Jehovah," for the wind of respiration is meant, which is also called spirit (or breath). On this account in the Hebrew and many other languages wind and spirit are expressed by the same word. This is why the greater part of mankind have had no other idea of spirit and of spirits than of wind like the wind of respiration; and from this have come the notions in the learned world that spirits and angels are like wind in which there is merely a vital principle of thought; and this is the reason also that so few of these allow themselves to be persuaded that spirits and angels are men, endowed with body, face, and organs of sensation, like men on the earth. "Wind" and "spirit," in reference to man, signify the life of truth, or a life according to the truths or precepts of the Lord, because respiration, which pertains to the lungs, corresponds to that life, while the heart with its motion corresponds to the life of good. For there are two lives, which should make one in man, a life of truth and a life of good; a life of truth is the life of man's understanding, while a life of good is the life of his will; for truths have their seat in the understanding because these constitute the understanding, while goods have their seat in the will because these constitute the will. "Soul and heart," in the Word, when mentioned together, have the same significance.

[***b.***] [**3.**] From all this it can be seen that by "the wind" and "the spirit of Jehovah" is meant the Divine truth, and by "the four winds," Divine truth united to Divine good. Since wind means the wind or breath of respiration, and it signifies Divine truth and spiritual life in those who receive it, so this wind is called also "the breath of the nostrils of Jehovah," "the breath of His mouth," and "breathing;" as can be seen from the following passages. In *Ezekiel:*

> "And I saw sinews upon" the dry bones, "and flesh came up, and skin covered them above, yet there was no breath in them. Then said he unto me, Prophesy about the spirit, prophesy, son of man, and

say to the spirit, Thus the Lord Jehovih hath said, Come from the four winds, O spirit, and breathe upon these slain, that they may live" (xxxvii. 8, 9).

What is here signified by "the dry bones" was told in the preceding article, namely, those who have no spiritual life, or no life through Divine truth. The breathing in of this life by the Lord is signified by "Prophesy about the spirit, prophesy, son of man, and say to the spirit, Come from the four winds, O spirit, and breathe upon these slain, that they may live." Here "spirit" evidently means the breath of respiration, for there were sinews, flesh, and skin, but as yet no breathing; therefore it is said, "Say to the spirit, Breathe upon these slain." From this it can be seen that this "spirit" or "wind" signifies spiritual life. That common breathing was not meant is evident from its being said that "these dry bones were the house of Israel," meaning that the house of Israel was without spiritual life; and from its being said of them afterwards, "I will put My spirit in you, that ye may live, and I will place you in your own land that ye may live" (v. 14); which signifies that they must be regenerated that a church may be formed of them. Regeneration is effected by a life according to Divine truth, from which is spiritual life; and "to bring them back to their own land" signifies that they may become a church, the land of Canaan signifying the church. [4.] In Moses:

Jehovah God "breathed into his nostrils the soul of lives, and man became a living soul" (*Gen.* ii. 7).

Here, too, in the sense of the letter, the wind of breathing is meant, as it is said He "breathed into his nostrils;" but spiritual life, which is a life of intelligence and wisdom through Divine truth, is evidently meant, since it is said that He breathed into him "the soul of lives," and that thus man became "a living soul," "soul of lives" and "living soul" meaning spiritual life; for man without that soul is called a dead man, although in respect to the body and senses he is alive. This, too, makes evident that "soul," "spirit," and "wind" in the Word mean spiritual life. [5.] In *John:*

Jesus said to the disciples, "Peace be unto you; as the Father hath sent Me, even so send I you. And when He had said this He breathed on them, and said unto them, Receive ye the Holy Spirit" (xx. 21, 22).

The Lord "breathed on them, and said to them, Receive ye the Holy Spirit," signifies the same as Jehovah "breathed into

Adam's nostrils the soul of lives," namely, spiritual life; for the Holy Spirit signifies Divine truth going forth from the Lord, from which is spiritual life. That they should teach Divine truth from the Lord is signified by "as the Father hath sent Me, even so send I you;" for the Lord when He was in the world was Divine truth itself, which He taught from His Divine good which was in Him from conception. This Divine is what the Lord here and in other places calls "the Father;" and because when He went out of the world He united Divine truth to Divine good that in Him they might be one, and because thenceforth Divine truth goes forth from Him He said, "as the Father hath sent Me, even so send I you."

[c.] That the wind of respiration signifies spiritual life comes from correspondence (see *A.C.*, n. 3883–3896). The quality of all in the spiritual world is recognized solely by their respiration. Those who are in the life of the respiration of heaven are among angels; but those who are not in that respiration, if they come into heaven, are unable to breathe there, and are therefore in anguish like that of suffocation (respecting which see *A.C.*, n. 1119, 3887, 3889, 3892, 3893). From this correspondence the term "inspiration" is derived, and the prophets are called "inspired," and the Word is said to be "Divinely inspired." [6.] From all this it can be seen what is signified by the Lord's words in *John:*

> "Except one be born of water and of the spirit he cannot enter into the kingdom of God. .... Ye must be born again. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the spirit" (iii. 5, 7, 8).

"To be born again" means to be regenerated; and as man is regenerated by a life according to Divine truth, and all Divine truth through which man is regenerated goes forth from the Lord, and flows into him he knows not when, so it is said, "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth," thus is described the life of man's spirit, which he has by regeneration, "wind" meaning the Divine truth through which that life comes. So long as he is in the world man is utterly ignorant of how Divine truth flows in from the Lord, for he then thinks from the natural man, and merely perceives a something that flows in from the spiritual man into the natural; this is what is meant by "thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth." The "water" of which man is born signifies

truth from the Word, and the "spirit" a life according to it. (That "water" signifies truth, see above, n. 71.) [7.] In *Lamentations:*

> "The breath (*spiritus*) of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we had said, Under his shadow we shall live among the nations" (iv. 20).

"The anointed of Jehovah" here means the Lord in respect to Divine truth, for "the anointed of Jehovah" has the same signification as king. (That a "king" signifies in the highest sense the Lord in respect to Divine truth, see above, n. 31; and "the anointed of Jehovah" the same, n. 375.) This is why it is said "the breath of our nostrils, of whom we had said, Under his shadow we shall live;" for "the breath (*spiritus ac ventus*) of the nostrils" signifies in the highest sense Divine truth, as has been said above. That Divine truth perished through falsities of evil is signified by "was taken in their pits," "pits" meaning falsities of evil. [8.] Again, in *Lamentations:*

> Jehovah "Thou hast heard my voice; hide not Thine ear at my breathing, at my cry" (iii. 56).

"To hide the ear at the breathing and at the cry" signifies at worship, confession, and prayers, which are from truths and from goods; for all worship, confession, and prayer must be from truths and goods; to be heard they must be from both; if they are from truths alone they are not heard, because there is no life in them; the life of truth is from good. "Breathing" is here predicated of truths, and "cry" of goods (that "cry" is predicated of goods will be seen elsewhere). [9.] In Moses:

> "Every thing that had in its nostrils the breath of the spirit of lives, of all that was on the dry land, died" (*Gen.* vii. 22).

What these words signify in the sense of the letter every one can see, namely, that all things upon the earth were destroyed by the flood, thus all men then living, except Noah and his sons; but what these words signify in the spiritual sense may be seen in the *Arcana Caelestia* (n. 805, 806, where they are explained), namely, that "the breath of the spirit of lives in the nostrils" means spiritual life, which those had who were of the Most Ancient church; for "the flood" signifies the end of that church and a final judgment, which took place when everything of the church was extinct. In David:

> "They have ears but they hear not; neither is there any breath (*ventus*) in their mouth" (*Psalm* cxxxv. 17);

"no breath in their mouth" signifying that there was no truth in

the thought, for "mouth" signifies thought. [10.] In *Jeremiah:*

> "The wild asses .... breathed out the wind like whales; their eyes were consumed because there was no herbage" (xiv. 6).

"To breathe out the wind like whales" signifies that there is no truth to be imbibed; "because there was no herbage" means because there is no truth in the church. As the evil are cast down by a more powerful influx of Divine truth and good going forth from the Lord as a sun, as has been said above, so the casting down of those who are in falsities of evil is described also by "the breath of the nostrils of Jehovah." As in *Isaiah:*

> "A Topheth is prepared of old; .... the pile thereof is fire and much wood" made ready; "the breath of Jehovah like a stream of brimstone doth kindle them" (xxx. 33).

In David:

> "The channels of waters appeared, and the foundations of the world were disclosed, at the rebuke of Jehovah, at the breath of the spirit of Thy nostrils" (*Psalm* xviii. 15).

In Moses:

> "By the breath of Thy nostrils the waters were piled up; .... Thou didst blow with Thy wind, the sea covered them" (*Exod.* xv. 8, 10).

And in *Job:*

> "Plotters of iniquity, ... by the breath of God they perish, by the spirit of his nostrils are they consumed" (iv. 8, 9).

In all these passages "the breath (*flatus, spiritus, et halitus*) of the nostrils of Jehovah" means the Divine going forth, which disperses and casts down the evil when it flows in intensely and strongly; but respecting this influx more will be said in what follows, where "tempests," "storms," and "the east wind" are treated of.

[*d*.] [11.] Again, that "the wind of the earth" signifies the Divine going forth is also from correspondence with the winds in the spiritual world; for there exist winds in the spiritual world also, and these arise from the determining of Divine influx, and go forth towards the lower parts of the earth there. In the heavens any other than gentle winds are rarely perceived; but with those who dwell lower down, upon the lands, winds are frequent, growing stronger as they descend; their direction is from the quarters into which the Divine flows, especially from the north. Because the winds there are from a spiritual origin they signify spiritual things, in general Divine truth, from which they exist. As in David:

Jehovah "layeth the beams of His chambers in the waters; He maketh the clouds His chariot; He walketh upon the wings of the wind, He maketh His angels winds, His ministers a flaming fire" (*Psalm* civ. 3, 4).

"Waters," "clouds," and "wings of the wind," signify Divine truth in outmosts, such as is the truth of the sense of the letter of the Word; because this is in outmosts it is said "He layeth the beams of His chambers in the waters, He maketh the clouds His chariot, He walketh upon the wings of the wind," "waters" meaning truths in outmosts, likewise "clouds" and "wings of the wind," and "chariots" meaning truth of doctrine. "He maketh His angels winds, and His ministers a flaming fire," signifies that He makes them to be receptions of Divine truth and Divine good; "angels" mean those who are in the Lord's spiritual kingdom, and because such are recipients of Divine truth it is said "He maketh them winds;" while "ministers" mean those who are in the Lord's celestial kingdom, and as these are recipients of the Divine good it is said "He maketh them a flaming fire," "a flaming fire" signifying good of love and truth therefrom. (That those who are in the Lord's spiritual kingdom are recipients of Divine truth, and those who are in the celestial kingdom recipients of Divine good, see *Heaven and Hell*, n. 20–28; that angels are called "angels" from reception of Divine truth, see above, n. 130, 412[*b*]; and that ministers are called "ministers" from reception of Divine good, see also above, n. 155; and that "fire" signifies good of love, n. 68.) [**12.**] In the same,

Jehovah "bowed the heavens, He came down, and thick darkness was under His feet; and He rode upon a cherub, He did fly, and was borne upon the wings of the wind" (*Psalm* xviii. 9, 10).

Jehovah "bowed the heavens, He came down," signifies visitation, which precedes a final judgment; "thick darkness under His feet" signifies falsities of evil in lower things; "He rode upon a cherub, He did fly, and was borne upon the wings of the wind," signifies omnipresence with the Divine, "wings of the wind" meaning Divine truth in outmosts (as above). [**13.**] In *Jeremiah:*

"The Maker of the earth by His power, He prepareth the world by His wisdom, by His intelligence He spreadeth out the heavens; at the voice that He uttereth there is a multitude of waters in the heavens, and He maketh the vapors to go up from the end of the earth; He maketh lightnings for the rain, and bringeth forth the wind out of His treasuries" (x. 12, 13; li. 15, 16).

And in David:

"He maketh the vapors to go up from the ends of the earth; He maketh lightnings for the rain; and He bringeth forth the wind out of His treasuries" (*Psalm* cxxxv. 7).

All this describes in the spiritual sense the reformation of man

and the establishment of the church. Because of that reformation and establishment the Lord is called "the Maker of the earth," and elsewhere "the Former" and "Creator," "earth" meaning the church. The Divine good, which is a means of reformation, is signified by "He prepareth the world by His wisdom," "world" means the church, and is predicated of good. The Divine truth, which is also a means, is signified by "at the voice that He uttereth there is a multitude of waters in the heavens;" "the voice that He uttereth" signifying influx of Divine truth, and "multitude of waters in the heavens" reception, "waters" meaning truths. Outmost truths, which are knowledges from the sense of the letter of the Word, are signified by "vapors from the end of the earth;" spiritual truths therefrom are signified by "lightnings for the rain," "lightnings" having reference to the light of heaven, and "rain" to influx; thus reformation through Divine truth from the Lord is signified by "He bringeth forth the wind out of His treasuries." This is the meaning of all these things in the heavens. [**14.**] In David:

> "He casteth forth His hail like morsels; who can stand before His cold? He sendeth His word, He melteth them; He maketh His wind to blow, the waters flow. He declareth His word unto Jacob, His statutes and His judgments unto Israel" (*Psalm* cxlvii. 17–19).

This, too, is a description of reformation, but in respect to the natural man. Here knowledges (*scientifica et cognitiones*) which are in man before reformation are signified by "hail like morsels; who can stand before His cold?" for man before reformation is utterly frigid, and that coldness is plainly felt when the Divine flows in out of heaven; and as such coldnesses are dissipated by the reception of Divine good and Divine truth, thus by reformation, it is said, "He sendeth His word, He melteth them; He maketh His wind to blow, the waters flow," "word" signifying Divine good united to Divine truth, "wind" Divine truth, and "the waters flow," reception of truth; and this being the signification of these words it is added, "He declareth His word unto Jacob, His statutes and judgments unto Israel," "Jacob" and "Israel" signifying the church, "Jacob" a church that is in good, and "Israel" a church that is in truths; "statutes and judgments" mean external and internal truths which are from good. [**15.**] In the same,

> "Praise Jehovah...., fire and hail, snow and vapor; stormy wind doing His word" (*Psalm* cxlviii. 7, 8).

"Fire and hail, snow and vapor, and wind," evidently signify

something different from these, for why should it be said of such things in the Divine Word that "they praised Jehovah?" But "fire and hail and snow and vapors" signify the delights of the loves of the natural man, and its knowledges (*scientifica et cognitiones*); for these are "fire and hail and snow and vapor" before man is reformed and made spiritual, the sphere of life of such when it flows out from them, presenting in the spiritual world appearances like these; and the worship of the Lord from these things is signified by their "praising Jehovah," "to praise" meaning to worship. "Stormy wind" signifies Divine truth in respect to reception; it is therefore said "stormy wind doing His word," "doing His word" signifying to receive into the life the things of doctrine.

[*e.*] [16.] As all things in the Word have also a contrary sense, so has "wind," and in that sense it signifies falsity, as in the following passages. In *Isaiah:*

> "Behold they are all iniquity, their works are nothing; their molten images are wind and emptiness" (xli. 29).

"Wind and emptiness" mean the falsities of evil and the evils of falsity, "wind" meaning the falsities of evil, and "emptiness" the evils of falsity; for where there is emptiness or vacuity, that is, absence of good and truth, there are evil and falsity; "wind" signifies where there are falsities, as is evident from its being said "they are all iniquity, their works are nothing;" also from its being said "their molten images are wind and emptiness," for "molten images" signify such things as man hatches out of self-intelligence, and these are all falsities and evils. In *Jeremiah:*

> "And the prophets shall become wind, and the word is not in them" (v. 13).

"Prophets" signify those who teach truths, and in an abstract sense truths of doctrine, here falsities of doctrine; falsities are signified by "wind;" therefore it is added, "the word is not in them," "word" signifying Divine truth. [17.] In the same,

> "I will scatter them as the stubble that flieth unto the wind of the desert" (xiii. 24).

"The wind of the desert" signifies where there is no truth, and therefore falsity, for "desert" in the Word signifies where there is no good because there is no truth. In the same,

> "The wind shall feed all thy shepherds, and thy lovers shall go into captivity" (xxii. 22).

"Shepherds" in the Word signify those who teach good of life and lead to it, which is done by means of truths; but here "shep-

herds" mean those who do not teach good of life, still less lead to it, because they are in falsities; this is meant by "the wind shall feed all thy shepherds," "wind" meaning the falsity which they seize upon and love. "The lovers" who shall go into captivity signify the delights of the loves of self and the world, and thus the delights of the evil, "lovers" meaning such delights, and "captivity" detention in the hells. [18.] In *Hosea*:

> "Ephraim feedeth on wind, and followeth after the east wind; every day he multiplieth lying and devastation, and they make a covenant with Assyria, and oil is carried down into Egypt" (xii. 1).

"Ephraim" signifies the intellectual of the church, "Assyria" reasoning, and "Egypt" the knowing faculty (*scientificum*); therefore "Ephraim feedeth on wind, and followeth after the east wind," signifies that the intelligent in the church imbue themselves with falsities which altogether disperse truths, "wind" meaning falsity, and "east wind" falsity drying up and dispersing truths. Because of this signification of "wind" and "east wind" it is added, "every day he multiplieth lying and devastation," "lying" meaning falsity, and "devastation" the dispersion of truth. "They make a covenant with Assyria, and oil is carried down into Egypt," signifies that by reasonings from knowledges (*scientifica*) falsely applied they pervert the truths and goods of the church, "to make a covenant with Assyria" signifying to reason from falsities and destroy truths, and "to carry down oil into Egypt" signifying to destroy the good of the church by knowledges (*scientifica*); for he who is in principles of falsity applies to them the knowledges (*scientifica*) he has imbibed from childhood, since his understanding sees nothing else. For the understanding is formed either of truths or of falsities; if of truths man sees truths, if of falsities he sees falsities; he sees them in the natural man, in the memory of which knowledges (*scientifica*) have their seat; and from these he selects such as favor his principles, and those that do not favor them he either perverts or rejects. [19.] In the same,

> "Ephraim is joined to idols. .... Their wine is gone; in whoring they have committed whoredom; they are given up to love; her shields have increased the shame. The wind hath bound her up in its wings, and they shall be ashamed because of their sacrifices" (iv. 17–19).

"Ephraim" signifies the church in respect to the understanding of truth; here that it has an understanding not of truth but of falsity; falsities of the church are signified by "idols;" which makes clear what is signified by "Ephraim is joined to idols."

"The wind in its wings" signifies reasoning from fallacies, from which are falsities. (What the rest signifies see above, n. 283[*e*], and 376[*g*], where it is explained.)

"Wind in wings" in *Zechariah* (v. 9) has the same meaning.

In *Jeremiah:*

"Their camels shall be for booty, and the multitude of their cattle for a spoil; and I will scatter them to every wind, among the cut off of the corner" (xlix. 32).

"To scatter them to every wind" signifies into every falsity and evil when truths and goods are dispersed. (The rest may be seen explained above, n. 417[*b*].) [**20.**] In *Ezekiel:*

"A third part thou shalt scatter to the wind, and I will draw out a sword after them" (v. 2, 12).

This is said of the hairs of the head and of the beard, which the prophet, by command, shaved with a razor: and those hairs signify the outmost of truth in the church, for the whole heaven and the whole church are before the Lord as one man; thus all things of heaven and of the church correspond to all things of man, both to those without man and to those within him (on which correspondence, see *Heaven and Hell*, n. 87–102); therefore the hairs of the head and of the beard, as they are the outmost things of man, correspond to the outmosts of truth and good. Outmosts of truth and good are such as are the outmost truths of the sense of the letter of the Word. That these outmosts were perverted, falsified, and adulterated by the Jews is signified by what is here said of the hairs of the prophet's head and beard. "A third part thereof he should scatter unto every wind" signifies the dispersion of all truth; and because when truth is dispersed mere falsities are seized on, it is added, "I will draw out a sword after them," "sword" signifying the destruction of truth by falsity (see above, n. 131[*h*]). Unless this signification of "hairs" is known, who could understand what is involved in the command to the prophet that "he should shave off the hairs of his head and of his beard, and a third part he should burn in the midst of the city, a third part he should smite with a sword round about it, and a third part he should scatter unto every wind, and that a sword should be drawn out after them?" [**21.**] That this signifies the falsification of truth by the Jews is clearly evident from what follows in the same chapter, where among other things it is said,

"This is Jerusalem;....she hath changed My judgments into wickedness more than the nations, and My statutes more than the countries that are round about her" (*Ezek.* v. 5, 6).

In the same,

"All his bands I will scatter unto every wind; and I will draw out the sword after them" (xii. 14).

This has the same signification. In *Matthew:*

"The rain descended....and the winds blew and beat upon that house, yet it fell not; for it was founded upon a rock" (vii. 24, 25, 27).

"The rains descended and the winds blew" signifies temptations, and consequently falsities rushing in; for spiritual temptations are nothing else than infestations of the mind by falsities and evils, so here, too, "winds" signify falsities. (The rest may be seen explained above, n. 411[c].

[f.] [**22.**] It has been said above, that in the spiritual world, as in the natural world, strong winds and tempests spring up; but the tempests in the spiritual world spring from the influx of the Divine into the parts below, where those are who are in evils and falsities; as that influx descends from the heavens towards the regions that lie below, it becomes more dense and appears like clouds, and with the evil, dense and dark according to the quantity and quality of their evil. These clouds are appearances of falsity from evil, arising from the spheres of their life; for round about every spirit and angel there is a sphere of life. When from the Lord as a sun the Divine is sent forth powerfully and flows into these dense and dark clouds, a tempest arises which is perceived by spirits there the same as tempests on the earth are perceived by men. It has at different times been granted me to see these tempests and also the east wind by which the evil were dispersed and cast into the hells, when the last judgment was in progress. From all this it can be seen what "tempests," "storms," and "violent winds" signify in the following passages. In *Isaiah:*

"Thou shalt scatter them, that the wind may carry them away and the tempest disperse them" (xli. 16).

In *Jeremiah:*

"Behold, the tempest of Jehovah has gone forth in fury, a whirlwind threatening to rush forth; it shall rush forth upon the head of the wicked" (xxiii. 19; xxx. 23).

In David:

"I will hasten my escape from the violent wind, from the tempest" (*Psalm* lv. 8).

In the same,

"O my God,....pursue them with Thy tempest, and terrify them with Thy storm" (*Psalm* lxxxiii. 13, 15).

In *Ezekiel:*

"I will make a wind of tempests to break through in My wrath, and in Mine anger there shall be an overflowing rain,....for a consummation" (xiii. 13).

In *Jeremiah:*

"Evil shall go forth from nation to nation, and a great tempest shall be stirred up from the sides of the earth" (xxv. 32).

In *Isaiah:*

"Thou shalt be visited of Jehovah of hosts with.... tempest and with storm, and the flame of a devouring fire" (xxix. 6).

In *Amos:*

"I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof,.... with a tempest in the day of storm" (i. 14).

In *Nahum:*

"Jehovah hath His way in the tempest and in the storm" (i. 3).

In *Zechariah:*

"The Lord Jehovih shall blow with the trumpet, and shall go with tempests of the south" (ix. 14).

In David:

"Upon the wicked.... a wind of tempests, the portion of the cup" of the wicked (*Psalm* xi. 6).

In the same,

"Our God shall come, and shall not keep silence:.... about Him the tempest shall blow violently" (*Psalm* l. 3).

In *Hosea:*

"They sow the wind, therefore they shall reap the whirlwind" (viii 7).

In these passages "tempest" and "storm" signify the dispersion of falsities and evils, because those who are in falsities of evil are cast down into hell by a boisterous wind. [**23.**] In David:

"They that go down to the sea in ships, that do business in great waters. .... And He spake, and the wind of the tempest stood, and He raised up its waves on high. .... He made the tempest to cease, that their waves might be still" (*Psalm* cvii. 23, 25, 29).

This treats of temptations and deliverance from them. "The wind of the tempest," and thus "the waves of the sea lifted up," signify temptations; and as spiritual temptations come through falsities breaking into the thoughts, which is the source of remorse of conscience and grief of mind and spirit, these are signified by "the wind of the tempest stood, and He raised up its

waves on high; deliverance from them is signified by "He made the tempest to cease, that the waves might be still." [**24.**] The same is signified by these words in *Mark:*

> "There arose a great storm of wind, and the waves beat into the boat, so that it was now filling. But Jesus was in the stern, asleep on the cushion; and they awake Him, and say unto Him, ...Carest thou not that we perish? And He awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (iv. 37–39).

And in *Luke:*

> "As they sailed Jesus fell asleep; and there came down a tempest of wind on the lake, and they were filling [with water], and were in jeopardy; and coming to Him they awoke Him, saying, Master, Master, we perish. And having awakened, He rebuked the wind and the raging of the sea; and they ceased, and there was a calm" (viii. 23, 24).

This miracle of the Lord, like all the rest, involves arcana of heaven and interior things of the church. The difference between Divine miracles and those not Divine is that Divine miracles signify Divine things, because the Divine is in them, while miracles not Divine signify nothing, because there is nothing of the Divine within them; and moreover, in the description of the Divine miracles in the Word, and in every particular thereof, there is a spiritual sense. This miracle involves spiritual temptations; "a great storm of wind, so that the waves beat into the boat, and it was filling," signifies such temptations; and that when they were in extreme fear, "Jesus awoke, and rebuked the wind, and said to the sea, Peace, be still; and the wind ceased, and there was a great calm," signifies deliverance from temptations. Moreover, every least word here contains a spiritual sense; but this is not the place to unfold it particularly, but only to note that the "storm" and "tempest of wind" signify temptations, for these are irruptions of falsities, or inundations of the mind by falsities. This, too, is plain from the rebuke of the wind and the waves, and from the words of the Lord to the sea, "Peace, be still," as if He were speaking to those things or those persons that induce temptations. [**25.**] Furthermore, the winds that spring up in the spiritual world appear to arise there from different quarters, some from the south, some from the north, and some from the east; those from the south disperse truths in such as are in falsities, and those from the east disperse goods in such as are in evils. The winds disperse these because the winds spring from a powerful and vigorous influx of the Divine through the heavens into the parts below, and where the influx enters it fills truths and goods, that is, it fills the

minds and spirits of those who are in truths and goods with the Divine; therefore those, the interiors of whose mind and spirit consist merely of falsities and evils, while exteriorly truths are mixed with falsities and goods are mixed with evils, cannot endure such influx from the Divine, consequently they withdraw into their falsities and evils which they love, and reject truths and goods, which they do not love except for the sake of self and appearance. [**26.**] This makes clear what effect is there produced by the wind coming from the east, which is called "the east wind," namely, that with the evil it disperses all the goods and truths which they exhibited in external form before the world, and all the truths which they talked about for the sake of appearances. This is why withering and drying up are ascribed to that wind, "withered" signifying where there is no good, and "dried up" where there is no truth, as can be seen from passages in the Word where that wind is mentioned. As in *Ezekiel:*

Behold the vine planted, "when the east wind shall touch it, in drying up shall it not dry up?" (xvii. 10.)

In the same,

The vine "was plucked up in Mine anger, she was cast down to the ground, and the east wind withered her fruit; the rods of her strength were broken and dried up" (xix. 12).

In *Hosea:*

Ephraim, "fierce among his brethren; an east wind shall come, the wind of Jehovah coming up from the desert, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of every vessel of desire" (xiii. 15).

In *Jonah:*

"And it came to pass when the sun arose that God prepared a scorching east wind" (iv. 8).

[**27.**] Moreover, the east wind also destroys all things where the evil are, their lands, their habitations, and their treasures (as may be seen in *Last Judgment*, n. 61); it destroys because the lands, habitations, and treasures in the spiritual world are correspondences; therefore when these perish the things that correspond also perish; on this account, when a land in that world on which the evil dwell is destroyed there rises up the aspect of a new land for the good. Because there is such a force in the east wind in the spiritual world, so for the sake of the correspondence

An east wind was brought by which the waters of the Red Sea were drained off (*Exod.* xiv. 21);
And that brought forth locusts (x. 13);

It is called a rough wind (*Isaiah* xxvii. 8);
A wind that broke the ships of Tarshish (*Psalm* xlviii. 7);
A wind that broke Tyre "in the heart of the seas" (*Ezek.* xxvii. 26);
And that scattered enemies (*Jer.* xviii. 17).

420. *"Upon the earth nor upon the sea nor upon any tree"* signifies *everywhere in the spiritual world, even to its outmosts, in those who have any perception.*—This is evident from the signification of "the earth," as meaning the whole spiritual world, consequently all angels and spirits there. This is the signification of "the earth" in the general and nearest sense, because in the spiritual world, the same as on our globe, there are lands, mountains, hills, plains, valleys, and also seas (respecting which see above, n. 304[*a*], 342[*b*], 413[*b*]). It is evident also from the signification of the "sea," as meaning the outmosts of the earth in the spiritual world, because the outmost boundaries or limits there are seas (respecting which see above, n. 342[*b*,*c*]); also from the signification of "tree," as meaning perception and also knowledge (of which presently). This being the signification of "earth," "sea," and "tree," the three joined together in one idea signify all things in the spiritual world even to its outmosts in those who have any perception. A "tree" in general signifies perception and knowledge, because a "garden" signifies intelligence, and all intelligence is according to knowledges and a perception of them; this is why each kind of tree signifies something pertaining to knowledge (*scientia*) and intelligence. Because a "tree" signifies in general perception and knowledge, it also signifies the interiors of the mind in man, and also the whole man, for a man is such as are the interiors that belong to his mind, and these are such as is the perception from knowledges. (That a "tree" signifies the interiors that belong to the mind, and also man himself, see above, n. 109, 110; that a "tree" signifies perception and knowledge, see *A.C.*, n. 103, 2163, 2682, 2722, 2972, 7692; that the ancients had Divine worship in groves under trees, according to their significations, n. 2722, 4552; that this was prohibited in the Jewish nation, and why, n. 2722; that "paradises" and "gardens" signify intelligence, n. 100, 108, 3220; also in *Heaven and Hell*, n. 176; and above, n. 110.)

VERSES 2, 3.

421. *"And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth nor the sea nor the trees, till we shall have sealed the servants of our God on their foreheads."*

2. *"And I saw another angel ascending from the rising of the sun"* signifies *the Divine love going out from the Lord* [n. 422]; *"having the seal of the living God"* signifies *the Divine will* [n. 423]; *"and he cried out with a great voice"* signifies *Divine command* [n. 424]; *"to the four*

angels to whom it was given to hurt the earth and the sea" signifies *still preventing the influx from becoming intense* [n. 425].

3. *"Saying, Hurt not the earth nor the sea nor the trees,"* signifies *lest the good perish with the evil wherever they are* [n. 426]; *"till we have sealed the servants of our God on their foreheads"* signifies *that those who are in truths from good must first be separated* [n. 427].

422[*a*]. [*Verse* 2.] *"And I saw another angel ascending from the rising of the sun"* signifies *the Divine love going out from the Lord.*—This is evident from the signification of "angel," as meaning something Divine going forth from the Lord; for "angel" in the Word means, in the nearest sense, an entire angelic society, but in a general sense "angel" signifies every one who receives Divine truth in doctrine and life; while in the highest sense "angel" signifies something Divine going forth from the Lord, and in particular Divine truth (respecting these significations of an angel see above, n. 90, 130, 200, 302, 307); here, therefore, "the angel ascending from the rising of the sun" signifies the Divine going forth from the Lord's love, "the rising of the sun" or the "east" signifying the Lord's Divine love, and "to ascend therefrom" signifying to go out or forth; so here "the angel ascending from the rising of the sun" signifies the Divine love going out from the Lord. The things that follow are also of the Divine love, namely, that the good be not harmed. "The rising of the sun" signifies the Lord's Divine love, because the Lord is the sun in the angelic heaven, and the Lord appears as a sun because of His Divine love; where the Lord appears as a sun, there in heaven is the east, and as the sun is constantly there it is constantly in its rising. [**2.**] In the spiritual world there are four quarters, namely, east, west, south, and north; and these quarters are all determined by the sun, which is the Lord; where this sun is, there is the east, opposite to it is the west, to the right the south, and to the left the north. In the eastern quarter angels who are in love to the Lord dwell, because they are under the nearest auspices of the Lord, for the Lord most nearly and directly flows into them from Divine love, and this is why "the rising of the sun" and the "east" signify in the Word the Lord's Divine love. (That the Lord appears in the angelic heaven as a sun, and that it is the Lord's Divine love that thus appears, see *Heaven and Hell*, n. 116–125; consequently that the "sun" signifies in the Word the Divine love, see above, n. 401; that all the quarters in the spiritual world are determined by the east, where the Lord is as a sun, see *Heaven and Hell*, n. 141; therefore that those who are in good of love to the Lord dwell in the eastern quarter, n. 148, 149.) [**3.**] The quarters, namely, the east, west, south, and north, are frequently mentioned in the Word, and he who knows nothing about the spiritual sense of the Word believes that this means

the quarters in our solar world, and thus supposes that no arcana of heaven and the church are involved therein; and yet the quarters mentioned in the Word mean the quarters in the spiritual world, which are wholly different from the quarters in our world; for there all angels and spirits have their dwelling-places in conformity to the quality of their good and truth; those who are in the good of love to the Lord dwelling in the east and the west, and those who are in truths from that good dwelling in the south and north. They dwell in this manner because the Lord there is the sun, and from Him as the sun are all heat and light, that is, all good and truth. The heat there, which is spiritual heat or good of love, flows directly from the east into the west, and decreases according to reception by angels, consequently according to the distance, for in the spiritual world all distance from the Lord is in the measure of reception of good and truth from Him. This is why those who are in interior and thus in clear good of love dwell in the east, and those who are in exterior and thus obscure good of love dwell in the west. The light, too, which is spiritual light or Divine truth, flows directly from the east into the west; it also flows into either side, but with the difference, that the Divine truth that flows from the east into the west is in its essence good of love, while that which flows into either side is in its essence truth from that good; consequently those who dwell in the south and in the north, which are the quarters at the sides, are in the light of truth, those in the south in the clear light of truth, and those in the north in an obscure light of truth; the light of truth is intelligence and wisdom. (But respecting these quarters more may be seen in *Heaven and Hell*, n. 141–153.) These, therefore, are the quarters meant in the Word where quarters are mentioned, and they signify such divine things as exist in those quarters; namely, the "east" good of love in clearness, the "west" good of love in obscurity, the "south" truth from that good in clearness, and the "north" truth from that good in obscurity. [4.] Furthermore, there are quarters in the spiritual world other than those just mentioned, and removed from them about thirty degrees; these are under the auspices of the Lord as a moon; for the Lord appears as a sun to those who are in love to Him, but as a moon to those who are in charity towards the neighbor and in faith therefrom (respecting this appearance, see also *Heaven and Hell*, n. 118, 119, 122). In the eastern and western quarters of the spiritual world those who are in the good of charity towards the neighbor dwell; and in the southern and northern quarters those who are in truths from that good, which are called the truths of faith.

These quarters are sometimes meant in the Word where these truths and this good are treated of.

[*b.*] [5.] From all this it can be seen that one who knows nothing about the quarters of heaven, which have here been referred to, can know nothing of the spiritual things of the Word in the passages where the quarters are mentioned, as in the following. In *Isaiah:*

> "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth" (xliii. 5, 6).

This treats of Jacob and Israel, and one who does not know that these quarters mean spiritual things, as was said above, must believe the meaning to be that the sons of Israel and Jacob are to be gathered from every side; but "Jacob" and "Israel" mean the church, which consists of those who are in good of love and in truths from that good; and their "seed" means all who are of that church. "I will bring thy seed from the east, and will gather thee from the west," means that those who are in good of love are to be brought and gathered together; and "I will say to the north, Give up, and to the south, Keep not back," means that those who are in truths from that good are to be brought and gathered together. That all who are in these truths and goods, even to those who are in outmost truths and goods, shall be brought together, is signified by "bring My sons from far, and My daughters from the end of the earth," "sons" meaning those who are in truths, and "daughters" those who are in goods, "from far" and "from the end of the earth" signifying those who are in the outmost truths and goods of the church. These quarters have a like signification in the following passages. In David:

> Jehovah will gather the redeemed "out of the lands, from the east and from the west, from the north and from the sea" (*Psalm* cvii. 3).

In Moses:

> Jehovah said to Jacob in a dream, "Thy seed shall be as the dust of the earth, and shall spread itself towards the west and towards the east, and towards the north and towards the south" (*Gen.* xxviii. 14).

In *Luke:*

> "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God" (xiii. 29).

[6.] In many passages the words "from east to west," and not "from north and south," are mentioned, by which all who are in

good of love to the Lord and in good of charity towards the neighbor are meant. Moreover, these quarters involve the two others, because all who are in good are also in truths, for good and truth everywhere act as one; these, therefore, are meant where "from east to west" is mentioned. In *Matthew:*

> "Many shall come from the east and even from the west, and shall sit down to meat with Abraham, and Isaac, and Jacob, in the kingdom of the heavens" (viii. 11).

In the passage above cited from *Luke* (xiii. 29) it is said of those sitting at meat in the kingdom of the heavens that "they shall come from the east and the west, from the north and the south;" here it is said only "from the east and from the west," because these two quarters include in their meaning the other two, as has been said. The same is true of the following passages. In *Malachi:*

> "From the rising of the sun unto its going down is My name great among the nations" (i. 11).

In David:

> "From the rising of the sun unto its going down the name of Jehovah is to be praised" (*Psalm* cxiii. 3).

In *Isaiah:*

> "From the going down of the sun they shall fear the name of Jehovah, and His glory from the rising of the sun" (lix. 19).

In the same,

> "That they may know from the rising of the sun and from its going down that there is none beside Me" (xlv. 6).

In David:

> "God, Jehovah God, speaketh, and shall call the earth from the rising of the sun unto its going down" (*Psalm* l. 1).

In *Zechariah:*

> "Behold, I deliver My people from the land of the east and from the land of the west" (viii. 7).

In these passages, "from the rising" and "from the going down" signify all who are in the goods and truths of heaven and of the church. Like things are signified by the quarters

With reference to which the temple was measured (*Ezek.* xlii.);
And with reference to which the land was to be given for an inheritance (*Ezek.* xlvii. 13, seq.).
And should be distributed among the twelve tribes of Israel (*Ezek.* xlviii.);
Also with reference to which the sons of Israel were to measure the camp (*Num.* ii.);
And with reference to which they should go forward (*Num.* x.);
And with reference to which the gates of the new city would be placed (*Ezek.* xl.; *Apoc.* xxi. 13).
(And the same elsewhere.)

[7.] The temple was to be measured with reference to the quarters (in *Ezekiel*), and the land was distributed with reference to the quarters (in *Ezekiel* and also in *Joshua*), likewise the sons of Israel encamped in reference to the quarters and went forward in the same order, for the reason that all things in the spiritual world are arranged in reference to the quarters, both in general and in particular. In general, all angels and spirits have their dwelling-places in accordance with the states of good and truth in them, in corresponding quarters, as was said above; the same is true in particular; for in all assemblies, those who are present are allotted places in quarters that correspond to the states of their life; in like manner they are seated in their temples, and in like manner dwell in their houses; in a word, each and every thing there is arranged in accordance with the quarters of heaven; for the form of heaven is the same in every particular as it is in general. All this makes evident what is signified by the arrangements in reference to quarters in the Word, also by the quarters in reference to which the tabernacle was built, and in reference to which the temple was built by Solomon; besides other things.

[*c.*] [8.] So much in respect to quarters in general. That the "east" signifies the Lord in respect to Divine love, and thus the Lord in those who receive good of love to Him, can be seen from the following passages. In *Ezekiel*:

> "He brought me to the gate" of the temple, ... "that looketh toward the east; and behold, the glory of the God of Israel came from the way of the east; and His voice was like the voice of many waters; and the earth was enlightened by His glory. .... And the glory of Jehovah came into the house by the way of the gate whose face is toward the east. Then the spirit took me up, and brought me into the inner court; and behold, the glory of Jehovah filled the house" (xliii. 1, 2, 4, 5).

This treats of the building of a new temple, which signifies a new church to be established by the Lord; and because introduction is effected through good of love to the Lord and through truth from that good, there was seen "a gate that looked towards the east, and the God of Israel coming from the way of the east," "gate" signifying introduction and entrance; "God of Israel" meaning the Lord, the "east" good of love from Him to Him, and "glory" truth from that good; for the Lord enters into heaven and so into the church from His Divine love, which in the heavens appears as a sun (as was said above); from this is all Divine good there as well as all Divine truth. That there was seen "the glory of Jehovah entering into the house by the way of the gate whose face is towards the east," and that "the glory of Jehovah filled the house,"

have a like signification, "house" or "temple" signifying heaven and the church. "Glory" in the Word signifies Divine truth going forth from the Lord, "the glory of the God of Israel" Divine truth enlightening those who are in the Lord's spiritual kingdom, and "glory of Jehovah" Divine truth enlightening those who are in the Lord's celestial kingdom. Divine truth is called "glory" because it is the light of heaven, and from that light come all the splendor, magnificence, and glory there, for in the heavens whatever appears before the eyes is from that light; it is therefore added, "the earth was enlightened by His glory," "the earth" meaning the church. The flowing down of this light towards the lower parts on every side is signified by "His voice was like the voice of many waters," "voice" signifying influx, and "waters" truths. [9.] In the same,

> "Afterwards He brought me back by the way of the gate of the outer sanctuary that looketh towards the east; and it was shut. .... But Jehovah the God of Israel shall enter in by it" (xliv. 1, 2).

In the same,

> "The gate of the inner court that looketh toward the east shall be shut the six days of work; but on the day of the sabbath it shall be opened" (xlvi. 1).

Here, too, "the gate that looketh towards the east" signifies to be introduced by the Lord into heaven and into the church through the good of love that goes forth from Him; this therefore is meant by "the east;" and that this is done by the Lord is signified by "Jehovah the God of Israel shall enter by that gate;" that introduction is effected by worship of the Lord from that good is signified by "the gate shall be opened on the day of the sabbath;" and that when there is no worship from that good introduction is not effected is signified by "that gate shall be shut the six days of work." [10.] In the same,

> "And the cherubim lifted up their wings, ... and they stood at the door of the gate of the house of Jehovah on the east; and the glory of the God of Israel was over them above" (x. 19).

"The cherubim" signify the Lord in respect to Divine providence, and in respect to care that there be no approach except through good of love (see above, n. 152 at the end, 277); and as the Lord is signified by "cherubim," and from the Lord as a sun, where the east is, all good of love and all truth from that good go forth, so "the cherubim were seen to stand at the door of the gate of the house of Jehovah on the east, and the glory of the God of Israel over them above," "house of Jehovah," "the east," and "the glory

of the God of Israel," having the same signification here as above. [11.] In *Isaiah:*

"Who hath stirred up one from the east, whom He hath called in righteousness to His train, and hath given the nations before him and made him to rule over kings?" (xli. 2.)

This treats of the Lord, who is said to have been "stirred up from the east" because He was conceived from the Divine Itself, which in its essence is Divine love; it is from this that the Lord is the sun of the angelic heaven; "to call in righteousness" signifies to restore heaven and the church; for "the righteousness of the Lord" signifies in the Word that from His own power He saved the human race, and this was done by reducing all things in the heavens and hells to order (see above, n. 293. What the rest signifies was explained above, n. 357[*b*]). [12.] In the *Second Book of Samuel:*

"The spirit of Jehovah spake in me, ... the God of Israel said, the rock of Israel spake to me, ... As light in the morning when the sun riseth, a morning without clouds; from clear shining after rain cometh grass out of the earth" (xxiii. 2–4).

"God of Israel" and "rock of Israel" mean the Lord, and because He is the sun of the angelic heaven, and because all Divine truth which enlightens angels and men, and gives intelligence and works reformation, goes forth from Him as a sun and flows in, so it is said "as light in the morning when the sun riseth, a morning without clouds; from clear shining after rain cometh grass out of the earth," "light in the morning when the sun riseth" signifying Divine truth from the Lord as a sun, "a morning without clouds" signifying the purity of that truth, "rain" its influx, and "grass out of the earth" consequent intelligence and reformation, for these are signified by "grass" because grass springs out of the earth by the action of the sun of the world after rain, and intelligence is from the Lord as a sun through influx of Divine truth. [13.] In *Isaiah:*

"Jehovah shall arise upon thee, and His glory shall be seen upon thee. And the nations shall walk to thy light, and kings to the brightness of thy rising" (lx. 2, 3).

This is said of the Lord; and the Divine in Him is meant by "Jehovah shall arise upon thee, and His glory shall be seen upon thee;" the Divine good of the Divine love is meant by "Jehovah shall arise upon thee," and Divine truth from that good by "His glory shall be seen upon thee." "Nations" signify those who are in goods, and "kings" those who are in truths from good; of the former it is said "they shall walk to thy light," which signifies a

life according to Divine truth; and of the latter, "they shall walk to the brightness of thy rising," which signifies a life of intelligence from Divine good, "to walk" signifying to live, "light" Divine truth, and "brightness of rising" Divine truth from Divine good, which is the source of intelligence. [**14.**] In *Ezekiel:*

> "Then the cherubim lifted up their wings, ... and the glory of the God of Israel was over them above. And the glory of Jehovah went up over the midst of the city, and stood over the mountain on the east of the city" (xi. 22, 23).

"The cherubim" signify the Lord in respect to Divine providence and protection, and "the glory of the God of Israel" signifies Divine truth going forth from the Lord (as above). And because Divine truth, which is light, goes forth from the Lord as a sun in the angelic heaven, "the glory of Jehovah was seen to go up over the midst of the city, and to stand over the mountain on the east of the city," for Jerusalem is the city that is meant, and it signifies the church in respect to doctrine; and because the doctrine of the church is from Divine truth, the glory of Jehovah was seen "to go up over the midst of the city," and because all Divine truth goes forth from the Lord as a sun, and there the east is, the glory was seen "to stand over the mountain on the east of the city;" the mountain on the east of the city was the mount of Olives. That "the mount of Olives" signifies the Lord's Divine love, and on that account the Lord was accustomed to tarry on that mountain, may be seen above (n. 405[d]); and that the mount of Olives was before Jerusalem on the east may be seen in *Zechariah* (xiv. 4). [**15.**] In *Ezekiel:*

> "He brought me back to the door of the house; where behold, waters issuing out from under the threshold of the house towards the east; the front of the house being east, and the waters coming down from under, from the right side of the house, at the south of the altar. Then he brought me out by the way of the gate northward, and led me round by the outer way to the outer gate, by the way that looketh eastward; and behold, waters running on the right side. .... He said to me, These waters issue forth toward the eastern boundary, and go down into the plain, and come towards the sea, being sent forth into the sea that the waters may be healed; whence it cometh to pass that every living soul that creeps, whithersoever the rivers come, liveth; whence there is exceeding much fish. .... And by the river upon the bank thereof, on this side and on that side, cometh up every tree for food, whose leaf falleth not nor is its fruit consumed" (xlvii. 1, 2, 8, 9, 12).

This describes a new church to be established by the Lord in the heavens and on the earth, when every thing Divine shall go forth from the Lord's Divine Human; for before the Lord's coming the Divine went forth from His Divine that He calls "the Father," but when the church had become vastated, this did not reach to

the outmosts. Here "house" signifies the church, its "gate" entrance and introduction, the "east" the Lord where His Divine love appears as a sun; and "the waters issuing out" Divine truth going forth from that sun. The "plain" and the "sea" signify the outmosts of the church, that is, where those are who are in outmost truths and goods, to whom the Divine did not reach before, because they are natural and sensual, and but little spiritual. That the waters of the sea were healed by the flowing in of the river from the east signifies that after the Lord's coming even these had life from the Divine; "exceeding much fish" signifies abundance of knowledges (*cognitiones et scientifica*), which in such also acquire spiritual life; the fructification of good and multiplication of truth are signified by "on the bank of the river every tree for food cometh up, whose leaf falleth not off, and its fruit is not consumed." From this it can be seen what the particulars here signify in connection, and that "the east," from which they all are, signifies the Lord and His Divine love. [16.] The same is signified in *Zechariah:*

> "And it shall come to pass in that day that living waters shall go out from Jerusalem; part of them to the eastern sea" (xiv. 8).

This, too, treats of the Lord. "In that day" signifies His coming, and the "eastern sea" signifies the last limit towards the east in the spiritual world, at which there was no reception of Divine truth before the Lord's coming, but where there was reception when Divine truth went forth from His Divine Human. That the outmosts in the spiritual world are like seas may be seen above (n. 342[b,c]); and that in these there are droughts and wastes may be seen in *Joel* (ii. 20).

[*d.*] [17.] Because in heaven, where angels are, the Lord appears as a sun, and is there the East,

> So Aaron, when he made expiation for himself and his household, sprinkled the blood of the bullock before the mercy-seat eastward (*Levit.* xvi. 14, 15);
> So Moses and Aaron and his sons pitched their camp before the tent of meeting, towards the east (*Num.* iii. 38);
> Also the tribe of Judah (*Num.* ii. 3).

"Moses, Aaron and his sons," and "the tribe of Judah," represented the Lord in respect to Divine good and Divine truth going forth from Divine love; for this reason their camp was towards the east. So, too, the ancients in their adorations turned their faces to the rising of the sun; and so built their temples that the front parts, where the adytum was, should look towards the east, which from the old custom is still done at the present day.

Moreover, the whole angelic heaven is turned to the Lord as a sun, thus constantly to the east; furthermore, all the interiors of the angels in the heavens are turned in that direction, and for this reason the angels of heaven turn their faces to the Lord. (Respecting this turning see many things worthy of mention in *Heaven and Hell*, n. 17, 123, 142–144, 272.) [**18.**] Because the Lord is the East it is said in *Matthew:*

"As the lightning cometh forth from the east, and is seen even unto the west, so shall the coming of the Son of man be" (xxiv. 27).

Since "the rising of the sun" signifies in reference to men the good of love, which goes forth from the Lord as a sun, received by them, it is said in the *Book of Judges*,

"Let all Thine enemies perish, O Jehovah; but let them that love Him be as the rising of the sun in his strength" (v. 31).

This is in the prophetic song of Deborah and Barak; and of those who love Jehovah, who are those that are in good of love to the Lord, it is said, "Let them be as the rising of the sun in his strength." [**19.**] In Moses:

Joseph shall have "of the first fruits of the mountains of the east, and of the precious things of the hills of an age" (*Deut.* xxxiii. 15).

"Joseph" in the representative sense signifies the Lord's spiritual kingdom, therefore it is said of him that he shall have "of the first fruits of the mountains of the east, and of the precious things of the hills of an age," "the first fruits of the mountains of the east" signify genuine goods of love to the Lord, and thus of charity towards the neighbor, "mountains of the east" meaning goods of love to the Lord, and "first fruits" genuine and primary goods, "hills of an age" mean goods of charity towards the neighbor; when these are genuine they are called "precious things." (The rest of the blessing of Joseph may be seen explained above, n. 405[*f*].) [**20.**] In ancient times there was a church in many kingdoms of Asia, as in the land of Canaan, in Syria and Assyria, in Arabia, Ethiopia, Egypt, Chaldea, in Tyre and Sidon, and elsewhere; but the church with them was a representative church, for in all the details of their worship, and in every one of their statutes, spiritual and celestial things, which are the internals of the church, were represented, and in the highest sense the Lord himself was represented. These representatives in worship and statutes remained with many even to the Lord's coming, and a knowledge of His coming was thus preserved; as can be seen from the predictions of Balaam, who was from Syria, and who

prophesied of the Lord in these words:

"I see Him, but not now; I behold Him, but not nigh: there shall arise a Star out of Jacob, and a Sceptre shall rise out of Israel" (*Num.* xxiv. 17).

That this knowledge was afterwards preserved is evident from this, that certain wise men from the east, when the Lord was born saw a star from the east, which they followed, which is thus described in *Matthew:*

"In the days of Herod the King wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw His star in the east, and have come to worship Him; .... and lo, the star which they saw in the east went before them till it came and stood over where the young child was" (ii. 1, 2, 9).

The star appeared to those from the east because the Lord is the East; and because they had knowledge respecting the Lord's coming from representatives that remained with them, the star appeared and went before them, first to Jerusalem, which represented the church itself in respect to doctrine and in respect to the Word, and from there to the place where the infant Lord lay. Moreover, a "star" signifies knowledges of good and truth, and in the highest sense knowledge respecting the Lord. (That "stars" signify in the Word knowledges of good and truth, see above, n. 72, 179, 402.) And because the orientals had such knowledges they were called "sons of the east." That those from Arabia were so called is evident in *Jeremiah* (xlix. 28). Also "sons of the east" signify in the Word knowledges of good and truth; "Kedar," that is, Arabia, has the same signification. That Job was one of the sons of the east is evident from *Job* (i. 3). [**21.**] As most things in the Word have also a contrary sense, so does "the east," and in that sense it signifies the love of self, because this love is the opposite of love to the Lord. In this sense

The east is mentioned in *Ezekiel* (viii. 16), and in *Isaiah* (ii. 6).

That "the east" signifies the Lord in respect to Divine love, and thus good of love to Him, can be more fully seen from what was shown above respecting the sun, and the morning (respecting the sun, n. 401; and the morning, n. 176); for where the sun is in the angelic heaven there is the east; and as the morning is where the sun rises, and there the sun is always rising and never setting, so "morning" has a like signification.

423. *"Having the seal of the living God"* signifies *the Divine will.*—This is evident from the signification of "having the seal" of any one, as meaning to have command, for a command is rat-

ified by a seal; therefore "to have the seal of the living God" means to have Divine command. Here Divine command means the Divine will, because "the angel ascending from the rising of the sun, having the seal," signifies Divine love going out from the Lord; and whatever goes out from Divine love is the Divine will. There are also Divine commands that are not from the Divine will, but from sufferance and permission, many of which were given to the sons of Israel, as that it was permitted them to take several wives, and to give bills of divorcement, with other like things. These commands were from permission, given because of the hardness of their hearts

(As is evident from the Lord's words in *Matthew* xix. 8; and *Mark* x. 4, 5);

but the commands that are immediately from the Divine love are all of the Divine will; therefore it is said, "the seal of the living God," for the Lord is called "the living God" from the Divine love, for love is man's very life, and the Divine love is the source of the life of all things.

424. ***"And he cried out with a great voice"*** signifies *Divine command.*—This is evident from the signification of "a great voice," when from the Lord, as meaning Divine command. The command itself, uttered by the voice, follows, namely, that "the four angels hurt not the earth nor the sea nor the trees, till the servants of God were sealed on their foreheads." It is said "a great voice" and "he cried out," because "great" and also "crying out" are predicated in the Word of the good of love (that "great" is predicated of the good of love, and "many" of truths fron good, see above, n. 336[a], 337; and "crying out" of the affections that are of love, see above, n. 393); here, therefore, as this command was from the Divine love and from the Divine will, it is said, "he cried out with a great voice."

425. ***"To the four angels to whom it was given to hurt the earth and the sea"*** signifies *still preventing the influx from becoming intense.*—This is evident from what was said above, where the separation of the good from the evil by a moderate or gentle influx was treated of (respecting which influx see above, n. 413[a], 418[a], 419[a,c,d]), namely, that by a moderate and gentle influx the good are separated from the evil, and by an intense and powerful influx the evil are cast down; and as what now follows treats first of the separation of the good from the evil, and this separation is effected by a moderate influx, these words signify still preventing the influx from becoming intense; for "the four angels upon the

four corners of the earth holding back the four winds of the earth" signify the Divine going forth from the Lord, and its influx into the whole spiritual world (see above, n. 417[a], 418[a]); and "the earth and the sea" signify everywhere, even to its outmosts (n. 420).

426. [*Verse* 3.] ***"Saying, Hurt not the earth nor the sea nor the trees,"*** signifies *lest the good perish with the evil wherever they are.*—This is evident from the signification of "hurt not," as meaning lest they perish (of which presently); also from the signification of "the earth, the sea, and the trees," as meaning everywhere in the spiritual world, even to its outmosts, in those who have any perception (see above, n. 420), consequently the good who are with the evil, wherever they are. That this is the meaning of these words is evident from the connection of things in the spiritual sense; for what now follows treats of the separation of the good from the evil, and this separation is signified by "the sealing of the servants of God on their foreheads," and by "the twelve thousand out of every tribe," and by those who were seen "clothed in white robes," for this chapter treats of all these. By both the latter and the former the good are meant who must be separated from the evil before the evil are cast down into hell. And as the separation of the good from the evil and the casting out of the evil into hell is effected by Divine influx from the Lord as a sun,—the separation of the good from the evil by a gentle and moderate influx, and the casting down of evil into hell by a strong and intense influx (as may be seen above, n. 413[a], 418[a], 419[a,c,d]),—so these three verses treat of the former influx by which the good are separated from the evil, while the good who are separated are treated of in the rest of the chapter even to the end. [**2.**] But something shall first be said on this point, that unless the good were separated from the evil before the evil were cast down into hell the good would perish with the evil. For the good who are not yet raised up into heaven, but are to be raised up after the evil have been cast out, have a very close communication with the evil through the external worship of the evil. For (as was said above, and also in *Last Judgment*, n. 59, 70) the evil, who were allowed to remain till the last judgment, were in external worship but in no internal worship, for they made a show and simulation of the holy things of the church with the mouth and postures, while there was nothing therein from the soul and heart; and by means of this external worship they maintained communication even with those who were inwardly good. Because of

this communication the evil could not be cast down until the good had been separated from them, for if they had been left together the good with whom the evil had been conjoined by external worship would have been hurt, that is, would have perished, for the evil would have drawn them away with themselves. [3.] This, too, is foretold by the Lord in *Matthew:*

> "The kingdom of the heavens is like unto a man that sowed good seed in his field; but while men slept his enemy came and sowed tares [among the wheat], and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. But the servants of the householder coming said unto him, Master, didst thou not sow good seed in thy field? whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we going gather them up? But he said, Nay, lest haply while ye gather up the tares ye root up at the same time the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (xiii. 24–30).

"The man that sowed" means the Lord; the "field" means the spiritual world and the church, in which there are both good and evil; the "good seed" and the "wheat" mean the good, and the "tares" mean the evil. That they could not be separated until the time of the last judgment, because of the conjunction described above, is meant by the answer to the servants who wished to gather up the tares before, meaning to separate the evil from the good, namely, "Lest haply while ye gather up the tares ye root up at the same time the wheat with them; let both grow together until the harvest," the "harvest" meaning the last judgment. That this is the signification the Lord Himself teaches in the same chapter, where He says,

> "He that soweth the good seed is the Son of man; the field is the world; the [good] seed are the sons of the kingdom; the tares are the sons of the evil one; .... the harvest is the consummation of the age. .... As then the tares are gathered up and burned with fire, so shall it be in the consummation of the age" ([xiii.] 37–40).

This makes evident that "the householder that sowed the good seed" means the Lord, who here calls himself "the Son of man;" and that "the field is the world" means the spiritual world and the church, in which there are both good and evil. It is clear that this means the spiritual world from its being said "The kingdom of the heavens is like unto a man that sowed good seed in his field," "the kingdom of the heavens" meaning the spiritual world and the church; it is clear from this also, that this is said of the last judgment, and the last judgment is accomplished not in our world but in the spiritual world, as can be seen in the *Last Judg-*

ment. This latter passage makes evident also that the "good seed" and the "wheat" mean the good, who are here called "the sons of the kingdom," and that the "tares" mean the evil, who are called "sons of the evil one," also that the "harvest," when the separation is to be effected, means the time of the last judgment, for it is said "the harvest is the consummation of the age." ("The consummation of the age" means the time of the last judgment, as may be seen above, n. 397.) That "then the tares shall be gathered into bundles to be burned, and the wheat be gathered into the barn," signifies that the evil, according to the genera and species of the evil that is in them, must be gathered up and cast into hell; this takes place with the evil when they are cast out, and is meant by "gathering into bundles." That the good must be preserved is meant by "gathering the wheat into the barn," the "barn" meaning where the good are collected. From all this it can be seen that a complete separation of the good from the evil takes place at the time of a final judgment, and that it cannot take place before because of the conjunction described above, and that otherwise the good would perish with the evil; for it is said, "lest haply while ye gather up the tares ye root up at the same time the wheat with them;" and it is further said "let both grow together until the harvest," that is, until the consummation of the age. Now, because the separation of the good from the evil is effected by a gentle and moderate influx of the Divine going forth from the Lord, while the casting out of the evil into hell is effected by a powerful and intense influx of the Divine, it can be seen how all the particulars contained in the first three verses of this chapter must be understood, when it is known from the spiritual sense what is signified by the "winds" that were to be held back, that earth, sea, and tree be not hurt until the servants of God had been sealed on their foreheads. [**4.**] A few words shall be said about how this separation is effected. When the good are separated from the evil, which is done by the Lord by means of a moderate influx of His Divine, and by a looking into those things that are of spiritual affection with angels and spirits, then the Lord causes those who are interiorly and thus also exteriorly good, to turn themselves to Him, and thus to turn themselves away from the evil, and when they so turn themselves they become invisible to the evil; for this is a common thing in the spiritual world, that when any one turns himself away from another he becomes invisible to him. When this is done the evil are separated from the good, and at the same time from the sanctity that they had simulated in externals; and thus they look towards hell, into which they are presently cast. (Concerning this turning about more may be seen

in *Heaven and Hell*, n. 17, 123, 142, 144, 145, 151, 153, 251, 255, 272, 510, 548, 561; that the evil who were able to continue in external worship, or in external piety and sanctity, although not in internal, were allowed to remain till the last judgment, and no longer, and why, may be seen in *Last Judgment*, n. 59 and 70.)

427[a]. ***"Till we have sealed the servants of our God on their foreheads"*** signifies *that those who are in truths from good must first be separated.*—This is evident from the signification of "to seal," as meaning to distinguish and separate (of which presently); also from the signification of "servants of God," as meaning those who are in truths from good (of which see above, n. 6); also from the signification of "forehead," as meaning good of love. It is from correspondence that "forehead" means the good of love; for all things pertaining to man in the whole body, whether within or without, correspond to heaven, for the whole heaven in the sight of the Lord is as one Man, so arranged as to correspond to every and each thing in man. The whole face, where the organs of sight, smell, hearing, and taste, are situated, corresponds to affections and thoughts therefrom in general, the eyes corresponding to understanding, the nose to perception, the ears to giving heed and obedience, and the taste to the desire to know and be wise; but the forehead corresponds to the good of love, which is the source of all these, for it forms the highest part of the face, and directly encloses the front and chief part of the brain, which is the seat of man's intellect. This is why the Lord looks upon angels in the forehead, and angels look to the Lord through the eyes; this is so because the forehead corresponds to love, from which the Lord looks upon them, and the eyes correspond to the understanding from which they look to the Lord; for the Lord permits Himself to be seen through an influx of love into their understanding. (Respecting this see *Heaven and Hell*, n. 145, 151; and that The Whole Heaven in its whole complex answers to One Man, n. 68–86; and that There is thus a Correspondence of all things of Heaven with all things of Man, n. 87–102.) All this makes clear the signification of "being sealed on the forehead," namely, to be in good of love to the Lord from the Lord, and thereby to be distinguished and separated from those who are not in that love; for the Lord looks upon such in the forehead, and fills them with good of love, from which they look to the Lord by thought from affection. No others can be looked upon by the Lord in the forehead, for others turn away from Him and turn to the opposite love, by which they are filled and attracted. (That every one in the spiritual world, and man as well in respect to his spirit, turns the face to the ruling love, see *Heaven and Hell*, n. 17, 123, 142–144, 153, 552.) [**2.**] "To be sealed" means, not to be sealed but to be reduced to such a state as that their quality may be recognized, and that they may thus be conjoined with those who are in a like

state, and separated from those who are in a different state. This is signified by "to be sealed," and by a "seal" in the following passages. In *Ezekiel:*

> "Jehovah said to the man clothed in linen, Go through the midst of the city, through the midst of Jerusalem, and set a seal upon the foreheads of the men that groan and sigh over all the abominations done in the midst thereof. .... And go ye through the city after him and smite; let not your eye spare, neither have ye pity; .... but come not against any man upon whom is the seal" (ix. 4-6).

This treats of the separation of the good from the evil; and "to be sealed on the forehead" has the same signification as in this passage in the *Apocalypse*, namely, to be distinguished and separated from the evil and to be conjoined to the good; the casting out and damnation of the evil are treated of afterwards. Those who are in good are described by those "that groan and sigh over all the abominations done in the midst of the city Jerusalem;" "those that groan and sigh over abominations" mean those who are not in evils and in falsities therefrom, "groaning and sighing over them" signifying aversion and grief because of them, "Jerusalem" meaning the church, and "city" doctrine. Afterwards that they should "go through the city after him and smite, and the eye should not spare," describes the casting out and damnation of the evil, "to smite and kill" signifying damnation, for spiritual death, which is damnation, is signified in the Word by natural death. [**3.**] In *Isaiah:*

> "The time shall come for gathering all nations and tongues, that they may come and see My glory. And I will set a seal upon them" (lxvi. 18, 19).

This is said of the Lord, and of a new church to be established by Him, and thus of a new heaven and a new earth (as is evident from verse 22 of this chapter). "Gathering together all nations and tongues" has the same signification as

> "Gathering together the elect from the four winds" (*Matt.* xxiv. 31);

"to gather together" signifies to receive to Himself those who are His own, "nations" signify those who are in good, and "tongues" those who are in a life according to doctrine; "to come and see the glory" of the Lord signifies to be enlightened by Divine truth, and thus to enjoy heavenly joy, for "the glory of the Lord" signifies Divine truth, and enlightenment and joy from it; "to set a seal upon them" signifies to distinguish and separate them from the evil and conjoin them to the good. [**4.**] It is written of Cain,

> That Jehovah set a seal upon him that no one might slay him (*Gen.* iv. 15).

If one is ignorant of this arcanum of the Word that the persons named in its histories mean in the spiritual sense things, that is, that every person there mentioned represents and thus signifies some reality of the church and of heaven, he can know nothing beyond the mere history of the letter, in which nothing more of the Divine appears than in other histories; and yet there is in the Word, both prophetical and historical, and in each and every part of it, something Divine that does not appear in the letter except to those who are in the spiritual sense and have gained a knowledge of it. The spiritual arcanum in the history of Cain and Abel is this: "Abel" represents the good of charity, and "Cain" the truth of faith, and that good and that truth are called in the Word "brethren;" and the truth of faith is called "the first-born" because the truths that are afterwards to become truths of faith are first acquired and stored up in the memory, that from it, as from a storehouse, good may draw what it can conjoin to itself and make the truths to be truths of faith. For truth does not become of faith until man wills it and does it; but so far as man does this the Lord conjoins him to Himself and to heaven, and from love flows in with good, and through good into the truths that the man has acquired from childhood, and conjoins them to good and makes them to be truths of faith; before this they are nothing but knowledges (*cognitiones et scientiae*) in which as yet man has no other faith than such as he has in things heard from another, from which he can withdraw if he afterwards thinks differently; therefore this faith is not his own but that of another in him. But if a man's faith is to remain with him after death it must be his own faith; and it becomes his own when he sees, wills, and does what he believes, for it then enters into the man and forms his spirit, and comes to be of his affection and thought; for a man's spirit in its essence is nothing but his affection and thought. [**5.**] That which is of the affection is called good, and that which is of the thought therefrom is called truth; and man believes nothing to be true except what is of his affection, that is, of the interior affection that pertains to his spirit; consequently that which a man thinks from interior affection is his faith, and whatever other things he holds in his memory, whether he has got them from the Word or from the doctrine of the church by reading or from preachings, or from his own understanding, they are not faith, however much he thinks that they are, and it is at present declared and believed that they are. This first-begotten and first-born is what "Cain" represents and signifies in this history, for Cain was the first-begotten. When this, and not willing

and doing the truth, that is, living according to it, is believed to be the faith that saves man, then there springs up a pernicious heresy that faith alone saves, whatever the life may be, and that it is possible to have faith apart from the life; and yet this is not faith, but mere knowledge residing outside of man in his memory, and not within him in the life. If this is to be called faith it is historical faith, which is having in oneself another's faith, and such a faith does not receive life until the man sees that what he has thus imbibed is true, and this he does not see until he wills and does it. When that heresy prevails, charity, which is good of life, is destroyed, and at length repudiated as not essential to salvation. This was represented by Cain's slaying his brother Abel; for faith and charity, that is, the truth of faith and the good of charity, are called in the Word "brethren," as was said above. [**6.**] That "Jehovah set a seal upon Cain lest he should be slain" signifies that He distinguished him from others and preserved him, because saving faith cannot be given unless historical faith precedes, and this is knowing from others the things of the church and heaven; in a word, it is a knowledge of such things as faith afterwards consists of; for unless man from infancy imbibed truths from the Word, or from the doctrine of the church, or from preachings, he would be empty, and into an empty man no activity could fall, and no influx out of heaven from the Lord could come, for the Lord acts and flows in through good into truths in man, and conjoins these, and thus makes charity and faith to be one. From all this the signification of "Jehovah set a seal upon Cain that no one might slay him, and that whosoever should slay him vengeance should be taken on him sevenfold," can be seen. Moreover, those who are in mere historical faith, that is, in a knowledge of such things as constitute faith, who are the persons or which is the faith meant by "Cain," these are preserved because they can teach truths from the Word to others, which they do from memory.

[***b.***] [**7.**] Because the "forehead" corresponds to good of love, and therefore the Lord from Divine love looks upon angels and men in the forehead, as was said above, it was commanded that a plate of pure gold, upon which was written "Holiness to Jehovah," should be placed upon the mitre of Aaron on the forehead, concerning which it is thus written in Moses:

> "Thou shalt make a plate, pure gold, and grave upon it with the engravings of a signet, Holiness to Jehovah. And thou shalt put it on a thread of blue;....over against the faces of the mitre it shall be, that it may be upon Aaron's forehead,....and may be constantly on his forehead, that they may have acceptance before Jehovah" (*Exod.* xxviii. 36–38).

For Aaron, as chief priest, represented the Lord in relation to the good of Divine love, therefore his garments represented such things as go forth from that love; the mitre represented intelligence and wisdom, and the front part of it love, which is the source of intelligence and wisdom; therefore the plate of pure gold, upon which was engraved "Holiness to Jehovah," was placed there upon a thread of blue; "pure gold" of which the plate was made signifies the good of celestial love; the "blue" of which the thread was made, on which was the plate, signifies the good of spiritual love (spiritual love is love for truth); "the engraving of a signet" signifies endurance to eternity; "Holiness to Jehovah" signifies the Lord in respect to the Divine Human, from which goes forth all the holiness of heaven and the church; these were upon the front of the mitre which was upon Aaron's head, because the "mitre" signifies the same as the head, namely, Divine wisdom, and the "forehead" the Divine good of love. (That Aaron represented the Lord in relation to the good of love, see *A.C.*, n. 9806, 9946, 10017; that "blue" signifies love for truth, n. 9466, 9687, 9833; and that the "mitre" signifies intelligence and wisdom, n. 9827.) [**8.**] Because the "forehead" signifies good of love, the sons of Israel were commanded to bind the commandment respecting love to Jehovah upon their foreheads; as is taught in Moses:

> "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. .... And thou shalt bind these words for a sign upon thine hand, and they shall be for frontlets before thine eyes" (*Deut.* vi. 5, 8; xi. 18; *Exod.* xiii. 9, 16).

It is said "they shall be for frontlets before the eyes," as a representation that the Lord looks upon angels and men in the forehead, because from Divine love, and grants to angels and men to look at Him from intelligence and wisdom, for the "eyes" signify the understanding, and all man's understanding is from the good of his love and according to the good that he receives from the Lord. That they bound these words upon the hand also represented outmost things, because the hands are the outmosts of the powers of man's soul; therefore "upon the forehead and upon the hand" signifies in things first and last, and "first and last" signifies all things (as may be seen above, n. 417). This commandment was so bound because "on it hang the law and the prophets," that is, the whole Word, consequently all things of heaven and the church.

> That "on this commandment hang the law and the prophets" the Lord teaches in *Matthew* (xxii. 35–38[, 40]).

This makes clear why kings, in former times and at present, when

crowned, were anointed with oil upon the forehead and upon the hand, and what this signifies; for kings formerly represented the Lord in relation to Divine truth, and as this is received in the good of love that flows in from the Lord, they were anointed upon the forehead and upon the hand, the "oil" with which they were anointed signifying the good of love. This is why kings in the Word signify those who are in truths from good, and in an abstract sense truths from good (see above, n. 31). From this it can be seen what "a seal upon the forehead" means, as elsewhere in the *Apocalypse*

(ix. 4; xiv. 1; xxii. 3, 4).

[9.] But on the contrary, the "forehead" signifies that which is opposite to the good of love, namely, evil of love, and thus what is hard, obstinate, shameless, and infernal. It signifies what is hard in *Isaiah:*

"Thou art hard, for thy neck is a sinew of iron, and thy forehead brass" (xlviii. 4).

It signifies what is stubborn in *Ezekiel:*

"The house of Israel will not hearken unto Me;....for the whole house of Israel are stubborn in forehead and hard in heart" (iii. 7, 8).

It signifies what is shameless in *Jeremiah:*

"The forehead of a harlot remained to thee, thou didst refuse to be ashamed" (iii. 3).

It signifies what is infernal in the *Apocalypse*

(xiii. 16; xiv. 9–11; xvi. 2; xvii. 5; xix. 20; xx. 4).

for as the good of love is heavenly, and thus mild, patient, and modest, so the evil opposite to that good is infernal, hard, stubborn, and shameless.

VERSE 4.

428. *"And I heard the number of those sealed: a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel."*

4. *"And I heard the number of those sealed"* signifies *the quality of those who are in good who are separated from the evil* [n. 429]; *"a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel,"* signifies *all who are in truths from good, and thus in the Lord's church* [n. 430].

429. [*Verse* 4.] *"And I heard the number of those sealed"* signifies *the quality of those who are in good who are separated from the evil.*—This is evident from the signification of "number,"

as meaning the quality of the thing treated of (of which presently); also from the signification of "those sealed," as meaning those who are in good, distinguished and separated from others (of which just above, n. 427[a]). "Number" and "measure" are mentioned in many passages in the Word, and the common belief is that these mean simply number and measure; but "number" and "measure" in the spiritual sense mean the quality of the thing treated of. The quality itself is determined by the numbers expressed, as here by the "hundred and forty-four thousand," and afterwards the "twelve thousand" out of every tribe. What is signified by these numbers will be told in the following article. Number signifies the quality of the thing treated of for the reason that the Word is spiritual, and therefore every and each thing that it contains is spiritual, and spiritual things are not numbered or measured, but still they fall into numbers and measures when they come down out of the spiritual world or out of heaven where angels are into the natural world or upon the earth where men are; and likewise in the Word, when they come down out of its spiritual sense in which angels are into the natural sense in which men are; the natural sense of the Word is the sense of its letter. This is why there are numbers in that sense, and why the numbers there signify things spiritual, or such as pertain to heaven and the church. That the spiritual things of heaven, such as angels think and talk about, also fall into numbers, has often been shown to me. When they talked with each other, what they said was determined into pure numbers, which were seen upon paper; and they afterwards declared that this was what they had said determined into numbers, and that these numbers in connection contained every thing they had said; and I was taught what they signified and how they could be understood; this will be spoken of frequently in what follows. (But respecting writings in pure numbers out of heaven, see *Heaven and Hell*, n. 263; that all numbers in the Word signify things of heaven and the church, see above, n. 203, 336.)

430[a]. ***"A hundred and forty-four thousand, sealed out of every tribe of the sons of Israel,"*** signifies *all who are in truths from good, and thus in the Lord's church.*—This is evident from the signification of "a hundred and forty-four thousand," as meaning all things, and as being said of those who are in truths from good (of which presently); also from the signification of "the tribes of Israel," as meaning those who are in truths from good, and thus who are in the Lord's church, "tribes" signifying truths from good, and "Israel" the church. That this is the signification of "the tribes of Israel" will be seen in the following article. "A

hundred and forty-four thousand" signifies all things and all persons, and is predicated of truths from good, because that number arises out of the number twelve, and "twelve" signifies all things and all persons, and is predicated of truths from good; for greater numbers, and those made up of smaller numbers, have the same signification as the smaller and simple numbers from which they arise by multiplication (on which see *A.C.*, n. 5291, 5335, 5708, 7973). Thus "a hundred and forty-four" and "a hundred and forty-four thousand" have the same significance as "twelve," for a hundred and forty-four arises out of twelve multiplied into itself, and a hundred and forty-four thousand out of twelve thousand multiplied into twelve thousand. [**2.**] There are simple numbers that are more significative than others, and from which the greater numbers derive their significations, namely, the numbers two, three, five, and seven; "two" signifies union, and is predicated of good; "three" signifies fulness, and is predicated of truths; "five" signifies much and something; and "seven" signifies holiness. From the number two the numbers 4, 8, 16, 400, 800, 1600, 4000, 8000, 16000, arise; and these numbers have the same signification as two, because they arise from that simple number multiplied into itself, and multiplied by ten. From the number three the numbers 6, 12, 24, 72, 144, 1440, 144,000, arise; and these numbers have the same signification as three, because they arise from this simple number by multiplication. From the number five the numbers 10, 50, 100, 1000, 10000, 100,000, arise, and these numbers have the same signification as five, because they arise from it by multiplication. From the number seven the numbers 14, 70, 700, 7000, 70000, arise, and these numbers have the same signification as seven, because they arise from it. As the number "three" signifies fulness, and fulness implies all, the number twelve derives from this its signification of all things and all persons; and it is predicated of truths from good because it arises out of three multiplied into four, and three is predicated of truths, and four of good, as was said above. [**3.**] One who does not know that "twelve" signifies all things, and that the numbers that are multiples of it have a like signification, and who does not know that each tribe signifies some universal and essential constituent of the church, can have no other idea than that simply twelve thousand out of every tribe of Israel were sealed, and consequently were received or would be received into heaven; nevertheless the "twelve thousand" here do not mean twelve thousand, nor do the "tribes" here enumerated mean the tribes of Israel; but "twelve thousand" means all, and "the tribes of Israel" those who are in

truths from good, and thus all, wherever on the earth they may be, who constitute the church of the Lord. That such is the signification, every one who thinks intelligently can see; for where now are these tribes, and where were they when this was written by John? Have they not been scattered through a great part of the globe, and excepting the tribe of Judah is it known to any one where they are? And yet it is said that they must be sealed, that they may be introduced by the Lord into heaven and be with Him (as appears in *Apoc.* xiv. 1, 3, 4). Furthermore, it is well known that eleven of the tribes here mentioned were banished from the land of Canaan on account of their idolatries and other abominations; and so too has the whole Jewish nation, the quality of which may be seen in the *Doctrine of the New Jerusalem* (n. 248). From this it can be seen that "twelve thousand" does not mean twelve thousand, nor do "tribes" mean the tribes of Israel, but they mean all who are in truths from good, thus all who are of the Lord's church. This will become still clearer from the signification of each tribe in the spiritual sense; for each tribe signifies some universal or essential constituent of the church, in which those are who are of the church. Moreover, the universal of each has relation to truths from good, and truths are manifold; for all who are in the heavens differ from each other in respect to good, and thus also in respect to truth, since every truth that has life in man or angel is from good and in accordance with good. Furthermore, all who are of the Lord's church are in truths from good, while those who are in truths and not in good are not of the church; for, as was just said, every truth that has life in man or angel is from good. (On this see above, n. 6, 59, 136, 242, 286, 292; and in the *Doctrine of the New Jerusalem*, n. 11–27. That goods and truths therefrom are of infinite variety, see *Heaven and Hell*, n. 56, 71, 405, 418, 486, 588; and *Last Judgment*, n. 13; also *A.C.*, n. 684, 690, 3241, 3267, 3470, 3519, 3744–3746, 3804, 3986, 4067, 4149, 4263, 5598, 6917, 7236, 7833, 7836, 9002.) Goods and the truths from them are of infinite variety, because every angel and every man in whom is the church is his own good and his own truth therefrom; so, too, the whole heaven is arranged according to affections that are of love to the Lord and of charity towards the neighbor, and of faith therefrom, and all good is of these affections.

[***b.***] [**4.**] The number "a hundred and forty-four thousand," or the number twelve thousand multiplied into itself, signifies all truths from good, in respect to their genera and species in the whole complex, as can be seen from the meaning of the number "one hundred and forty-four," which is twelve multiplied into

twelve, in the following passages in the *Apocalypse*, where the city New Jerusalem is described by measures expressed in numbers. Of the measure of its wall it is said,

> "He measured the wall thereof, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel" (*Apoc.* xxi. 17).

"The city Jerusalem" here signifies a new church to be established by the Lord, and its doctrine; therefore all things that are mentioned, as the "wall," the "gates," and the "foundations," mean such things as belong to the church, consequently spiritual things; and as the church and its doctrine are here described in the sense of the letter by "the city Jerusalem," and a city can be measured, so the spiritual things of that church are depicted by measures expressed in numbers, and its wall by the number "one hundred and forty-four," or by twelve multiplied into twelve, which number signifies truths from good in the whole complex, for a "wall" signifies truths defending against falsities and evils. That such is the signification of this number is clearly evident from its being said that the measure of a hundred and forty-four cubits is "the measure of a man, that is, of an angel." What this involves cannot be known unless it is known that measure, in the spiritual sense, has the same signification as number, namely, the quality of the thing treated of; and that "man" signifies reception of truth from spiritual affection, that is, from good, and intelligence therefrom, "angel" having the same signification, since a man is an angel when he is in truths from good, and becomes an angel after death. The number "a hundred and forty-four thousand" has the same signification; for larger and smaller numbers, if from the same origin, have a like signification, the larger number being made use of when the mass is greater, or when many kinds together are included, as "a hundred and forty-four thousand," which includes all kinds of truth from good, which are signified by "twelve thousand sealed out of every tribe," and as the measure of the wall, which is said to be "a hundred and forty-four cubits," which includes both the gates and the foundations, which are twelve in number. [5.] So respecting the gates and the foundations it is said,

> The New Jerusalem "had a wall great and high, having twelve gates, and above the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel. .... And the wall had twelve foundations, and on them the names of the twelve apostles of the Lamb." And the foundations were made of twelve kinds of precious stones (*Apoc.* xxi. 12, 14, 19–21).

When it is known that "the New Jerusalem" means a new church, can it not be seen that the number "twelve," so often employed, means the chief and primary constituent of the church? And the chief and primary constituent of the church is truth from good, for everything of the church is from that, for truth is of its doctrine, and good is of a life according to doctrine. But the signification of "gates" and of "foundations" will be told when that chapter is explained. [**6.**] Because the number "twelve" signifies all things, and is predicated of truths from good, and "the New Jerusalem" signifies a new church, the measurement of the city itself is indicated by a multiple of this number, in these words,

> "The city lieth four square, and the length thereof is as great as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal" (*Apoc.* xxi. 16).

What is signified by "length, breadth, and height" in the spiritual sense will also be told below in the explanation; "the city" means in that sense the doctrine of the church, and "twelve thousand furlongs" all its truths from good. [**7.**] Again, the number "twelve" is used here in reference to the fruits of the trees about the river, in these words,

> "In the midst of its street and river, on this side and on that, was there the tree of life, bearing twelve fruits, yielding its fruit every month" (*Apoc.* xxii. 2).

Since "the streets of the city" signify truths of doctrine, "the river going forth" intelligence, "the tree of life" perception of truth from good from the Lord, and "fruits" the good from which are truths, it is clear that "twelve" signifies truths from good, through which comes intelligence, and of which the church is constituted. [**8.**] As a representative church was to be instituted among the sons of Jacob, it was provided by the Lord that he should have twelve sons

(*Gen.* xxix. 32–35; xxx. 1–25; xxxv. 22–26),

that all together might represent all things of the church, and each one a special part; and this is why twelve tribes sprang from them (*Gen.* xlix. 28), and these signify all things of the church, and each tribe signifies some essential of the church; so in what now follows it is said "twelve thousand were sealed out of every tribe," and these signify all who are in that essential of the church,

that is, all who are in that kind of truth from good, since truth from good is what forms the church with all, for truth is of doctrine, and good is of the life, as was said above. (What truth from good is and what the nature of it is, may be seen in *Doctrine of the New Jerusalem*, n. 24.)

[9.] As the twelve tribes named from the twelve sons of Jacob represented the church, and all things belonging to it, the number "twelve," on account of such signification, was employed in various connections:

As that the princes of Israel were twelve in number (*Num.* i. 44);
That these twelve princes brought to the dedication of the altar twelve chargers of silver, twelve bowls of silver, twelve spoons of gold, twelve bullocks, twelve rams, twelve lambs, and twelve goats (vii. 84, 87).

Each one of these things that they brought signifies such things as have reference to truths from good. So, too,

Twelve men were sent to explore the land of Canaan (*Deut.* i. 23);

for "the land of Canaan" signifies the church. So, too,

There were twelve precious stones in the breast-plate of judgment, or the Urim and Thummim (*Exod.* xxviii. 21; xxxix. 14);

"precious stones" signifying truths from good. So again,

There were twelve cakes placed in two rows upon the table, which were called "the bread of faces" (*Lev.* xxiv. 5, 6);

"bread" signifying good of love, and the "table" its reception, thus also truth in general, since truth is what receives good. Again,

"Moses .... built an altar below mount Sinai, and erected twelve pillars, according to the twelve tribes of Israel" (*Exod.* xxiv. 4);

for an "altar" signifies the good of the church, and "pillars" its truths, thus "the altar and twelve pillars" together signify all truths from good by which the church exists. [10.] Again,

Twelve men carried twelve stones out of the midst of Jordan and set them up in Gilgal, that they might be for a memorial to the sons of Israel. Also twelve stones were set up in the midst of Jordan, in the place where the feet of the priests that bare the ark stood (*Josh.* iv. 1–9, 20),

"Jordan" in the Word signifying introduction into the church, and "stones" therefrom and in its midst, the truths of the church through which introduction is effected. So again,

Elijah took twelve stones, and built an altar (1 *Kings* xviii. 31, 32);

"altar" signifying the good of the church, and "stones" its truths. [**11.**] Again,

> Moses sent twelve thousand of the sons of Israel, with Phinehas as commander, against Midian, and they returned with great spoil, with not a man missing (*Num.* xxxi. 5, 6, 49).

"Midian" signifies those who are in knowledges of truth, but not in a life according to them, therefore "twelve thousand" were sent against them. The "great spoil" taken from them has the same signification as the "raiment, silver, and gold," which the sons of Israel took from the Egyptians (*Exod.* iii. 22; xii. 35, 36), and the same signification as the "unrighteous mammon" out of which they should make to themselves friends (*Luke* xvi. 9), namely, knowledges of truth therefrom, which they hold as doctrine and not in the life. [**12.**] So again,

> Solomon placed upon twelve oxen the brazen sea that he made (1 *Kings* vii. 25, 44);

"the brazen sea" signifying truth from good, the "water" in it, truth, and the "brass" out of which it was made, good; and the "twelve oxen" signify all goods and all truths therefrom which serve as a foundation. Again,

> Solomon made a throne of ivory with six steps to it, and twelve lions standing upon the steps on the one side and on the other (1 *Kings* x. 18–20).

"The throne of Solomon" signified judgment, which is effected by truths from good, and it represented Divine truth from Divine good, "lions" signifying the truths of heaven and of the church in their power, and "twelve" all (see above, n. 253[*b*]). [**13.**] Of Ishmael it is said,

> That he should be blessed and multiplied, and that twelve princes should be born to him (*Gen.* xvii. 20; xxv. 16);

for the reason that "Ishmael" signified the external church with all its truths from good. Of Elisha it is said,

> That Elijah found him ploughing with twelve yoke of oxen, and he with the twelfth; and that he cast his mantle upon him (1 *Kings* xix 19).

This was done and said because Elijah and Elisha represented the Lord in respect to the Word, in which are all truths from good; consequently when this representation was transferred from Elijah to Elisha, which was signified by his casting his mantle

upon him, Elisha was seen "ploughing with twelve yoke of oxen, and he with the twelfth," which signifies the formation of the church by means of truths from good out of the Word (see above, n. 395[b]). It is said below that

> "There was seen a woman encompassed with the sun, and the moon under her feet and upon her head a crown of twelve stars" (*Apoc.* xii. 1).

This was seen because a "woman" signifies the church, and "stars" knowledges of truth; a "crown" the good of these knowledges, and the "head" intelligence. [**14.**] The Lord's twelve apostles had the same representation as the twelve tribes of Israel; namely, they collectively represented the church, and each one of them some essential of the church; and for this reason there were twelve of them.

[***c.***] From all this it can be seen why the New Jerusalem (which signifies the church and its doctrine) is said

> To have twelve gates, and above the gates twelve angels, and names inscribed, which are the names of the twelve tribes of Israel; and that the wall had twelve foundations, and on these the names of the twelve apostles of the Lamb (*Apoc.* xxi. 12, 14),

and what is signified by this, the "twelve angels," "twelve tribes," and "twelve apostles" here meaning not angels, tribes, or apostles, but all things of the church. Likewise it is said that

> The apostles are to sit upon twelve thrones, and judge the twelve tribes of Israel (*Matt.* xix. 28; *Luke* xxii. 30);

which does not mean that the apostles are to sit on twelve thrones and judge the twelve tribes of Israel, but that the Lord alone is to judge all by Divine truth from Divine good (see above, n. 9, 206, 253[b], 270, 297, 333). [**15.**] One who does not know that "twelve" signifies all things cannot know the arcanum that is signified by

> The twelve baskets of fragments that remained from the five loaves and two fishes with which the Lord fed five thousand men besides women and children (*Matt.* xiv. 15–21; *Mark* vi. 37–44; *Luke* ix. 12–17; *John* vi. 9–13).

Each particular here, with the numbers themselves, is significative; "the five thousand men besides women and children," signify all who are of the church that are in truths from good, the "men" signifying those who are in truths, and the "women and children" those who are in good; "loaves" the goods and "fishes" the truths of the natural man; "eating" spiritual nourishment from the

Lord, "twelve baskets of fragments" knowledges of truth and good therefrom in all abundance and fulness. [16.] Because "twelve" signifies all things, and is predicated of truths from good, which constitute the church,

> When the Lord was twelve years old He left father and mother and remained in the temple, sitting in the midst of the doctors, hearing them and asking them questions (*Luke* ii. 42, 46);

by which is meant the initiation and introduction of His Human into all things of heaven and the church; therefore when He was found He said,

> "Wist ye not that I must be in the things that are My Father's?" (verse 49.)

Because "twelve" signifies all things, and is predicated of truths from good, the Lord said,

> "Are there not twelve hours of the day? If a man walk in the day he stumbleth not" (*John* xi. 9);

"day" signifying enlightenment in truths from good, and "twelve hours of the day" all things of truth from good, and "to walk" signifying to live; these words, therefore, in the spiritual sense signify that one who is living in any kind of truth from good is enlightened, and does not stray into falsities. Because "twelve" signifies all things the Lord said,

> "Thinkest thou that I cannot now beseech My Father and He will cause to stand by Me more than twelve legions of angels?" (*Matt.* xxvi. 53.)

"twelve legions of angels" meaning the whole heaven, and "more than these" signifying Divine omnipotence. [17.] From all this it can now be seen what is signified by "a hundred and forty-four thousand out of every tribe," namely, all who are in truths from good, and "twelve thousand out of each tribe" all who are in that kind of truth from good which is signified by the tribe named; consequently, that twelve thousand are not meant, nor those who are literally of the tribes of Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin. Furthermore, it is to be noted that all these, that is, "the hundred and forty-four thousand," mean those who were taken up into heaven before the last judgment; but those afterwards mentioned, from verse 9 to the end of this chapter, mean those that were preserved by the Lord until the last judgment, and were then first taken up into heaven (respecting whom see above, n. 391[a], 392[a], 394.

397); for those who were in truths from good were all received into heaven before the judgment; but those who were in good, and not as yet in truths, were preserved, and in the meantime instructed and prepared for heaven. These are to be further treated of hereafter. Those who were taken up into heaven before the judgment are meant by those of whom it is said in chap. xiv. of the *Apocalypse*,

> "A Lamb was standing on the mount Zion, and with Him a hundred and forty-four thousand, having the Father's name written on their foreheads" (verse 1).

of these it is said that

> "No one could learn the song save the hundred and forty-four thousand bought from the earth. These are they who were not defiled with women, for they are virgins, ... bought from among men, first-fruits unto God and to the Lamb" (verses 3, 4);

and the same are meant by those who are "of the first resurrection;" and the others are meant by those who were "of the second resurrection" (*Apoc.* xx. 4–6).

431[*a*]. It has been shown thus far that "twelve" signifies all things, and that it is predicated of truths from good; it shall now be shown that "the twelve tribes" signify all things of the church, and each tribe some universal and essential constituent of the church. Because a representative church was to be instituted with the sons of Jacob it was provided by the Lord that his sons should be twelve in number, and that significative names should be given to them, and the twelve tribes from these, known by the same names, should signify all things of the church which they represented, and each tribe some universal essential of it. What, then, each tribe signified and represented will be told in what follows. As all things of the church have relation to truths from good, so "the twelve tribes" signify truths from good in the whole complex. They were called "tribes" because the two words in the original or Hebrew tongue rendered *tribe* mean a sceptre or rod, and a "sceptre" signifies Divine truth in relation to government, and a "rod" Divine truth in relation to power. [**2.**] Because of this derivation and signification, when the people murmured against Moses and Aaron on account of the government and power exercised over them it was commanded that

> The princes should lay up their rods in the tent of meeting, and in the midst of them the rod of Levi with the name of Aaron written on it, and this blossomed with almonds (*Num.* xvii. 3–8).

For "rods," as has been said, have the same meaning as "tribes," and "the rod of Levi, on which was written the name of Aaron," has the same signification as "the tribe of Levi" and as "Aaron" as high-priest, namely, good of charity towards the neighbor and good of love to the Lord, "the tribe of Levi" signifying good of charity, and "Aaron the priest" good of love; consequently this rod was placed in the midst and blossomed with almonds, to be placed "in the midst" signifying that all things are from it (see above, n. 313), and "almonds" signifying goods of life. [**3.**] Because "the twelve tribes" signified all things of the church, or truths from good in the whole complex,

> A breast-plate was made for Aaron, which was called the Urim and Thummim, composed of twelve precious stones, on which were the names of the twelve tribes, or of the twelve sons of Israel (*Exod.* xxviii. 15–30; xxxix. 8–21, 29).

It is known that through this answers out of heaven were given, but from what origin has not heretofore been revealed; it shall therefore be told. All light in the angelic heaven goes forth from the Lord as a sun; therefore that light is in its essence Divine truth, from which angels have all their intelligence and wisdom, and men also in spiritual matters. This light in heaven is modified into various colors, in accordance with the truths from good that are received; for this reason colors, from correspondence, signify in the Word truths from good; and consequently answers were given by means of a radiation from the colors of the stones in the Urim and Thummim, and at the same time either by a living voice or by a silent perception corresponding to the radiation. This makes clear that "the twelve tribes," whose names were engraven on the stones, have a like signification. (But on this see what is said and shown in *A.C.*, namely, that colors in heaven are from the light there, and that they are modifications and variegations of light in accordance with reception, n. 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922; thus that they are manifestations of truth from good, and signify such things as belong to intelligence and wisdom, n. 4530, 4677, 4922, 9466; that so far as colors are derived from red they signify good, and so far as they are from white they signify truth, n. 9467; that "stones" in general signify truths, n. 643, 1298, 3720, 6426, 8609, 10376; that "precious stones" signify truths from good; thus "the twelve precious stones" all truths from good in the church and in heaven, n. 9863, 9865, 9868, 9873, 9905; that "the breast-plate of judgment" which was upon the ephod, and was called the Urim and Thummim, signifies in general truth shining forth from Divine good, n. 9823; that "Urim" means a shining fire, and "Thummim" radiance, in the angelic tongue, but integrity in the Hebrew tongue, n. 9905; that therefore "Urim and Thummim" signifies from correspondence the radiance of Divine truth from Divine good in outmosts, n. 9905; that answers were there given by variegations of light from the precious stones, and at the same time by a living voice or by silent perception, n. 3862; that the names of the twelve tribes were engraved thereon, because

they signified all Divine truths of heaven and the church, n. 3858, 6335, 6640, 9863, 9865, 9873, 9874, 9905; besides further particulars, n. 9863, 9864, 9866, 9891, 9895.)

[**4.**] Because truths from good, or good through truths, has all power, so

> The names of the twelve tribes were engraved upon the two onyx stones, six names upon each, and they were placed on the two shoulders of the ephod which Aaron wore (*Exod.* xxviii. 9–14; xxxix. 6, 7).

This signified the power of Divine truth from Divine good, and thus the power that those have who receive Divine truth in good of love; for the "onyx stones" signified truths from the good of love, the "shoulders" power, and "the twelve tribes" all who are in truths from good. (That Divine good from Divine truth has all power, and that from it those who receive it have power, may be seen above, n. 209, 333, and *Heaven and Hell*, n. 228–233; that "shoulders" signify power of every kind, see *A.C.*, n. 4931–4937, 9836.)

[***b.***] [**5.**] That "tribes" signify all things of the church can be seen from the following passages. In *Matthew:*

> "Then shall appear the sign of the Son of man ....; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and glory" (xxiv. 30).

And in the *Apocalypse:*

> "Behold He cometh with the clouds, and every eye shall see Him, and they who pierced Him; and all the tribes of the earth shall mourn over Him" (i. 7).

This signifies that at the end of the church the Lord is to reveal Himself in the Word by means of the internal sense, and that all who are in truths from good will recognize Him, and that even those who are in falsities from evil will see Him (see above, n. 37-39); that "all the tribes of the earth shall mourn" signifies that all truths from good will perish, and falsities from evil will take their place, "tribes of the earth" meaning all who are of the church, and also all things of the church. [**6.**] In *Matthew:*

> "Jesus said" to the disciples, "Verily I say unto you, that ye who have followed Me in the regeneration, when the Son of man shall sit on the throne of His glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (xix. 28).

And in *Luke:*

> "Ye shall eat and drink at My table in My kingdom, and shall sit on thrones judging the twelve tribes of Israel" (xxii. 30).

This no one can understand unless he knows from the spiritual sense what is meant by "apostles," by "thrones," and by "the tribes of Israel." Who cannot see that the apostles are not to

judge, but the Lord alone? For every man is judged according to his life, and no one except the Lord knows the lives of all, the apostles not knowing even the life of a single person. But in the spiritual sense, "the twelve apostles" signify all truths from good, "to sit upon thrones" signifies judgment, and "the twelve tribes of Israel" signify all who are of the church: these words signify, therefore, that the Lord is to judge all from Divine truth, and according to the reception of it in good. [**7.**] This signification of "apostles" and of "tribes of Israel" is clearly seen in these words in the *Apocalypse:*

> The New Jerusalem "had a wall great and high, having twelve gates, and above the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel. .... And the wall had twelve foundations, and on them the names of the twelve apostles of the Lamb" (xxi. 12, 14).

"The New Jerusalem" does not mean any new Jerusalem, nor do its "wall and gates" mean a wall and gates, nor do "the twelve tribes and apostles" mean twelve tribes and apostles. Something wholly different is signified by each one of these things, as is evident merely from this, that "the New Jerusalem" means a new church in respect to doctrine; therefore "angels," "tribes," and "apostles" signify such things as belong to that new church, all of which have relation to truth and to good and to their conjunction, consequently to truths from good. (But these things will be seen explained in what follows, and are briefly explained in the *Doctrine of the New Jerusalem*, n. 1.) [**8.**] In David:

> "Jerusalem is builded as a city that is compact together; and thither the tribes go up, the tribes of Jah, a testimony to Israel, to make confession to the name of Jehovah" (*Psalm* cxxii. 3, 4).

Here, too, "Jerusalem" signifies the church in respect to doctrine, which is said to be "builded as a city that is compact together," when all things of its doctrine are accordant and harmonious, and when the Lord and love to Him from Him is mutually regarded as the beginning and the end. It is said to be "builded as a city," because a "city" signifies doctrine; the truths of doctrine which thus look to the Lord are signified by "the tribes, the tribes of Jah," "tribes" signifying truths, and "tribes of Jah" truths from good that are from the Lord; worship therefrom is signified by "making confession to the name of Jehovah." [**9.**] Because "Israel" signifies a church that is in truths from good, Israel is called in the Word

"The tribes of inheritance" (*Isa.* lxiii. 17; *Jer.* x. 16; li. 19; *Psalm* lxxiv. 2).

And as "Egypt" signifies true knowledges (*scientifica*) which are in the natural man, and upon these are founded truths from good, which are truths of the spiritual man, Egypt is called

"The corner-stone of the tribes" (*Isa.* xix. 13);

the "corner-stone" signifying the foundation (see above, n. 417[*b*]). And as "the land of Canaan" signifies the church, and "the twelve tribes" all things of the church, and each tribe some universal and essential of the church, that land was divided among the tribes

(*Num.* xxvi. 5–56; xxxiv. 17–28; *Josh.* xv., seq.).

This, too, is clearly evident in *Ezekiel*, where a new land is treated of, which signifies a new church to be established by the Lord; and it is foretold and described how it is to be distributed for an inheritance according to the twelve tribes of Israel (xlvii. 13, 20); and these tribes are enumerated by name (xlviii. 1 to end). Evidently it is not there meant that the twelve tribes of Israel are to inherit the earth, or any one tribe there named; for eleven of the tribes were scattered, and mingled with the nations everywhere, and yet it is told what portion of the land the tribe of Dan was to inherit, likewise Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulun, and Gad; from which it is plain that the "land" there means the church, and "the twelve tribes" all things of the church, and each tribe some universal essential of the church. It is the same in respect to the twelve tribes enumerated in this chapter of the *Apocalypse*, that "twelve thousand were sealed out of each tribe," and were saved. That "twelve thousand" here signifies all persons and all things may be seen in the preceding article; but what universal essential is signified by each tribe will be told in what follows. [**10.**] Of the church among the ancients, which preceded the Israelitish church, nearly the same is said in Moses:

"Remember the days of eternity, consider the years of generation and generation; ask thy father and he will show thee; thy elders, and they will tell thee; when the Most High gave the nations an inheritance, when He separated the sons of man, he set the bounds of the peoples according to the number of the sons of Israel" (*Deut.* xxxii. 7, 8).

This was said of the churches that preceded the church instituted among the sons of Israel. (Respecting these see the *Doctrine of the New Jerusalem*, n. 247.) The Most Ancient church, which preceded the flood, and was a celestial church or a church that was in good of love to the Lord, is meant by "the days of eternity, when the Most High gave the nations an inheritance, when He separated the sons of man," "nations" signifying those who are in good of love (see above, n. 331), and the "sons of man" those who are in truths from good (see also above, n. 63, 151). The Ancient church, which followed the flood, and was a spiritual church, is meant by "the years of generation and generation, when the Most High set the bounds of the peoples according to the number of the sons of Israel," "peoples" signifying those who are in spiritual good, which is the good of charity towards the neighbor (see above, n. 331); and "the number of the sons of Israel" having the same signification as "the twelve tribes," according to which the inheritances were given (as above in *Ezekiel*).

[*c.*] [**11.**] Here two arcana respecting the twelve tribes shall be mentioned:

(i.) *Their arrangements represented the arrangements of the angelic societies in the heavens; and for this reason they represented all things of the church, for heaven and the church act as one.*

(ii.) *The representation of heaven and of the church is determined by the order in which the tribes are named; and the first name or the first tribe is he guide that determines the things that follow, and accordingly the things of heaven and of the church, with variations.*

(i.) *The arrangements of the twelve tribes of Israel represented the arrangements of the angelic societies in the heavens, and therefore heaven itself, since heaven consists of angelic societies,* as can be seen from this, that each tribe represented and thus signified some universal essential of the church, and the twelve tribes taken together represented all things of the church, and the church that was instituted among the sons of Israel was a representative church; consequently the whole nation, divided into twelve tribes, represented the church in the whole complex and therefore heaven; for the same goods and the same truths that constitute the church constitute heaven also, or the same that constitute heaven constitute the church also (see *Heaven and Hell*, n. 57). [**12.**] The arrangements of the twelve tribes of Israel accord-

ing to the arrangements of the angelic societies of heaven, consequently according to the form of heaven, are presented in their encampments, as described in Moses, namely,

> To the east the tribes of Judah, Issachar, and Zebulon were encamped; to the south the tribes of Reuben, Simeon, and Gad; to the west the tribes of Ephraim, Manasseh, and Benjamin; and to the north the tribes of Dan, Asher, and Naphtali; and the tribe of Levi in the midst of the camp; and in the same order they went forward (*Num.* ii. 1 to the end).

Any one that knows who and what those are in heaven who dwell in the eastern quarter, and who and what those are who dwell in the southern, western, and northern quarters, and that knows also who and what those are who are signified by each tribe, is able to perceive the arcanum involved in the tribes of Judah, Issachar, and Zebulun encamping to the east, the tribes of Reuben, Simeon, and Gad encamping to the south, and so on. For the sake of illustration, only the encampment on the east, of the tribes of Judah, Issachar, and Zebulun, will now be explained. "The tribe of Judah" signifies good of love to the Lord, "the tribe of Issachar" the truth of that good, and "the tribe of Zebulun" the marriage of good and truth, which is called the heavenly marriage; so, too, those who dwell in the eastern quarter of heaven are all in good of love to the Lord and in truths from that good, and thus in the heavenly marriage. All the other tribes must be viewed in the same way. (That all in heaven have dwelling-places in the four quarters according to what they are, and that the quarters there are not like the quarters in our solar world, may be seen in *Heaven and Hell*, n. 141–153.) [**13.**] It was because the encampments of the sons of Israel represented the arrangements of the angelic societies in heaven, that when Balaam saw their encampments he in the spirit saw heaven, as it were, and prophesied and blessed them, respecting which it is said in Moses:

> "Balaam....set his face towards the desert, and when he lifted up his eyes, he saw Israel dwelling according to their tribes; and the spirit of God came upon him. And he took up his prophetic declaration, and said,....How goodly are thy tents, O Jacob, thy dwelling-places, O Israel! As valleys are they planted, as gardens by the river" (*Num.* xxiv. 1–4, seq.).

Evidently Balaam then saw the encampments of the sons of Israel according to tribes arranged as above described, for it is said that he "set his face toward the desert, and saw Israel dwelling according to their tribes;" and because he then saw in these the order of heaven, the spirit of God came upon him, and he prophe-

sied and said "How goodly are thy tents, O Jacob, and thy dwelling-places, O Israel!" "tents and dwelling-places" signifying such habitations as are in the heavens, "tents" the habitations of those who are in good of love, and "dwelling-places" the habitations of those who are in truths from that good. The fructifications of good and the multiplications of truth and consequent intelligence and wisdom are signified by "As valleys are they planted, as gardens by the river;" for every good, and thus every truth, flows in according to this form of heaven (as can be seen from what is shown in *Heaven and Hell*, On the Form of Heaven, according to which are Consociations and Communications there, n. 200–212.)

[**14.**] (ii.) *The representation of heaven and the church is determined by the order in which the tribes are named, and the first name or the first tribe is the guide that determines all things that follow, and accordingly all things of heaven and of the church, with variations.*—This arcanum can hardly be comprehended by any one unless he is in spiritual thought, nevertheless it shall be briefly explained. If, for example, the tribe of Judah is the first tribe that is named, as this tribe signifies the good of love, then from good of love as the beginning, the significations of the other tribes that follow are determined, and this with variations according to the order in which they are named; for each tribe signifies some universal constituent of the church, and the universal admits into itself particular variations, thus some particular variation derived from the first from which it descends; so in this case, all things in the series derive their specific spiritual sense from the good of love, which is signified by the tribe of Judah. So if the tribe of Reuben, which signifies truth in the light and the understanding of truth, is named first, from this the other tribes that follow derive their significations, agreeing and coinciding with the universal which each signifies. It is comparatively as with colors, that are seen tinged by a primary color which diffuses itself into the other colors and varies their appearance. [**15.**] When this is understood it can be seen how it was that answers were given in respect to any matter through the Urim and Thummim, for there was a shining forth through the precious stones from the source of color out of that stone on which was the name of some tribe, from which the determination began. Moreover, the colors of these stones corresponded to the universals signified by the tribes inscribed on them. When any one knows this, and knows also what the universal is that each tribe signifies, if he is in spiritual enlightenment he can in some measure perceive what the tribes signify in their

sequence, as they are named in the Word; as what they signify in the sequence in which the sons of Jacob were born, in which the order is as follows,

Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin (*Gen.* xxix. and xxx.; and xxxv. 18);

what they signify in the sequence given in their journeying into Egypt, in which they are named in the following order,

Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Joseph, Benjamin, Dan, Naphtali (*Gen.* xlvi. 9–21);

what they signify in the sequence in which they received the blessing of Israel their father, where they are named in the following order,

Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin (*Gen.* xlix.);

differently when they were blessed by Moses, in the following order,

Reuben, Judah, Levi, Benjamin, Joseph, Ephraim, Manasseh, Zebulun, Gad, Dan, Naphtali, Asher (*Deut.* xxxiii.);

where Simeon and Issachar are omitted, and Ephraim and Manasseh substituted in their place; also what is signified by these tribes in the sequence in other passages

(As in *Gen.* xxxv. 23–26; *Num.* i. 5–16; vii. 1 to end; xiii. 4–15; xxvi. 5–56; xxxiv. 17–28; *Deut.* xxvii. 12, 13; *Josh.* xv–xix.; *Ezek.* xlviii. 1 to end).

(That the twelve tribes have different significations according to the order in which they are named, and thus signify all things of heaven with variations, see *A.C.*, n. 3862, 3926, 3939, 4603 seq., 6337, 6640, 10335.) It shall be told in what follows what they signify in the sequence in which they are named in this chapter of the *Apocalypse*, where they are named in the following order: Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin; and Dan and Ephraim are left out or not named.

VERSE 5.

432. *"Of the tribe of Judah twelve thousand sealed; of the tribe of Reuben twelve thousand sealed; of the tribe of Gad twelve thousand sealed."*

5. *"Of the tribe of Judah twelve thousand sealed"* signifies *love to the Lord, and that all who are in that love are in heaven, and come into heaven* [n. 433]; *"of the tribe of Reuben twelve thousand sealed"* signifies *the light of truth from that good, and that all who are in that light are in heaven and come into heaven* [n. 434]; *"of the tribe of Gad twelve thousand sealed"* signifies *consequent good of life* [n. 435, 436]

433[a]. [*Verse* 5.] *"Of the tribe of Judah twelve thousand sealed"* signifies *love to the Lord, and that all who are in that love are in heaven, and come into heaven.*—This is evident from the representation and consequent signification of "Judah" and his tribe, as meaning love to the Lord (of which presently); also from the signification of "twelve thousand," as meaning all persons and all things (of which see above, n. 430), here all who are in that love; also from the signification of the "sealed," as meaning those who are distinguished and separated from such as are in evil; in other words, those who are in good (of which also see above, n. 427[a]). It follows that those who are in heaven and who come into heaven are meant, for these "were sealed in their foreheads," that is, separated from the evil; for these are the ones of whom it is said,

> "A Lamb was standing on the mount Zion, and with Him a hundred and forty-four thousand, having the Father's name written on their foreheads. .... These are they who were not defiled with women; for they are virgins,....bought from among men, first fruits unto God and to the Lamb" (*Apoc.* xiv. 1, 3, 4).

"The mount Zion" signifies the heaven in which there is love to the Lord; for all those signified by "the twelve thousand out of each tribe," or by "the hundred and forty-four thousand sealed on their foreheads," are such as acknowledge the Lord and love Him; and for this reason the first tribe named is the tribe of Judah, which tribe signifies love to the Lord; for (as was said above, n. 431[c]) the representation of heaven is determined by the order in which the tribes are named, and the first name, or the tribe first named, is that from which are derived the determinations and significations of those that follow, with variations. [**2.**] Furthermore, no one is admitted into heaven except by the Lord, for the whole heaven is his, consequently no one is in heaven, or comes into it, unless he acknowledges the Lord and loves Him. To love the Lord is not to love Him in respect to person, but to live according to His commandments, as the Lord teaches in plain words in *John:*

> "In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and doeth them, he it is that loveth Me. .... If a man love Me he will keep My words; and My Father will love him, and we will come unto him and make our abode with him. He that loveth Me not keepeth not My words" (xiv. 20, 21, 23, 24).

Those love the Lord who do and keep His commandments and words, because His commandments and words signify Divine

truths, and all Divine truth goes forth from Him, and that which goes forth from Him is Himself; when, therefore, a man is in that truth in respect to his life the Lord is in him and he in the Lord; this is why it is said "ye in Me and I in you," and "we will come and make our abode with him;" this, therefore, is loving Him. To love means also to be conjoined, for love is spiritual conjunction, and conjunction is effected by reception of Divine truth in doctrine and in life. [**3.**] Before showing from the Word that "Judah," or the tribe named from Judah, signifies love to the Lord, it shall be told what "Judah" signifies in each sense in the Word. In the highest sense "Judah" signifies the Lord in respect to celestial love; in the internal sense the Lord's celestial kingdom, also the Word; and in the external sense doctrine from the Word belonging to the celestial kingdom. Because in the highest sense the Lord in respect to celestial love is signified, and in the internal sense the celestial kingdom, love to the Lord also is signified, for that is the reciprocal love in man, and rules in the Lord's celestial kingdom. There are two kingdoms into which the whole heaven is divided, the celestial kingdom and the spiritual kingdom; the celestial kingdom consists of those who are in love to the Lord, and the spiritual kingdom of those who are in love towards the neighbor; from this can be seen what is meant by celestial love and by spiritual love (on these kingdoms, see *Heaven and Hell*, n. 20–28). These two kingdoms the Jews and Israelites represented, the Jews the celestial kingdom and the Israelites the spiritual kingdom. Again, "Judah" signifies the Word because the Lord is the Word, and He took on a human in that tribe that He might be the Word in respect even to the Human, as it is said in *John:*

> "In the beginning was the Word, and the Word was with God, and the Word was God. .... And the Word became flesh and dwelt among us" (i. 1, 14).

"The Word" signifies the Lord in respect to Divine truth going forth from His Divine love; consequently those who love the Divine truth that is in the Word by doing it are in the Lord's love. [**4.**] That "Judah" signifies the Lord in respect to celestial love, and thus love to the Lord, and also the Word, can be seen in the following passages. In Moses:

> "Thou art Judah, thy brethren shall praise thee: thy hand shall be on the neck of thine enemies; thy father's sons shall bow down to thee. Judah is a lion's whelp; from the prey, my son, art thou gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not be removed

from Judah, nor a lawgiver from between his feet, until Shiloh come; and the obedience of the peoples shall be to him. He shall bind his young ass to the vine, and the son of his she-ass to the choice vine; he washeth his garment in wine, and his vesture in the blood of grapes; his eyes shall be redder than wine, and his teeth whiter than milk" (*Gen.* xlix. 8–12).

Here by "Judah" in the spiritual sense the Lord's celestial kingdom and the Lord Himself in respect to celestial love are described. Celestial love is the Lord's love received in the celestial kingdom, and spiritual love is the Lord's love received in the spiritual kingdom. The signification of these words is as follows: "Thy brethren shall praise thee" signifies that the celestial church excels all others; for "the brethren," that is, the tribes named from Jacob's sons, who were Judah's brethren, signify the church. "Thy hand shall be on the neck of thine enemies" signifies that the hellish and devilish crowd shall be thrust out and held back, "enemies" meaning those who are from hell. "Thy father's sons shall bow down to thee" signifies the subservience of all truths of the church; "to bow down" meaning to be subservient, and "his father's sons" all truths of the church; for in those who are in love to the Lord, and thus in the celestial kingdom, all truths of the church are implanted. "Judah is a lion's whelp" signifies innocence with inborn powers; for love to the Lord, viewed in itself, is innocence, and this is signified by "whelp," and its inborn powers are signified by a "lion." "From the prey, my son, thou art gone up," signifies the deliverance of many from hell; "he stooped down, he couched as a lion, and as an old lion," signifies the good of love and truth therefrom in its power; for "to stoop down," in reference to a lion, means to throw himself into an attitude of power; "who shall rouse him up?" signifies that this good is safe wherever it is, and that it cannot be shaken by the hells. "The sceptre shall not be removed from Judah" signifies that power shall not depart from the good of celestial love; "nor a lawgiver from between his feet" signifies, nor shall the truths of the Word disappear from its outmost sense; "until Shiloh come" signifies the Lord's coming and tranquility of peace at that time; "the obedience of the peoples shall be to him" signifies truths from Him, and conjunction thereby. "He shall bind his young ass to the vine" signifies the external church and its truths from the Lord; "and the son of his she-ass to the choice vine" signifies the internal church and its truths from the Lord; "he washeth his garment in wine" signifies the Lord's external or natural Human, which is Divine truth from His Divine love;

"and his vesture in the blood of grapes," signifies the Lord's internal or rational Human, which is Divine good from His Divine love. "His eyes shall be redder than wine" signifies that the internal or rational Human is nothing but good; "and his teeth whiter than milk" signifies that the external or natural Human is nothing but good of truth. Thus from each particular in this description it can be seen that "Judah" does not mean Judah, but that it is some preeminently heavenly thing that is thus described. (But the particulars may be seen explained in *A.C.*, n. 6363–6381.)

[*b.*] [5.] In *Ezekiel:*

> "Thou son of man, take thee one stick and write upon it, For Judah and for the sons of Israel his companions; then take another stick and write upon it, For Joseph, the stick of Ephraim and of all the house of Israel....; and then join them for thee one with another into one stick, that they both may be one in thy hand. .... I will take the stick of Joseph, which is in the hand of Ephraim and of the tribes of Israel his companions, and will bring upon it with the stick of Judah, and will make them one stick. .... I will take the sons of Israel from among the nations whither they are gone, and will gather them from round about, and will bring them upon their own land; and will make them into one nation upon the land upon the mountains of Israel, and one king shall be to them all for a king, and they shall be no longer two nations, neither shall they be divided into two kingdoms any more at all. .... My servant David shall be king over them, that they all may have one shepherd; and they shall walk in My judgments and observe My statutes, and do them. Then shall they dwell upon the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell upon it, they and their sons and their sons' sons to eternity; and David My servant shall be their prince to eternity. And I will make a covenant of peace with them; it shall be a covenant of eternity with them; and I will give them, and multiply them, and will set My sanctuary in the midst of them forever. So shall My tabernacle be with them; and I will be to them for a God, and they shall be to Me for a people" (xxxvii. 16, 17, 19, 21, 22, 24–27).

What this signifies no one can know unless he knows what "Judah" and "Israel," and "Joseph" and "Ephraim" signify. Evidently Judah and Israel are not meant, nor Joseph and Ephraim; for it is said that the tribes of Israel scattered among the nations should be gathered together and brought into the land of Canaan, and that David should be their king and prince, and that they were to dwell with him forever. Who does not know that the tribes of Israel could not be gathered together, and that David could no more be king over them? Let it be known, then, what is signified in the spiritual sense by "Judah," by "the sons of Israel," by "Joseph" and "Ephraim," also by "David," and by "the land of Canaan." "Judah," in the spiritual sense, signifies the Lord's celestial kingdom; "the sons of Israel" the Lord's spirit-

ual kingdom; "Joseph" and "Ephraim," and "the scattered tribes of Israel that are to be gathered together," mean those who are below these kingdoms, being neither celestial nor spiritual but natural, and yet are in good of life according to their religion. [6.] These are meant also by the Lord in *John:*

> "And other sheep I have, which are not of this fold; them also must I bring, and they shall hear My voice; and there shall be one flock and one Shepherd" (x. 16);

for these were not in heaven before the Lord's coming, but were brought in by Him after He had glorified His Human, and for the reason that until then the Divine going forth could not reach them. When this is known, and when it is known that "David" means the Lord in respect to Divine truth going forth from His Divine Human, it can be known what the particulars here mean in connection. These things were written upon two sticks, and the two sticks were joined into one stick, because a "stick (or wood)" signifies good of life, and all conjunction in heaven is effected by means of good and according to it. (That "wood" signifies good of life see *A.C.*, n. 643, 2784, 3720, 8354.) [7.] In *Isaiah:*

> "Then the Lord shall lift up an ensign for the nations, and shall gather together the outcasts of Israel, and shall assemble the dispersed of Judah from the four corners of the earth. Then the envy of Ephraim shall depart, and the enemies of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly on the shoulders of the Philistines towards the sea" (xi. 12–14).

This is said of the salvation of the nations, which are signified by "the outcasts of Israel" and "the dispersed of Judah," for it is said that "the Lord shall lift up an ensign for the nations." "The outcasts of Israel" mean those who are not in truths, but are in a desire to learn them; and "the dispersed of Judah" mean those who are in good of life, and thereby in love to the Lord; for those who love to do good love the Lord; for the Lord is in such good, since it is from Him. "Ephraim" means the intellectual, here in agreement with the good of love; and that these shall not be at variance with each other is meant by "the envy of Ephraim shall depart; Ephraim shall not envy Judah, and Judah shall not vex Ephraim." That they shall be separated from those who are in faith separate from charity is signified by "they shall fly on the shoulders of the Philistines towards the sea," "Philistines towards the sea" meaning these who separate faith from charity, that is, from the good of life, "the sea" meaning the outmost of heaven where it comes to an end; and "to fly on the shoulder" meaning to reject, and thus to separate themselves.

[**8.**] In *Zechariah:*

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just and faithful. .... I will bend Judah to Me, I will fill Ephraim with the bow, and I will raise up thy sons, O Zion" (ix. 9, 13).

This treats of the Lord's coming and the establishment of the church by Him with those who are in good of love and in truths of doctrine therefrom. "The daughter of Zion" and "the daughter of Jerusalem" signify the church with such; "thy King who cometh, just and faithful," is the Lord, from whom are good of love and truth of doctrine. "I will bend Judah to Me, I will fill Ephraim with the bow," signifies that the church must be established in such as are in good of love to the Lord, and in the truths of doctrine therefrom, "Judah" here meaning those who are in the good of love to the Lord, and "Ephraim" truths of doctrine, for "Ephraim" signifies the intellectual of the church, and "bow" doctrine of truth (that "bow" signifies doctrine see above, n. 357[*a*], where this is explained); such as these are "sons of Zion." Evidently the Jewish nation is not here meant by "Judah," nor Ephraim by "Ephraim;" for the Lord's church was not established in the Jewish nation, for it was not received by that nation, and the tribe of Ephraim did not then exist. [**9.**] In the same,

"Jehovah of hosts shall visit His flock, the house of Judah, and shall set them as the horse of His glory in war. Out of him shall be the corner, out of him the nail, out of him the bow of war. .... And I will render the house of Judah powerful, and I will save the house of Joseph, and will make them to dwell. .... On this account they shall be as the powerful Ephraim, and their heart shall be glad as if with wine" (x. 3, 4, 6, 7).

Here, too, "the house of Judah" means the Lord's celestial kingdom, which consists of those who are in love to Him, and "Ephraim" means those who are in truths of doctrine from that love; for all who are in the Lord's celestial kingdom are in truths of doctrine, since such have truths, as it were, implanted in and inscribed upon their hearts (see *Heaven and Hell*, n. 25, 26. The rest may be seen explained above, n. 355[*f*], 376[*d*]). [**10.**] In the same,

"Sing for joy and be glad, O daughter of Zion; for lo I come that I may dwell in the midst of thee. .... Then many nations shall join themselves to Jehovah in that day, and shall be to Me for a people. .... Jehovah shall make Judah an heritage for Himself, His portion in the land of holiness, and shall again choose Jerusalem" (ii. 10–12).

Very evidently "Judah" here does not mean the Jewish nation, nor does "Jerusalem" mean Jerusalem; for the Lord's coming

is here treated of, at which time that nation had wholly abandoned Him, and afterwards Jerusalem was destroyed; and yet it is said that "Jehovah shall make Judah an heritage for Himself, and His portion in the land of holiness, and shall again choose Jerusalem;" therefore "Judah" means those who are in love to the Lord, and "Jerusalem" the church with such in respect to doctrine. [**11.**] In *Nahum:*

> "Behold upon the mountains the feet of him that proclaimeth good tidings, that publisheth peace! keep thy feasts, O Judah, render thy vows; for Belial shall never more pass through thee; he is utterly cut off" (i. 15).

This, too, is said of the Lord; His coming is meant by "Behold upon the mountains the feet of him that proclaimeth good tidings, that publisheth peace!" "To keep feasts" and "render vows" signify to rejoice in His coming and also to worship Him; "Belial shall never more pass through Judah, he is utterly cut off," signifies that evil shall be no more with them because they are in the Lord. This could not be said of the Jewish nation, but may be said of those who are in love to the Lord; which makes clear that such are meant by "Judah." [**12.**] In *Malachi:*

> "Behold I send My messenger, and he shall prepare the way before Me; and the Lord shall suddenly come to His temple. .... Then shall the offering of Judah and Jerusalem be sweet unto Jehovah, according to the days of an age, and according to former years" (iii. 1, 4).

It is well known in the church that this is said of the Lord's coming, and that "the messenger who shall prepare the way before Him" means John the Baptist. "The offering of Judah and Jerusalem shall be sweet unto Jehovah" signifies that then there will be acceptable worship from good of love to the Lord, "offering of Judah" signifying such worship; it is evident that the worship of the Jewish nation and of Jerusalem was not acceptable, for they did not acknowledge the Lord, but utterly rejected Him. "According to the days of an age, and according to former years," signifies according to the worship in the ancient churches; the Most Ancient church, that preceded the flood, and was in love to the Lord, is signified by "the days of an age," that is, of eternity, and the Ancient church, that succeeded the flood, and was a spiritual church, is signified by "former years."

[*c.*] [**13.**] In *Joel:*

> "It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters, and a fountain shall go forth out

> of the house of Jehovah, and shall water the river-bed of Shittim. Egypt shall be a desolation, and Edom shall be a desert waste, because of the violence to the sons of Judah, whose innocent blood they have shed in their land. But Judah shall sit to eternity, and Jerusalem to generation and generation" (iii. 18–20).

Here, too, the Lord's coming and a new heaven and a new earth at that time are treated of. "The mountains shall drop down new wine" signifies that all truth will be from the good of love (that "mountains" signify good of love see above, n. 405[*a–f*]; and that "wine" and "new wine" signify truth see also above, n. 376[*a–f*]). "The hills shall flow with milk" signifies that spiritual life will be from the good of charity towards the neighbor; and "all the streams of Judah shall flow with waters" signifies that from the particulars of the Word there will be truths, through which there will be intelligence; "a fountain shall go forth out of the house of Jehovah, and shall water the river-bed of Shittim," signifies that out of heaven from the Lord there will be truth of doctrine that will enlighten those who are in knowledges (*cognitiones et scientiae*). "Egypt shall be a desolation, and Edom shall be a desert waste," signifies that false principles, and evils of the love of self, both from the natural man, will be destroyed; "because of the violence to the sons of Judah, whose innocent blood they have shed in their land," signifies because of the truths of the Word falsified and its goods adulterated, which they have corrupted and destroyed; "Judah shall sit to eternity, and Jerusalem to generation and generation," signifies that the Word and doctrine of genuine truth therefrom will remain to eternity with those who are in love to the Lord. This makes clear that "Judah" does not here mean Judah, nor "Jerusalem" Jerusalem. [**14.**] In the same,

> "O Tyre and Zidon, and all the borders of the Philistines, ... I will quickly return a recompense upon your head; because ye have taken My silver and My gold, and the desirable things of My goods ye have brought into your temples; and the sons of Judah and the sons of Jerusalem ye have sold to the sons of the Grecians, that ye might remove them far from their borders" (iii. 4–6).

"Tyre and Zidon" and "the Philistines" mean those who have falsified the truths and goods of the Word; "My silver and My gold" signify these truths and goods, and "to bring them into their temples" signifies to falsify and profane them; "to sell the sons of Judah and the sons of Jerusalem to the sons of the Grecians" signifies to pervert and falsify all the truths and goods of the Word; "sons of Judah" meaning the goods of the Word, "sons of Jerusalem" its truths, and "sons of the Grecians" falsities;

"to remove them far from their borders" signifies far from essential truths. One who is ignorant of the spiritual sense of the Word might believe that those who were in Tyre and Zidon and in Philistia sold the sons of Judah and Jerusalem to the Grecians; but this is a prophecy in which the nations named signify things of the church. [**15.**] In *Jeremiah:*

> "In those days the house of Judah and the house of Israel shall go, and they shall come together out of the land of the north unto the land that I gave for an inheritance unto your fathers" (iii. 18).

This, too, treats of the Lord's coming and of a new church from Him. His coming is meant by "in those days," and a new church by "the house of Judah and the house of Israel," a church from those who are in love to the Lord by "house of Judah," and a church from those who are in charity towards the neighbor, which is called a spiritual church, by "house of Israel." "They shall come together out of the land of the north unto the land that I gave for an inheritance unto your fathers" signifies that they shall come out of ignorance and falsities, in which they then were, into knowledges and the light of truth of the church; "the land of the north" signifying a state of religious ignorance and falsity, and "the land given for an inheritance to their fathers" a church that is in knowledges and the light of truth. These things were said of the nations from whom a new church must be established. It is well known that the house of Judah and the house of Israel did not come out of the land of the north at the time when the Lord was in the world; for the Jews were then in the land of Canaan, and the Israelites were dispersed. [**16.**] In the same

> "Behold the days come...when I will raise unto David a righteous Branch, and He shall reign as king, and shall prosper, and shall execute judgment and justice in the land. In His days shall Judah be saved, and Israel shall dwell safely; and this is His name which they shall call Him, Jehovah our righteousness" (xxiii. 5, 6; xxxiii. 15, 16).

This is plainly said of the Lord; He is "the Branch of David," He "shall reign as a king, and He shall be called Jehovah our righteousness." "In His days Judah shall be saved, and Israel shall dwell safely," signifies that those will be saved who are in love to Him and in charity towards the neighbor (as above). It is evident that Judah was not saved, and that Israel was not recalled, and could not be recalled so as to dwell safely, that is, without infestation from evils and falsities. [**17.**] In the same,

> "I will bring Israel again to his habitation, that he may feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim

> and in Gilead. In those days and in that time .... the iniquity of Israel shall be sought for, ... and the sins of Judah, and they shall not be found" (l. 19, 20).

This, too, is said of the establishment by the Lord of a church among the nations that are meant by "Israel," who is to be brought again to his habitation, and by "Judah" whose sins are not to be found. That these must be led by the Lord and instructed in the good of charity is meant by "they shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and in Gilead." [18.] In *Zechariah:*

> "In that day .... I will smite every horse with astonishment, and his rider with madness; and I will open Mine eye upon the house of Judah. .... In that day will I make the leaders of Judah like a furnace of fire among wood, and like a torch of fire in a sheaf, that they may devour all the peoples round about, on the right hand and on the left, that Jerusalem may yet dwell in her own place, even in Jerusalem. Jehovah shall save the tents of Judah first" (xii. 4, 6, 7).

This treats of the devastation of the former church and of the establishment of a new church by the Lord; the devastation of the former church is described by "In that day I will smite every horse with astonishment, and his rider with madness," for "horse" signifies understanding of truth with man, and "rider" intelligence (see above, n. 355); "house of Judah" signifies the church with those who are in good of love to the Lord; of this it is said that the Lord "will open His eye upon it." That evils from hell and also falsities will be dispersed by such and in such, is signified by "In that day will I make the leaders of Judah like a furnace of fire among wood, and like a torch of fire in a sheaf, that they may devour all the peoples round about, on the right hand and on the left." That that church will be safe from the infestation of evils and falsities is signified by "Jerusalem shall dwell in her own place, even in Jerusalem;" and that the Lord will wholly save those who are in love to Him is signified by "Jehovah shall save the tents of Judah first." [19.] In *Isaiah:*

> "The word" of Jehovah "respecting Judah and Jerusalem: It shall come to pass in the future of days that the mountain of Jehovah shall be firm on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, and many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths" (ii. 1–3).

This, too, is said of a new church to be established by the Lord; "the mountain of Jehovah" that will then be firm on the top of

the mountains means Zion, and signifies the celestial church, and love to the Lord which those have who are of that church. That this is the chief thing of the church, and that it is to increase and gain strength, is signified by "it shall be on the top of the mountains, and be exalted above the hills;" that those who are in good will acknowledge the Lord and will draw near to the church is signified by "all nations shall flow unto that mountain," "nations" signifying those who are in celestial good, which is good of love to the Lord, and "peoples" those who are in spiritual good, which is good of charity towards the neighbor; of these latter it is said, "many peoples shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob." (That "nations" signify those who are in celestial good, and "peoples" those who are in spiritual good, see above, n. 331.) [**20.**] In the same,

> "Jehovah thy Redeemer, and thy Former from the womb, ... that establisheth the word of His servant, and performeth the counsel of His messengers, saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof" (xliv. 24, 26).

This, too, treats of the Lord's coming, who is "Jehovah thy Redeemer, and thy Former from the womb;" He is called "Redeemer" because He delivered man from hell; and "the Former from the womb" because He regenerates man. A prediction by the prophets respecting Him and respecting the salvation of man is meant by "that establisheth the word of His servant, and performeth the counsel of His messengers;" that those who are of His church will be saved, and will be instructed in the truths of celestial doctrine is meant by "saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built," "Jerusalem" meaning the church, and "cities of Judah" truths of celestial doctrine. That the falsities that destroy the church shall be shaken off is meant by "I will raise up the waste places thereof." It is not said by the Lord that Jerusalem would be inhabited and the cities of Judah built, but that Jerusalem would be destroyed, which was done, as is well known. [**21.**] In the same,

> "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; that My chosen may possess it, and My servants dwell there" (lxv. 9).

Here "Jacob" and "Judah" do not mean a people from Jacob and a nation from Judah, but a church to be established by the Lord; "Jacob" means a church that is in good of life, and "Judah" a church that is in good of love to the Lord; thus "Jacob"

an external church, and "Judah" an internal church. "Seed" means charity and faith, and "mountains" goods of love. Those who are in charity are called "chosen," and those who are in truths from good of love are called "servants," therefore it is said "that My chosen may possess it, and My servants dwell there." [**22.**] In *Ezekiel:*

> "Judah and the land of Israel were thy traders; they traded for thy merchandise with wheats of Minnith and Pannag, and with honey and oil, and balsam" (xxvii. 17).

This was said of Tyre, which signifies the church in respect to knowledges of truth and good, and thus "Tyre" signifies knowledges of truth and good belonging to the church; its merchandise and tradings are here treated of, which describe how these knowledges are acquired, here such of them as are acquired from Judah and the land of Israel; and as "Judah" signifies good of love, and "Israel" truth from that good, its tradings are said to be with "wheats of Minnith and Pannag, and in honey, and oil, and balsam," because "wheats of Minnith and Pannag" signify truths and goods of the church of all kinds, "honey" signifies good of love in the natural man, "oil" good of love in the spiritual man, and "balsam" truths that are grateful from good (see above, n. 375, where this is more fully explained). From the merchandises mentioned in this chapter, when understood in the spiritual sense, what is signified by the different nations there mentioned becomes very evident, thus what is meant by "Judah" and by "Israel," for the merchandizes indicate the spiritual meaning.

[*d.*] [**23.**] That "Judah" does not mean the Jewish nation can be seen in *Ezekiel* (xlviii.), which treats of a new land that was to be distributed among the twelve tribes of Israel, and these tribes are there named, and what part of the land each one was to possess; and much is there said about the tribe of Judah, and that "the sanctuary should be in the midst of it" (verses 8–22); which makes clear that the tribes there mentioned do not mean those tribes, for eleven of them had been scattered, and had become Gentiles, from whom they could not be distinguished, for they had been carried away into perpetual exile. It is evident also that the land there mentioned does not mean a land but a church, and consequently the tribes there mentioned mean such things as pertain to the church, and "Judah" means a celestial church, or a church that is in love to the Lord, in which, therefore, is the sanctuary. [**24.**] The same is meant by "Judah" and

"Israel" in David:

"Judah became His sanctuary, and Israel His domain" (*Psalm* cxiv. 2).

"Sanctuary" signifies in the highest sense the Lord Himself, and in a relative sense worship of Him from good of love; "Israel" signifies the truth of the church from that good; and because truths from good, that is, good by means of truths, have all power, it is said "Israel became His domain." Because "Judah" signifies the Lord's celestial kingdom, and "Israel" the Lord's spiritual kingdom (as was said above), and the celestial kingdom is what constitutes the priesthood of the Lord in heaven, and the spiritual kingdom the royalty of the Lord (see *Heaven and Hell*, n. 24, 226), so in the Word the Lord is called a "King," and in the Gospels,

"King of the Jews" (*Matt.* ii. 2; *John* xviii. 33, 37; xix. 19).

and the Lord as "King of the Jews" means the Lord in respect to Divine truth going forth from the Divine good of His Divine love; therefore "kings" in the Word signify truths that are from good (see above, n. 31). [**25.**] In *Jeremiah:*

"Behold, the days come....that I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast; ....and in which I will make a new covenant with the house of Israel and with the house of Judah. .... This is the covenant that I will make with the house of Israel after those days,....I will give My law in the midst of them, and will write it upon their heart and I will be to them for a God, and they shall be to Me for a people" (xxxi. 27, 31, 33, 34).

Here, too, "the days to come" mean the Lord's coming; therefore it is not meant that a new covenant would then be made with the house of Israel and with the house of Judah, but with a new church to be established by the Lord, which is meant by "the house of Israel and the house of Judah," in the midst of whom the law should be given, and should be written on the heart. Every one knows that this was not done with the house of Israel and with the house of Judah, for they utterly rejected the covenant with the Lord, and continue to do so to this day. "Covenant" signifies conjunction with the Lord through love to Him, from which conjunction there is given the law, that is, Divine truth in them, both in their doctrine and in their life, and this is "the law in the midst and written on the heart." "To sow the house of Israel and the house of Judah with the seed of man and with the seed of beast" signifies to reform those who are of a new church through truths and goods that are of intelligence and affection,

"seed" meaning truth, "man" intelligence, and "beast" good of affection. That this is the signification of "beast" will be shown in what follows. [**26.**] In *Zechariah:*

> "Many peoples and populous nations shall come to seek Jehovah of Hosts in Jerusalem, and to entreat the faces of Jehovah. .... In those days ten men out of all the tongues of the nations shall take hold of the skirt of a man that is a Jew, saying, We will go with you ; for we have heard that God is with you " (viii. 22, 23).

One who does not know that a "Jew" means such as are in love to the Lord and in truths of doctrine therefrom can easily be led to believe that these things are said of the Jews, and of bringing them into the land of Canaan, and that all others who desire to be saved will then take hold of the skirt of their raiment, praying to be allowed to go with them. But when it is known that this is not said of any introduction into the land of Canaan and to Jerusalem there, and that a "Jew" does not mean those who are of that nation, but that "Jerusalem" means a new church to be established by the Lord, and a "Jew" every one who is in good to the Lord, and "the skirt of a Jew" truth from that good, then the signification of all things in this chapter and of these words in particular can be known, for this treats of the calling together of the nations and their drawing near to the church, and a "Jew" means those who acknowledge and love the Lord, and "to take hold of his skirt" signifies a longing to know truth from the Lord, and "ten men out of all the tongues of the nations" mean all, of whatever religion, "ten men" signifying all, and "tongues of nations" their religions. [**27.**] From all this it can be seen how far from the truth those are who believe that at the end of time the Jews will be converted to the Lord and brought back into the land of Canaan. These believe that "land," "Jerusalem," "Israel," and "Judah" mean in the Word the land of Canaan, the city of Jerusalem, the Israelitish people, and the Jewish nation. Those who have hitherto so believed are excusable, because they have known nothing of the spiritual sense of the Word, and therefore have not known that the "land" signifies the church, "Jerusalem" the church in respect to doctrine, "Israel" those who are of the spiritual church, and "Judah" those who are of the celestial church ; also that where bringing them into the land of Canaan is treated of in the prophets, bringing the faithful into heaven and the church is meant. This took place when the Lord came into the world, for then all those who had lived in good of charity and

had worshipped God under a human form were brought into heaven; these had been preserved under heaven until the Lord came, and when He had glorified his Human they were brought in. These are the ones meant in many passages in the prophetic Word that treat of the captivity of the sons of Israel and Judah, and their being brought back into their land. In these passages those also are meant who were to be brought into the church, and thus into heaven from the earth after the Lord came, not only where the Christian religion is received but everywhere else. Both of these classes are meant in many passages where Israel, Judah, and Jerusalem, are mentioned, and their being brought into the land is treated of

(As in the following, *Isa.* x. 21, 22; xi. 11, 12; xliii. 5, 6; xlix. 10–26; lvi. 8; lx. 4; lxi. 1–5, 9; *Jer.* iii. 12–20; xvi. 15, 16; xxiii. 7, 8; xxx. 2–11; xxxi. 1–14, 23–40; xxxiii. 6–18; *Ezek.* xvi. 60–62; xx. 40–42; xxxiv. 11–16; xxxvii. 21–28; xxxix. 21–29; *Hosea* iii. 5; *Joel* ii. 18–27; ii. 32; *Amos* ix. 12–15; and elsewhere).

[*e*.] [**28.**] The two following may be taken as examples of passages whereby the Jews have persuaded themselves, and also Christians have come to believe, that the Jewish nation is to be brought back into the land of Canaan, and be saved before others. In *Isaiah:*

"Then shall they bring all your brethren out of all nations, a gift unto Jehovah, upon horses, and upon the chariot, and upon covered wagons, and upon mules, and upon swift beasts, to the mountain of My holiness, Jerusalem. .... As the new heavens and the new earth which I am about to make shall stand before Me,....so shall your seed and your name stand" (lxvi. 20, 22).

(What this signifies see above, n. 355[*e*], 405[*e*], where they are explained.) "The new heaven and the new earth" mean the heaven and the church formed of those who would be saved by the Lord, when He had glorified His Human, as was said above. [**29.**] In the same,

"I will lift up My hand towards the nations, and set up Mine ensign to the peoples, that they may bring thy sons in the bosom, and carry thy daughters upon the shoulder. Kings shall be thy nourishers, and princesses thy sucklers; with the face to the earth shall they bow down to thee, and lick the dust of thy feet" (xlix. 22, 23).

This whole chapter treats of the coming of the Lord and the salvation of those who receive Him, as is clearly evident from verses 6–9; consequently it does not treat of the salvation of the Jews, much less of their restoration to the land of Canaan. That the Jewish nation is not meant in the above passages can be seen from

the fact that it was a most wicked nation and at heart idolatrous, and that it was brought back into the land of Canaan not because of any goodness or righteousness of heart, but because of the promise made to their fathers; also that they had no truths and goods of the church, but only falsities and evils, and that for this reason they were cast out and driven out of the land of Canaan; as can be seen from all those passages in the Word in which that nation is described. [**30.**] What that nation was, and what it was to become, namely, that it was the very worst, is described by Moses in his song in these words,

> "I will cover My faces from them, I will see what their posterity will be; for they are a generation of perversions, sons in whom is no faithfulness. .... I have said, I will hurl them into the extreme corners, I will make the remembrance of them to cease from man. .... For they are a nation bereft of counsel, neither is there any intelligence in them. .... Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are of bitternesses. Their wine is the poison of dragons, and the cruel gall of asps. All this is laid up in store with Me, sealed up among My treasures? To Me is vengeance and recompense" (*Deut.* xxxii. 20–35).

This describes what the church is with the Jews, namely, that it is in dire falsities from evil. What the church is with them is meant by "their vine is of the vine of Sodom and of the fields of Gomorrah," "vine" signifying the church. The falsities from evil that they possess are meant by "their grapes are grapes of gall, their clusters are of bitternesses, their wine is the poison of dragons and the cruel gall of asps;" "grapes" signify the goods of the church, but "grapes of gall" and "clusters of bitternesses" signify evils from dire falsities; their falsities themselves are meant by "their wine is the poison of dragons and the cruel gall of asps," "wine" signifies truth from the Word, but "poison of dragons" and "gall of asps" signify the monstrous falsity that springs from falsified truths of the Word. In like manner is that nation described in other parts of the Word

> (As in *Deuteronomy, Book of Judges*, and in the prophets, as in *Jer.* v. 20–31; vii. 8-34; ix. 2–26; xi. 6–17; xiii. 9–27; xix. 1–15; xxxii. 30–35; xliv. 2–24).

That this nation was at heart idolatrous is evident from the passages cited, and from many others; as in *Jeremiah:*

> "According to the number of thy cities were thy gods, O Judah; .... and according to the number of the streets of Jerusalem hast thou set up altars....to burn incense unto Baal" (ii. 28; xi. 13).

[**31.**] That they were not brought into the land of Canaan on account of any goodness or righteousness of heart, but on account of the promise made to their fathers, see in Moses:

"Not for thy righteousness nor for the uprightness of thy heart dost thou come to possess the land, ... but to establish the word that Jehovah sware unto thy fathers, to Abraham, to Isaac, and to Jacob. Know, therefore, that Jehovah thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people" (*Deut.* ix. 5 6).

[**32.**] That they had no truths and goods of the church, but only falsities and evils is evident from the Word, where their whoredoms and adulteries are treated of

(In *Jer.* iii. 1 to the end; *Ezech.* xxiii. 1 to the end).

"Whoredoms and adulteries" mean in the Word falsifications of truth and adulterations of good (see above, n. 141, 161); consequently the Lord says that they are

"An adulterous generation" (*Matt.* xii. 39; *Mark* viii. 38);
Also that they are "full of hypocrisy, iniquity and uncleanness" (*Matt.* xxiii. 27, 28);
Also that they have falsified the Word by their traditions (*Matt.* xv. 1–6; *Mark* vii. 1–14).

And in plain words in *John:*

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie he speaketh from his own, for he is a liar and the father thereof" (viii. 44).

"A lie" means falsity from evil, "the devil" extinction of all good, "a murderer" extinction of all truth; "father" means both those who are from hell and those who lived from that generation back to the earliest times; "to speak from his own" means to speak from what is inborn. [**33.**] That thus every thing of the church with them was destroyed, and they were therefore rejected, is evident from *Isaiah:*

"The Lord Jehovah of hosts doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread and the whole staff of water, the strong man and the man of war, the judge and the prophet, and the diviner and the old man. .... For Jerusalem hath stumbled, and Judah hath fallen; because their tongue and their doings are against Jehovah, to rebel against the eyes of His glory" (iii. 1, 2, 8).

"To take away the whole stay of bread and the whole staff of water" signifies to take away all good of love and truth of faith by which there is spiritual life, "bread" meaning good of love, and "water" truth of faith, and "stay" and "staff" powers, and

from these are all things of spiritual life. "To take away the strong man and the man of war" signifies to take away all resistance to evils and falsities; "to take away the judge and the prophet" signifies all good and truth of doctrine; "to take away the diviner and the old man" signifies all intelligence and wisdom. "Their tongue and their doings are against Jehovah, to rebel against the eyes of His glory" signifies that every thing of their doctrine and of their life is wholly opposed to Divine truth, "tongue" meaning doctrine, "doings" life, and "the eyes of Jehovah's glory" Divine truth; "to rebel" means to be opposed to it. [**34.**] In the same,

> "What could have been done more to My vineyard? Judge .... betwixt Me and My vineyard. What could have been done more to My vineyard that I have not done in it? Therefore I looked that it should bring forth grapes, but it brought forth wild grapes. Now I will make known to you what I will do to My vineyard, In taking away its hedge that it may be eaten up, in breaking down its wall that it may be trodden down, I will lay it waste, ... that there may come up the brier and the thorn; I will even command the clouds that they rain no rain upon it" (v. 3–6).

The "vineyard" here means the church in that nation; "I looked that it should bring forth grapes, but it brought forth wild grapes," signifies that with that nation in place of goods of truth of the church there were evils of falsity; "to take away its hedge that it may be eaten up, to break down the wall that it may be trodden down," signifies the destruction of the church in respect to goods and truths, so that evils and falsites rush in, which are "the thorn and the brier" that should come up; "I will even command the clouds that they rain no rain upon it" signifies that with them there is no more any reception of truth and good through the Word out of heaven.

[*f.*] [**35.**] The destruction of the church with that nation is also treated of in *Isaiah* (vii. 17–19, and following verses), in *Jeremiah* (i. 15), and in many other passages. For this reason that nation was driven out of the land of Canaan, first the Israelitish nation, and afterwards the Jewish nation; and this because the land of Canaan signifies the heavenly Canaan, which is heaven and the church. The character of each of these nations is fully described in the internal sense in *Exod.* xxxii. and xxxiii., where the golden calf that they made for themselves is treated of, on account of which Jehovah wished to consume them, and to raise up from Moses another nation (all of which may be seen explained in the *A.C.*, n. 10393–10512, and n. 10523–10557). [**36.**] What the Jewish nation was is described also in the internal sense of *Genesis* xxxviii., which treats of their origin, which was from a Canaanitish woman, and

from whoredom with a daughter-in-law; for there were three stocks of that nation, one from the Canaanitish woman whom Judah took to himself for a wife, and two from Tamar, who was his daughter-in-law, with whom he lay as with a harlot (for the explanation of which see *A.C.*, n. 4813–4930). [**37.**] What that nation was is also described by what is said of Judas Iscariot, because he represented the Jewish nation in respect to the church. For the Lord's twelve disciples represented the church of the Lord in general, and each one of them some universal essential of it, and Judas Iscariot represented it such as it was with the Jews. (Besides the above, see what has been written respecting that nation in *A.C.*, as follows:—A representatative church was instituted with the Jewish nation, but in that nation itself there was no church, n. 4899, 4912, 6304. Consequently in respect to the nation itself, there was a representative of a church, but not a church, n. 4281, 4288, 4311, 4500, 6304, 7048, 9320, 10396, 10526, 10531, 10698. The Israelitish and Jewish nation was not chosen, but was accepted to represent a church, because of the persistency with which their fathers and Moses urged it, n. 4290, 4293, 7051, 7439, 10430, 10535, 10632. Their worship was purely external, without any internal worship, n. 1200, 3147, 3479, 8871. They knew nothing of the internals of worship, nor did they wish to know, n. 301–303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10694, 10701, 10707. How they regard the internal things of worship, of the church, and of the Word, n. 4865. Their interiors, which are of thought and affection, were filthy, full of the loves of self and the world, and of avarice, n. 3480, 9962, 10454–10457, 10462–10466, 10575. Therefore the internals of the church were not disclosed to them, because they would have profaned them, n. 2520, 3398, 3479, 4289. The Word was wholly closed to them, and is yet, n. 3769. They see the Word from without, and not from within, n. 10549–10551. Consequently when they were in worship their internal was closed, n. 8788, 8806, 9320, 9377, 9380, 9962, 10396, 10401, 10407, 10492, 10498, 10500, 10575, 10629, 10694. Still that nation excelled all others in the ability to keep up a holy external, although the internal was closed, n. 4293, 4311, 4903, 9373, 9377, 9380. Their state at that time, n. 4311. They were preserved for the sake of the Word in the original tongue, and because they could be kept in such a state, n. 3479. Their holy external was miraculously raised up into heaven by the Lord, and in this way the interiors of worship, of the church, and of the Word, were there perceived, n. 3480, 4307, 4311, 6304, 8588, 10493, 10499, 10500, 10602. That this might be done they were forced by external means to observe strictly rituals and statutes in external form, n. 3147, 4281, 10149. Because of their ability to be in a holy external, without the internal, they were able to represent the holy things of heaven and the church, n. 3479, 3881, 4208, 6306, 6589, 9377, 10430, 10500, 10570. Yet they themselves were not affected by the holy things, n. 3479. It does not matter what the person is who represents, since representation has respect to the thing, not to the person, n. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806. That nation was worse than other nations, their character described from the Word of both Testaments, n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 5998, 7248, 8819, 9320, 10454–10457, 10462–10466. The tribe of Judah sank into worse evil than the other tribes, n. 4815. How cruelly from delight they treated the nations, n. 5057, 7248, 9320. That nation was idolatrous in heart, and worshipped other gods more than others, n. 3732, 4208, 4444, 4825, 5998, 6877, 7401, 8301, 8871, 8882. Their worship, viewed in regard to the nation itself, was also idolatrous, being external, without any internal, n. 4281, 4825, 8871, 8882. They worshipped Jehovah only in name, n. 6877, 10559–10561, 10566; and solely because of miracles, n. 4299. Those are mistaken who believe that the Jews are to be converted at the end of the church, and brought

back into the land of Canaan, n. 4847, 7051, 8301. Many passages cited from the Word concerning this, which must be understood according to the internal sense, thus not according to the letter, n. 7051. The Word in respect to the external sense was changed because of that nation, but not in respect to the internal sense, n. 10453, 10461, 10603, 10604. Jehovah appeared to them from mount Sinai according to their quality, in a consuming fire, in a thick cloud, and in smoke as of a furnace, n. 1861, 6832, 8814, 8819, 9434. The Lord appears to every one according to his quality, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, n. 934, 1861, 6832, 8814, 8819, 9434, 10551. One origin of this nation was a Canaanite woman, and the other two in whoredom with a daughter-in-law, n. 1167, 4818, 4820, 4825, 4874, 4899, 4913. These origins signified what their conjunction with the church was, namely, that it was like that with a Canaanite woman and by whoredom with a daughter-in-law, n. 4868, 4874, 4899, 4911, 4913. Of their state in another life, n. 939, 940, 5057. Because that nation, although it was such, represented the church, and the Word was written with that nation and respecting it, so Divine celestial things were signified by their names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph, and the rest; "Judah" in the internal sense signifying the Lord in respect to celestial love, and His celestial kingdom, n. 3654, 3881, 5583, 5603, 5782, 6363. The prophecy of Israel respecting Judah (*Gen.* xlix. 8–12), in which the Lord is treated of, explained, n. 6362–6381. The tribe of Judah, and Judea, signify the celestial church, n. 3654, 6364. The twelve tribes represented and thus signified all things of love and faith in the complex, n. 3858, 3926, 4060, 6335; consequently heaven and the church, n. 6337, 6637, 7836, 7891. Their signification is according to the order in which they are named, n. 3862, 3926, 3939, 4603 seq., 6337, 6640. The twelve tribes were divided into two kingdoms, that the Jews might represent the celestial kingdom, and the Israelites the spiritual kingdom, n. 8770, 9320. "The seed of Abraham, Isaac, and Jacob," signifies the goods and truths of the church, n. 3373, 10445.)

434[*a*]. ***"Of the tribe of Reuben twelve thousand sealed"*** signifies *the light of truth from that love, and that all who are in that light are in heaven and come into heaven.*—This is evident from the signification of "the tribe of Reuben," as meaning those who are in the light of truth (of which presently); from the signification of "twelve thousand," as meaning all things and all persons (of which above, n. 430), here all who are in the light of truth from good of love to the Lord, which love is signified by "the tribe of Judah" (as was just shown above, n. 433); also from the signification of "the sealed," as meaning those who are in heaven and who come into heaven (of which also above, n. 427[*a*], 433[*a*]). It has been said before, that the twelve tribes of Israel represented and thus signify in the Word all things of the church, that each tribe signifies some universal essential of the church, and that "Judah" signifies love to the Lord; but that "Reuben" signifies light from that love will be seen in what follows. [**2.**] "Reuben," and thus the tribe named from him, signifies in the highest sense the Lord in respect to foresight or foreknowledge; in the internal sense spiritual faith and understanding of truth; and in the external sense, sight; and as "Reuben" in the internal sense signifies faith and understanding he also signifies the light of truth, for faith springs from the light of truth, and the understanding is enlightened by it; for where there is the light of truth there is understanding and

there is faith. [3.] "Reuben," or the tribe of Reuben, has the same signification as "Peter" the apostle; for the twelve apostles, the same as the twelve tribes of Israel, represented all things of the church, and each apostle some universal essential of the church; and as Peter had the same representation as Reuben, so was he the first of the apostles, as Reuben was the first of the sons of Jacob. (That "Peter" signifies truth in the light, and faith, see above, n. 9, 411[a].) [4.] Reuben was the first of the sons of Jacob, and the tribe called from him is named in the first place in many passages of the Word, because he was the first-born; and "first-born" in the Word signifies truth from good, or what is the same thing, truth in light, and thus faith from charity. For truth and what is of faith appears to man to be first, for it enters by the hearing into the memory and is called forth therefrom into the thought; and that which a man thinks he sees and perceives by interior sight, and that which is first in sight and perception is first, but merely in appearance, not actually. Actually, good is the first-born, that is, the first constituent of the church, since truth springs forth from good, for good takes form in truths, and by means of truths presents itself to be seen, therefore truth is good in form. This is why truth is said to be from good and faith from charity, for that which is from anything is that thing imaged forth; and [truth] viewed in itself is good formed and born; such is the meaning of "first-born" in the spiritual sense of the Word. Moreover, with infants good of innocence is what is first imparted by the Lord, and it is from this that man first becomes a man; and because good is of the love, and man does not think about his love but about his thought from the memory, and because good has no quality until it is formed into truths, and without quality nothing is perceived, so it is not known that good is first, and is the first-born; for it is good that is first conceived from the Lord in man, and it is brought forth through truths, in which good is in its own form and effigy. [5.] It is to be noted, furthermore, that the truths that man in his infancy and childhood imbibes from the Word and from doctrine therefrom, and from preaching, although they appear as truths still they are not truths in him, they are only like shells without kernels, or like the form of the body or of the face without soul and life. These do not become truths until they are received in the will, for thus they are first received by the man and begin to live in him; for the will is the man himself, and all good is of the will, and all truth of the understanding therefrom. From all this it can be seen why the tribe of Judah, which signifies good of love to the Lord, is here named in the first place, and then the

tribe of Reuben, which signifies truth in light from that good. [**6.**] It should be known that all light in which truth is seen is from the light of heaven which is from the Lord; the light of heaven is from the Divine good of the Lord's Divine love; the light of heaven is Divine good in form. In heaven these two are one, and are received by angels as one, and should be received by man as one that he may have communion with angels. (But these things may be seen more fully explained in the *Arcana Caelestia*, as follows:—When man is regenerating, truth is in the first place and good in the second, not actually but apparently, but when he is regenerated, good is in the first place and truth in the second actually and perceptibly, n. 3324, 3325, 3330, 3336, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4245, 4247, 4337, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6273, 8516, 10110; thus good is the first and the last of regeneration, n. 9337. Since truth appears to be in the first place and good in the second when man is regenerating, or what is the same, when he is becoming a church, because of this appearance it was a matter of controversy among the ancients whether truth of faith or good of charity is the first-born of the church, n. 367, 2435. Good of charity is the first-born of the church actually, and truth of faith only apparently, n. 3325, 3494, 4925, 4926, 4928, 4930, 8042, 8080. Also "first-born" in the Word signifies the first constituent of the church, to which is attributed priority and superiority, n. 3325. For this reason the Lord is called "the First-born," because in Him and from Him is all good of love, of charity, and of faith, n. 3325.) [**7.**] As truth is apparently in the first place, so Reuben was the first-born, and was named from sight, as is evident in Moses:

> "Leah conceived and bare a son, and she called his name Reuben; for she said, Jehovah hath seen my affliction; for now my man will love me" (*Gen.* xxix. 32).

Although these are historical facts, they nevertheless contain a spiritual sense; for every and each thing that is in the Word is from the spiritual world, because it is from the Lord; when these [spiritual] things are let down out of heaven into the natural world they are clothed with a correspondent natural sense, such as the sense of the letter of the Word is; therefore the nativities of the sons of Jacob signify spiritual nativities, which describe how good and truth are born in man when the Lord is regenerating him. This is why spiritual conception and birth are signified by "Leah conceived and bare a son;" "she called his name Reuben" signifies what these are; "she said, Jehovah hath seen" signifies in the highest sense foresight, in the internal sense faith, in the interior sense understanding, and in the external sense sight, here faith from the Lord; "mine affliction" signifies the state of attaining to good; "for now my man will love me" signifies that good of truth is therefrom. (But this may be seen explained in *A.C.*, n. 3860–3866.)

[***b.***] In the original, *Reuben* signifies sight, and in the spiritual sense "sight" signifies understanding of truth, and faith, and in the

highest sense Divine foresight (as can be seen from what is shown respecting the signification of seeing and sight in the *Arcana Caelestia*, as follows: "sight" in the highest sense, which has reference to the Lord, signifies foresight, n. 2807, 2837, 2839, 3686, 3854, 3863, 10428; "sight" in the internal sense signifies faith, because spiritual sight is sight from faith, and the things that pertain to faith are the objects of sight in the spiritual world, n. 897, 2325, 2807, 3863, 3869, 5400, 10705; also "to see" signifies to understand and perceive truth, n. 2150, 2325, 2807, 3764, 3863, 3869, 10705; the internal sight is the understanding, and this sees through the eyes of the body; and sight of the understanding is by the light of heaven, n. 1524, 3138, 3167, 4408, 5114, 6608, 8707, 9128, 9399, 10569). [**8.**] That "Reuben" signifies truth from good, or faith from charity, is evident also from the "mandrakes" that he found in the field and gave to his mother, respecting which it is thus written in Moses:

> "Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. And she said unto her, Is it a small matter that thou hast taken away my man? and wilt thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; because hiring I have hired thee with my son's mandrakes. And he lay with her that night. .... And she conceived, and bare Jacob a son,....Issachar" (*Gen.* xxx. 14–18).

One who does not know what is signified by "mandrakes," also what was represented by "Reuben," "Jacob," "Leah," and "Rachel," must be wholly ignorant of why such things occurred, and why they have been recorded in the Word; but it can be seen that there is something Divine in them that is not apparent in the sense of the letter, because they are in the Word, and in it every and each thing is Divine. The spiritual sense of these things makes evident the Divine that is contained in them; in that sense "mandrakes" signify the marriage of good and truth; "Reuben" represents truth from good; "Jacob" the church in respect to truth; "Leah" and "Rachel" the church in respect to good, "Leah" the external church, and "Rachel" the internal church; therefore the "mandrakes" found by Reuben signify the marriage (*conjugiale*) of truth with good; and as that marriage is between truth and good in the internal or spiritual man, which constitutes the internal church, and yet that truth is first given in the external or natural man, which constitutes the external church, so the mandrakes were found by Reuben, who represented truth from good, and were first given to Leah his mother, who represented the external church, and Leah afterwards gave them to Rachel, who represented the internal church, that Leah might be permitted to lie with Jacob. (But this may be seen more fully explained in *A.C.*, n. 3940–3952.)

[*c*.] [9.] Because "Reuben" represented truth from good, or faith from charity,

It was he who exhorted his brethren not to kill Joseph, wishing to deliver him out of their hand; and was greatly grieved when Joseph was not found in the pit (*Gen.* xxxvii. 21, 22, 29, 30).

(This may be seen explained in *A.C.*, n. 4731–4738, and n. 4761–4766.) [10.] Because "Reuben" or his tribe signified truth from good, or faith from charity,

The camp of that tribe in the desert was to the south, and the camp to the south was called "the camp of Reuben" (*Num.* ii. 10–16);

for the encampments of the tribes of Israel represented the arrangments of the angelic societies in heaven, and the angelic societies have their dwelling-places in quarters according to their states in respect to good and truth (see above, n. 422[*a*]); and in the southern quarter there those dwell who are in the light of truth from good; and because the tribe of Reuben represented truth from good or truth in light, it encamped on the south. [11.] Because truth from good, which the tribe of Reuben represented, is in the natural man, to the tribe of Reuben an inheritance beyond Jordan was given

(See *Num.* xxxii. 1 to the end; *Deut.* iii. 12–20; *Josh.* xiii. 1 to the end; xviii. 7).

for by "the land of Canaan" the church was represented and thus signified in the Word, that region of it beyond Jordan signifying the external church, the region on this side Jordan the internal church, and the river Jordan the boundary between them; and it is truth from good, or faith from charity that constitutes the church, truth from good in the natural man constituting the external church; so because the tribe of Reuben represented this constituent of the church, to that tribe an inheritance beyond Jordan was given. Why inheritances beyond Jordan were given also to the tribe of Gad and the half tribe of Manasseh will be told in what follows. [12.] The conjunction of these two churches, namely, the external and the internal, which is like the conjunction of the natural and the spiritual man, was represented, and in the spiritual sense is described by

The altar that the sons of Reuben, of Gad, and of Manasseh built near the Jordan, about which there was a strife between these tribes and the other tribes; but it was said that the altar should be for a witness that although they dwelt beyond Jordan, they nevertheless served Jehovah in common with the rest; therefore they called that altar "a witness between us that Jehovah is God" (*Josh.* xxii 9 to end).

For "the Jordan" signified the medium between the external and the internal of the church, "the land of Canaan on this side Jordan" signifying the internal church, and "the land beyond Jordan" the external, and this was represented by the tribes of Reuben, Gad, and Manasseh, which had their inheritances there; while that altar signified the common worship of the two churches, and conjunction thereby. [13.] That "Reuben" signifies truth in the natural man is evident also from the prophecy of Deborah and Barak in the *Book of Judges:*

> "In the divisions of Reuben they are great, statutes of the heart. Wherefore sittest thou among the burdens, listening to the hissings of the flocks? In the divisions of Reuben, where they are great, searchings of the heart, Gilead dwelling in the passage of the Jordan" (v. 15-17).

This no one can understand unless he knows what the prophecy treats of, and what is signified by the "divisions," "Reuben," "burdens," "hissings of flocks," and "Gilead." This treats of the church among the sons of Israel in a state of vastation; and "the divisions of Reuben" signify both all truths and all goods that are in the natural man; "burdens" signify knowledges (*cognitiones et scientifica*) there; "the hissings of the flocks" signify perceptions and thoughts thereof; and "Gilead" signifies the natural man. When all this is known, what these things mean in the spiritual sense becomes evident, namely, that when the church is destroyed the natural man with the things in it is separated from the spiritual man, whereas it ought to be conjoined to it; and when it is conjoined, truths there are from good, and only such truths can combat against falsities from evil, for the natural man can combat against them only from the spiritual man. "Statutes of the heart" and "searchings of heart" signify truths from good, which are in the natural man from the spiritual man, "heart" signifying good of love, and "statutes and searchings of the heart" all things that are determined and arranged in the natural man from good in the spiritual man. This is said respecting Reuben because his tribe dwelt beyond Jordan in Gilead: and when Deborah and Barak fought against Sisera this tribe did not join with them, but only Issachar and Zebulun, "Sisera" in the spiritual sense meaning falsity from evil destroying the church. [14.] "Reuben" signifies the light of truth, and understanding of the Word therefrom, in Moses:

> "Let Reuben live and not die; yet his men shall be a **number**" (*Deut.* xxxiii. 6).

Here "Reuben" means an understanding of the Word enlightened by light from heaven; and because there are few who receive such enlightenment it is said of Reuben, "Yet his men shall be a number," "number" signifying fewness and a few.

[*d.*] [15.] That "Reuben" signifies truth from good, or faith from charity, is evident also from the contrary sense, in which he is mentioned. In that sense "Reuben" signifies truth separate from good, or faith separate from charity; and truth without good is not truth except merely in respect to expression and utterance, for it is merely a matter of knowledge, having its seat in the memory of the natural man, thus only in the entrance to man, and not within him in his life. The memory of the natural man is merely an entrance to him, and what is in it does not become truth in him until he wills it and does it; then it enters and receives life; not till then does the light from heaven flow in and enlighten. It is the same with faith separate from charity, for truth is of faith, and good is of charity. [16.] That "Reuben" in the contrary sense signifies faith separate from charity can be seen from his adultery with Bilhah his father's concubine, which is thus described in Moses:

> "It came to pass while Israel dwelt in that land" Ephrath Bethlehem, "that Reuben went and lay with Bilhah his father's concubine; and Israel heard of it" (*Gen.* xxxv. 22).

"Ephrath Bethlehem" signifies a spiritual church, which is in truths from good, or in faith from charity; Reuben's adultery signifies the rejection of the good of charity from truths of faith, for truth is profaned when it is not conjoined with its good, which is good of charity, since it is then conjoined with love of self and the world, which is adulteration. All adulteries (of which many kinds are enumerated in *Levit.* xviii. 6–23) correspond to adulterations of good and truth. That the adultery committed by Reuben corresponds to faith separate from charity has been made known and proved to me by things heard and seen in the spiritual world, where such a sphere of adultery is perceived to go forth from those who have separated charity from faith in doctrine and life. [17.] Because this too was signified by "Reuben," the birthright was taken away from him by his father and given to Joseph and his sons. That it was taken away from Reuben is evident from these words of his father:

> "Reuben my first-born, thou art my strength and the beginning of my

> powers, excelling in exaltation and excelling in valor. Light as water, thou shalt not excel, because thou wentest up to thy father's bed, then profanedst thou it; he went up to my couch" (*Gen.* xlix. 3, 4).

"Reuben my first-born" signifies faith, which is apparently in the first place, that is, truth born of good; "thou art my strength and the beginning of my powers" signifies that thereby good has its potency and truth has its first potency; "excelling in exaltation and excelling in valor" signifies that from this is glory and power; "light as water" signifies that it is not so with faith separate from charity; "thou shalt not excel" signifies that such faith has neither glory nor power; "because thou wentest up to thy father's bed" signifies because the truth of faith separated from the good of charity has a filthy conjunction; "then profanedst thou it" signifies conjunction with love of self and the world and with evil therefrom, which is a profane conjunction; "he went up to my couch" signifies the contamination of spiritual good in the natural. (This is more fully explained in *A.C.*, n. 6341–6350.)

[**18.**] That the birthright was therefore given to the two sons of Joseph, Ephraim and Manasseh, is meant by these words of Israel the father to Joseph:

> "Now thy two sons born unto thee in the land of Egypt, before I came ....into Egypt, they are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine" (*Gen.* xlviii. 5).

And in the *First Book of Chronicles:*

> Reuben "was the first-born; but because he defiled his father's bed his birthright was given unto the sons of Joseph the son of Israel" (v 1, 2).

For "Ephraim" in the Word has the same signification as "Reuben," namely, understanding of truth, and truth in the light. It is said "Ephraim and Manasseh shall be the sons of Israel, even as Reuben and Simeon," because "Reuben" signifies understanding of truth, and "Simeon" the will of truth, the same as "Ephraim" and "Manasseh." From all this it can now be seen what universal essential of the church is signified in the Word by "Reuben."

435[a]. ***"Of the tribe of Gad twelve thousand sealed"*** signifies *good of life therefrom.*—This is evident from the representation of "the tribe of Gad," as meaning good of life (of which presently); also from the signification of "twelve thousand sealed," as meaning that all such are in heaven and come into heaven (as

explained in the two preceding articles). Before showing from the Word what in the church was represented by "Gad" and by the tribe named from him, something shall be said respecting what is meant by good of life, which is here signified by "the tribe of Gad." There can be good of life from a celestial origin, from a spiritual origin, and from a natural origin. Good of life from a celestial origin is good of life that comes from the good of love to the Lord through truths from that good; the good of life is an effect of these. Such good of life is what is here signified by "the tribe of Gad;" therefore it is called *good of life therefrom*, namely, from good of love to the Lord, which is signified by "the tribe of Judah," through truths from that good, which are signified by "the tribe of Reuben." Good of life from a spiritual origin is the good of life that comes from good of charity towards the neighbor through truths from that good; this good of life is meant by "Manasseh." [**2.**] The twelve tribes of Israel are here divided into four classes, and there are three tribes in each class, and the three in connection signify such things as from beginning to end, or from first to last, constitute fully that essential universal of the church that is signified by the first tribe. The three tribes first named, that is, the tribes of Judah, Reuben, and Gad, signify those things that fully constitute celestial good; but the three following tribes, namely, the tribes of Asher, Naphtali, and Manasseh, signify those that fully constitute spiritual good. So is it with the tribes that follow. [**3.**] Moreover, there are three things that fully constitute and form each universal essential, namely, good of love, truth from that good, and good of life therefrom. Good of life is the effect of the other two; for unless there is a third that is brought forth, the two former can have no existence, that is, unless there is good of life, good of love and truth from that good can have no existence. These three are like the final cause, effecting cause, and effect. Good of love is the final cause, truth from that good is the effecting cause or that through which good is brought into effect, and good of life is the effect in which the prior causes have existence; and these have no existence unless there is an effect in which they may have existence and permanent existence. Again, these three are like the pulse of the heart, the respiration of the lungs, and the activity of the body; these make a one: for if the body stops acting, or does not let itself be kept in action, as is the case when man dies, the other two cease. It is the same with good of love, truth from that good, and good of life. Good

of love is like the heart, and is meant by "heart" in the Word; truth from that good is like the lungs, and is meant by "breath" and "soul" in the Word; and good of life is like the body in which the others act and live. Three like things are in every thing that has existence, and when the three have existence together there is full formation. [**4.**] What is signified by "Gad," or "the tribe of Gad," in each sense shall first be explained. In the highest sense "Gad" signifies the Lord in respect to omnipotence and omniscience; in the internal sense good of truth; and in the external sense works therefrom, which are good of life. These are the meanings of "Gad," because in every and each thing of the Word there is an inmost, an internal, and an external sense. In the inmost sense is the Lord alone, for it treats of Him, of His glorifying His Human, reducing the heavens to order, subjugating the hells, and establishing the church; therefore in the inmost sense each tribe signifies the Lord in respect to some attribute and work of His; while in the internal sense heaven and the church are treated of, and doctrine is taught. But the Word in the external sense is such as it is in the sense of the letter. There are three senses in the Word, because there are three heavens; the inmost or celestial sense is for the inmost or third heaven, the internal or spiritual sense is for the middle or second heaven, and the external or spiritual-natural sense is for the first or outmost heaven. [**5.**] In this passage of the *Apocalypse*, where the twelve tribes are mentioned, "the tribe of Gad" signifies good of life, because it follows in order after Judah and Reuben, and "Judah" signifies good of love, "Reuben" truth from that good, consequently "Gad" signifies good of life; for good of life has existence from good of love, through truths from that good, good of life following as the third in order, being the effect of the two former, as was said above.

[***b.***] Because good of life is the good of the natural man, an inheritance was given to the tribe of Gad beyond Jordan, together with the tribe of Reuben and the half tribe of Manasseh; for the land that was beyond Jordan signified the external church (as was shown in the article above), and the things that go forth from the natural man belong to the external church. The church itself regarded in itself is in the internal or spiritual man; but the external church is in the external or natural man, yet these must act as a one, like cause and effect. [**6.**] That an inheritance beyond Jordan was given to the tribe of Gad is evident in Moses:

To Reuben, Gad, and the half tribe of Manasseh an inheritance was given beyond Jordan, which was a place for cattle; and it was given with the condition that they should cross over, armed, with the rest, to take possession of the land of Canaan (*Num.* xxxii. 1 to the end; xxxiv. 14).

Also,

"Unto the Reubenites and unto the Gadites I gave Gilead even unto the river of Arnon within the river and the border, and even unto the river Jabbok, the border of the sons of Ammon; the plain also, and Jordan, and the border from Chinnereth even unto the sea, the plain, the salt sea, under the springs of Pisgah eastward" (*Deut.* iii. 16, 17).

And in *Joshua:*

"Moses gave....to the sons of Gad....that Jazer should be their border, and all the cities of Gilead, and half the land of the sons of Ammon, even unto Aroer that is before the faces of Rabbah; and from Heshbon unto Ramath of Mispeh, and Betonim," etc. (xiii. 24–28).

The signification of "Gad" can be seen not only from the passages in the Word where Gad is mentioned, but also from the lands given to that tribe for an inheritance wherever these are mentioned in the Word, as Heshbon, Jazer, Rabbah, Ramath of Mispeh, the river of Arnon, Chinnereth, the springs of Pisgah, and many other places. What these lands signify in the spiritual sense no one can know unless he knows the signification of "the tribe of Reuben, of Gad, and of the half tribe of Manasseh," to whom these lands were given for a possession; for they signify such things as are signified by those tribes in a wide and in a restricted sense. [7.] As in *Jeremiah:*

"Against the sons of Ammon ... : Hath Israel no sons? Hath he no heir? Why then hath their king inherited Gad, and his people dwelt in the cities thereof? Therefore behold, the days come in which I will cause an alarm of war to be heard against Rabbah of the sons of Ammon; and it shall become a heap of desolation, and her daughters shall be burned with fire, and Israel shall be heir unto them that were his heirs. .... Howl, O Heshbon, for Ai is laid waste: cry out, ye daughters of Rabbah, gird ye with sackcloth; lament, and wander among the walls, for their king shall go into captivity, and his priests and his princes together" (xlix. 1–3).

Unless one knows what is signified by "Gad" and by "Israel" he cannot know what is here signified by "the sons of Ammon," by "Heshbon," and by "Rabbah;" for Rabbah, Heshbon, and half of the land of Ammon were given to the tribe of Gad for an inheritance; therefore those lands signify such things in particular as are signified in general by Gad; for it is said "Why then

hath the king of the sons of Ammon inherited Gad, and his people dwelt in the cities thereof?" for all names of lands, of regions, of cities, of rivers, and of peoples, in the Word signify things of the church. "Gad" here signifies good of life according to truths of doctrine, "Israel" the church in respect to truth, "the sons of Ammon" signify falsifications of truth, "Heshbon" signifies the fructification of truth in the natural man, "the daughters of Rabbah" signify affections for truth in the natural man, and "Ai" doctrine of truth. When these things are known, the spiritual sense of these words follows in this order: "Against the sons of Ammon" signifies against falsifications of truth; "Hath Israel no sons? Hath he no heir?" signifies, are there in the church no knowledges of truth or good? "Israel" meaning the church, "his sons" truths, and "heir" good of truth. "Why then hath their king inherited Gad, and his people dwelt in the cities thereof?" signifies, why has truth falsified destroyed good of life, and also perverted the doctrinals according to which is life? "Behold, the days come, in which I will cause an alarm of war to be heard against Rabbah of the sons of Ammon, and it shall become a heap of desolation," signifies the destruction of that doctrine, that is, of truth falsified, and the destruction of those who are in it; "and her daughters shall be burned with fire" signifies that the affections for that doctrine shall become lusts of evil; "and Israel shall be heir unto them that were his heirs" signifies that the church in respect to goods is to perish. "Howl, O Heshbon, for Ai is laid waste," signifies that there is no longer any fructification of truth from good, because the doctrine of truth is destroyed; "Cry out, ye daughters of Rabbah, gird ye with sackcloth; lament," signifies that there are no longer any affections for truth; "and wander among the walls" signifies thought and life from falsities; "for their king hath gone into captivity" signifies because truth is no more; "and his priests and his princes together" signifies that both goods and the truths of good are no more. This makes clear that "the lands of the inheritance of Gad" signify the same things in particular as "Gad" does in general, and that the significations of the lands mentioned in the Word can be known from the signification of the tribes to which they were given for inheritance. The lands that it is said would be given for an inheritance to the tribe of Gad, in *Ezekiel* (xlviii. 27), mean something else; evidently the tribe of Gad is not meant, but such a constituent of the church as is signified by "Gad," for there was then no tribe of Gad, nor was there to be. [**8.**] That

"Gad" signifies good of life from truths of doctrine is evident from the blessing of that tribe by Moses:

> "To Gad he said, Blessed is he who hath given breadth to Gad; as a lion he dwelleth, and he teareth the arm, yea, the crown of the head, and he seeth the first-fruits for himself; for there is the portion of the hidden lawgiver; whence came the heads of the people; he hath executed the righteousness of Jehovah, and judgment with Israel" (*Deut.* xxxiii. 20, 21).

Here good of life according to truths from the Word, and the influx of heaven into that good are described by "Gad;" the influx of truth from the Lord into that good is signified by "Blessed be he who hath given breadth to Gad," "breadth" signifying truth, "Gad" good of life, and "the Blessed" the Lord. To be safe from falsities is signified by "as a lion he dwelleth;" to be nourished by truths external and internal is signified by "he teareth the arm, yea, the crown of the head," for "arm" and "crown of the head" in sacrifices have this signification, that these truths are from things primary is signified by "he seeth the first fruits for himself;" truths Divine that lie hidden therein are signified by "for there is the portion of the hidden lawgiver;" intelligence therefrom is signified by "whence came the heads of the people;" good works therefrom are signified by "he hath executed the righteousness of Jehovah;" and truths of the church therefrom are signified by "and His judgment with Israel." [9.] "Gad" signifies good of life because he was named from the Hebrew word for *troop* (*Gen.* xxx. 10, 11), *gad* in the Hebrew meaning troop, and "troop" in the spiritual sense signifies works; and good of life consists in doing goods which are works (respecting which see *A.C.*, n. 3934). In the blessing given by Israel his father it is thus said in Moses:

> "Gad, a troop shall ravage him; and he shall ravage the heel" (*Gen.* xlix. 19).

What "Gad" here signifies may be seen explained in the *Arcana Caelestia* (n. 6403–6406); also (in n. 6405) what is signified by these words in *Isaiah*:

> "Ye are they that forsake Jehovah, that forget the mountain of My holiness, that arrange a table for Gad, and fill a drink-offering for Meni" (lxv. 11).

436. From this it can now be seen what the three tribes first named, "Judah, Reuben, and Gad," signify in particular, also what the three signify in the complex; for the names of persons and places in the Word signify things, not only each

by itself signifying its own thing, but in the complex they signify the thing connectedly. The thing connectedly that is signified by these three names, "Judah, Reuben, and Gad," is that all who are in love to the Lord, and from that in truths, and through truths in good of life, are in the inmost or third heaven; for such have the three degrees of life opened; the inmost degree is where love to the Lord has its seat, the middle degree is where truths from that good have their seat, and the outmost degree is where good of life has its seat. In every man there are three degrees of life; in those who are in the third heaven the inmost degree is open, for this is opened immediately from the Lord in those who are in love to Him, for through love there is conjunction and thus reception; because of this they are in all truths, and these they see in themselves, and by means of these they are in the good of life. (That there are three degrees of life in every angel may be seen in *Heaven and Hell*, n. 33, 34; that the third degree is opened in those who are in the third heaven, n. 208, 209; what the angels of the third heaven are, n. 24–26, 267, 270, 271.)

VERSE 6.

437. *"Of the tribe of Asher twelve thousand sealed; of the tribe of Naphtali twelve thousand sealed; of the tribe of Manasseh twelve thousand sealed."*

6. *"Of the tribe of Asher twelve thousand sealed"* signifies *charity towards the neighbor, and that all who are in it are in heaven and come into heaven* [n. 438]; *"of the tribe of Naphtali twelve thousand sealed"* signifies *regeneration and temptation* [n. 439]; *"of the tribe of Manasseh twelve thousand sealed"* signifies *goods of life therefrom* [n. 440].

And that all these are in the second heaven, and come into that heaven [n. 441].

438. [*Verse* 6.] *"Of the tribe of Asher twelve thousand sealed"* signifies *charity towards the neighbor, and that all who are in it are in heaven and come into heaven.*—This is evident from the signification of "the tribe of Asher," as meaning spiritual affection which is charity (of which presently); and from the signification of "twelve thousand sealed," as meaning those who are in heaven and who come into heaven (as above, n. 433[*a*]). That "the tribe of Asher" signifies love towards the neighbor, which is called charity, will be made clear from what follows, and is clear from this, that the twelve tribes taken together represented heaven and the church, and therefore signify these in the Word, and that each tribe represented, and thus signifies, some universal essential that is a constituent of heaven and the church. Heaven and the church are constituted, in general, of three universal essentials, namely, love to the Lord, charity towards the neighbor, and

obedience of faith; love to the Lord is signified by the first three tribes, Judah, Reuben, and Gad (as was shown above); charity towards the neighbor is signified by these three tribes, Asher, Naphtali, and Manasseh; while obedience of faith is signified by the three tribes next named, Simeon, Levi, and Issachar; the conjunction of all of these with the Lord is signified by the last three tribes, Zebulun, Joseph, and Benjamin. This, in brief, is the signification of all these tribes in the order here followed, for their signification is determined by the order in which they are named (as has been said and shown above, n. 431[c], 435[a], 436). [2.] Furthermore, the "sealed" mean those who have been separated from the evil and received into heaven; and the first three tribes mean those who have been received into the highest or third heaven, in which are all those who are in love to the Lord; the three tribes next named, which are now under consideration, mean those who have been received into the middle or second heaven, in which are all those who are in charity towards the neighbor; while the three tribes that next follow mean those who have been received into the lowest or first heaven, where those are who are in the obedience that is called the obedience of faith; and the last three tribes mean the reception of all these into the three heavens by the Lord; for there are three heavens, distinguished from one another according to the degrees of good of love. From all this it can first be seen that this second class of tribes, that is, the three tribes, Asher, Naphtali, and Manasseh, mean those who are in charity towards the neighbor, "the tribe of Asher" meaning charity towards the neighbor, "Naphtali" the regeneration of those who are in that charity, and "Manasseh" their good of life. [3.] What "Asher" signifies in the Lord's kingdom, that is, in the church, shall first be told. "Asher" signifies the blessedness of spiritual affections, and thus spiritual affection itself; and as spiritual affection is what is called love towards the neighbor or charity, so "Asher" here signifies charity; consequently the "twelve thousand" of that tribe here signify all who are in charity, and are thus in the second or middle heaven. That Asher was so called from *blessed* or *blessedness* is evident both from the meaning of the word in Hebrew and also from what was said of him by Leah the wife of Jacob, when he was born:

> "Zilpah, Leah's handmaid, bare Jacob a second son. And Leah said, In my blessedness, for the daughters will make me blessed; and she called his name Asher" (*Gen.* xxx. 12, 13).

"The daughters who should make blessed" signify spiritual affec-

tions for truth, which constitute the church, from which is every internal or heavenly blessedness, in which blessedness those are who are in charity towards the neighbor, for charity towards the neighbor is spiritual affection for truth (as was said just above); and spiritual affection for truth is to love truth in its essence, that is, to love truth because it is truth; moreover, the neighbor, in the spiritual sense, is nothing else than good and truth, and charity is love for this (as can be seen from what is said and shown in the *Doctrine of the New Jerusalem*, on Love towards the Neighbor, which is called Charity, n. 84–107. The rest of the passage may be seen explained in *A.C.*, n. 3936–3939). [4.] That "Asher" signifies blessedness which is of love and charity is further evident from the blessing of Asher by Israel his father:

"From Asher his bread is fat, and he shall yield the delicacies of a king" (*Gen.* xlix. 20).

"From Asher" signifies from celestial and spiritual affections, which are those of love to the Lord and of charity towards the neighbor; "his bread is fat" signifies delight from good; "and he shall yield the delicacies of a king" signifies pleasure from truth. (This is further explained in *A.C.*, n. 6408–6410.) [5.] "Asher" has the same signification in Moses' blessing, namely, delight of affection for truth from the Word; the blessing is this:

"Of Asher he said, Blessed above sons be Asher; let him be acceptable unto his brethren, and let him dip his foot in oil; thy shoe iron and brass; and as the days thy fame" (*Deut.* xxxiii. 24, 25).

Moses' blessing of the sons of Israel contains arcana respecting the Word; and "Asher," who is the one last mentioned, signifies spiritual affection for truth from the Word; therefore it is said, "Blessed above sons be Asher, let him be acceptable to his brethren," "sons" signifying truths, and "brethren" the church from truths; and "blessed" and "acceptable" are predicated of affection for truths. Good of love, from which are the truths of the Word in the sense of the letter, is signified by "dipping his foot in oil," "foot" signifies truth in outmosts, which is the truth of the sense of the letter of the Word, and "oil" signifies good of love. That the outmost of the Word is natural truth and good is signified by "thy shoe iron and brass;" natural truth is signified by "iron," and natural good by "brass," and the outmost by "shoe." That the Word is to endure to eternity is signified by "as the days thy fame." (That "iron" signifies natural truth, see above, n. 176; that "brass" signifies natural good, n. 70; and that "shoe" sig-

nifies the outmost of the natural, which is the sensual, see *A.C.*, n. 1748, 2162, 6844.)

[6.] Because "Asher" signifies the delight of affections, such as those have who are in truths from the sense of the letter,

That tribe encamped, together with the tribe of Dan and the tribe of Naphtali, to the north (*Num.* ii. 25–31).

The encampments of the sons of Israel in the desert represented the arrangements of the angelic societies in the heavens (see above, n. 431[*e*]), and there to the north are the dwelling places of those who, from good of charity, are in an affection for spiritual knowledges. [7.] That "Asher" signifies spiritual blessedness, which is blessedness from love and charity, can be seen also in *Ezekiel*, where a new land and a new city are treated of, and that land is distributed as an inheritance among all the tribes of Israel; and to the city twelve gates are assigned, one for each tribe. The inheritance of Asher is there described in chap. xlviii. 1–3; and the gates in these words,

"The corner towards the sea four thousand and five hundred; the gates of the city three; one gate of Gad, one gate of Asher, one gate of Naphtali. Round about eighteen thousand; and the name of the city from that day, Jehovah-is-there" (verses 34, 35).

The "land" that was to be distributed for an inheritance signifies the church; the "sons of Israel" among whom it was to be distributed, signify all truths from good in the complex that belong to the church; the "city" signifies doctrine of truth from good of love, therefore it is called *Jehovah shammah*, or "Jehovah-is-there;" the "gates" signify introductory truths, which are doctrinals; the number "four thousand and five hundred" signifies all truths from good, and "eighteen thousand" all truths of doctrine encompassing and defending. This makes clear not only that each and all things there mentioned, even the numbers, signify things of the church, but also that no tribe of Israel is there meant, each tribe named standing for some universal essential of the church. It is evident, moreover, that "Asher" here signifies spiritual affection for truth, which makes one with charity towards the neighbor. (That "Asher" signifies eternity in the highest sense, in the internal sense felicity of life from blessedness of affections that are of love and charity, and in the external sense natural delight therefrom, see in *A.C.*, n. 3938, 3939, 6408.)

439. ***"Of the tribe of Naphtali twelve thousand sealed"*** signifies *regeneration and temptation.*—This is evident from what is represented and thus signified by "Naphtali" and his tribe, as

meaning temptation and the state after it; and as temptations occur for the sake of regeneration, regeneration too is signified by "Naphtali." (That those who are regenerating undergo temptations see *Doctrine of the New Jerusalem*, n. 187–201.) That "Naphtali," and thus the tribe named from him, signify temptation and the state after it, and accordingly regeneration, can be seen from the words of Rachel, when Bilhah her handmaid bare him, which are these:

> "And Bilhah, Rachel's handmaid, conceived again, and bare Jacob a second son. And Rachel said, With wrestlings of God have I wrestled with my sister, and I have prevailed; and she called his name Naphtali" (*Gen.* xxx. 7, 8).

"Wrestlings of God" signify spiritual temptations; and as Rachel represented the internal church, which is spiritual, and Leah the external church, which is natural, Rachel's wrestling with her sister and prevailing signifies evidently the combat between the spiritual man and the natural, since every temptation is a combat between the spiritual man and the natural; for the spiritual man loves and wills the things that are of heaven, since it is in heaven, while the natural man loves and wills the things that are of the world, since it is in the world, consequently the desires of the two are opposite, which gives rise to collision and combat, and this is called temptation. [**2.**] That "Naphtali" signifies temptation and the state after it, and thus regeneration, is further evident from the following passages. From the blessing he received from his father Israel:

> "Naphtali is a hind let loose; giving sayings of elegance" (*Gen.* xlix. 21).

"Naphtali" here signifies the state after temptation, which state is full of joy from affection, that the spiritual and the natural, or good and truth, have been conjoined, for these are conjoined by temptations; "a hind let loose" signifies the freedom of natural affection; "giving sayings of elegance" signifies gladness of mind. (This is more fully explained in *A.C.*, n. 6412–6414.) [**3.**] Again, from the blessing he received from Moses:

> "And of Naphtali he said, O Naphtali, satisfied with the good pleasure and full of the blessing of Jehovah; possess thou the west and the south" (*Deut.* xxxiii. 23).

This, too, describes the state after temptation, in which man is filled with every good of love and with truths therefrom; for after temptations he is filled with joy, and good bears fruit, and truth is multiplied in him; to be filled with the good of love is meant

by "satisfied with the good pleasure of Jehovah;" and to be filled with truths therefrom is signified by "full of the blessing of Jehovah;" consequent affection for truth and enlightenment are signified by "possess thou the west and the south," affection for truth is signified by "the west," and enlightenment by "the south." It is said "possess thou the west and the south," because those who are raised up into heaven after having been instructed are carried through the west to the south, that is, through affection for truth into the light of truth. [4.] "Naphtali" has the same signification in the song of Deborah and Barak, in the *Book of Judges*,

> "Zebulun, a people that devoted their soul to death, and Naphtali upon the heights of the field" (v. 18).

These were the two tribes that fought against Sisera, the captain of the host of Jabin, king of Canaan, and conquered him, the other ten tribes remaining quiet; and this represented spiritual combat against the evils that infest the church; as is evident also from the prophetic song of Deborah and Barak, of which this is the subject. Only the tribes of Zebulun and Naphtali fought, because "Zebulun" signifies the conjunction of good and truth which constitutes the church, and "Naphtali" combat against the evils and falsities that infest it and that resist the conjunction of good and truth, consequently the two signify reformation and regeneration. "The heights of the field" signify the interiors of the church, from which combat is maintained. Again "Zebulun and Naphtali" together signify reformation and regeneration by means of temptations

(In *Isaiah* viii. 22; ix. 1, 2; also in *Matthew* iv. 12–16).

[5.] In the highest sense "Zebulun and Naphtali" signify the uniting of the Divine and the Human in the Lord, for the highest sense treats solely of the Lord, in general of the glorification of His Human, and the subjugation of the hells and the arranging of the heavens by Him. In this sense Zebulun and Naphtali are mentioned in David:

> "They have seen Thy goings, O God; the goings of my God, my king in the sanctuary. The singers went before, the minstrels after, in the midst of virgins playing on timbrels. Bless ye God in the congregations, the Lord from the fountain of Israel. There little Benjamin is over them, the princes of Judah their company, the princes of Zebulun, the princes of Naphtali. Thy God hath commanded thy strength; put on strength, O God; this Thou hast wrought for us out of Thy temple at Jerusalem; kings shall bring tribute to Thee. Rebuke the wild beast of the reed, the assembly of the mighty, among the calves of the peoples; trampling under

foot the plates of silver, He hath scattered the peoples, they desire wars. Those that are fat shall come out of Egypt. Ethiopia shall hasten her hands unto God" (*Psalm* lxviii. 24–31).

This treats in the spiritual sense of the coming of the Lord, of the glorification of His Human, of the subjugation of the hells, and consequent salvation. Celebration of the Lord because of His coming is described in these words: "They have seen Thy goings, O God, the goings of my God, my king, in the sanctuary. The singers went before, the minstrels after, in the midst of the virgins playing on timbrels. Bless ye God in the congregations, the Lord from the fountain of Israel." (What the particulars here signify see explained above, n. 340[*a*].) The innocence of the Lord, by which He wrought and accomplished all things, is signified by "there little Benjamin is over them;" Divine truth from Divine good is signified by "the princes of Judah their company;" His glorification, or the uniting of the Divine and Human by His own power, is signified by "the princes of Zebulun, the princes of Naphtali;" that from this the Lord's Human has Divine power is signified by "thy God hath commanded thy strength; put on strength, O God; this Thou hast wrought for us out of Thy temple at Jerusalem," "temple" meaning here the Lord's Divine Human, and "Jerusalem" the church for which He did this. The subjugation of the hells is signified by "Rebuke the wild beast of the reed, the assembly of the mighty, among the calves of the peoples, trampling under foot the plates of silver, He hath scattered the peoples, they desire wars;" "the wild beast of the reed and the assembly of the mighty" mean the knowing faculty of the natural man perverting the truths and goods of the church, "calves of the people" mean the goods of the church, "plates of silver" mean the truths of the church, "He hath scattered the people, they desire wars," signifies to pervert truths and reason against them. [**6.**] The subjugation of the hells means the subjugation of the natural man; for evils from hell are in the natural man, and in it, too, are the delights of the love of self and of the world and the knowledges (*scientifica*) that vindicate these delights; and when these delights are regarded as ends and become dominant they are against the goods and truths of the church. That when the natural man has been subjugated it supplies accordant knowledges (*scientifica*), and also knowledges of truth and good, is signified by "those that are fat shall come out of Egypt, Ethiopia shall hasten her hands unto God." "Egypt" meaning the natural man in respect to knowledges (*scientifica*), and "Ethiopia" the natural man in respect to knowledges of good and

truth. From these few instances the signification of "Naphtali" and his tribe in the Word can be seen, namely, that it signifies in the highest sense the Lord's own power, by which He subjugated the hells and glorified His Human, in the internal sense temptation and the state after temptation, and in the external sense resistance by the natural man; therefore "Naphtali" signifies also reformation and regeneration, because these are results of temptations.

440[*a*]. *"Of the tribe of Manasseh twelve thousand sealed"* signifies *the goods of life therefrom*.—This is evident from the representation and consequent signification of "the tribe of Manasseh," as meaning the voluntary [principle] of the church, and good of life therefrom. It means good of life because good of life makes one with the voluntary of the church or of the man of the church, since that which a man wills he does when he can, for doing is nothing but the will acting, as can be seen from the fact that doing stops when the will stops, and doing goes on as long as the will continues to act; that which the will of a regenerated man does is called good of life. For this reason, as the voluntary of the church is signified by "Manasseh" and his tribe, so good of life is also signified. Moreover, there is a good of life that is the outcome of charity towards the neighbor after regeneration, which is signified by "Asher and Naphtali," like an effect from its cause; for those who are in charity towards the neighbor are regenerated by the Lord, and those who are regenerated are in good of life, since they act from charity, and all action from charity is good of life. [**2.**] There are two things that constitute the church, namely truth of doctrine and good of life; both of these must be in a man that he may be a man of the church. "Ephraim and Manasseh" represented and thus signify in the Word these two, "Ephraim" truth of doctrine, and "Manasseh" good of life. Truth of doctrine is called also the intellectual of the church, and good of life is called its voluntary; for truth is of the understanding, and good is of the will; for this reason "Ephraim and Manasseh" signify the intellectual and the voluntary of the church, "Ephraim" its intellectual, and "Manasseh" its voluntary. That these might be represented and thus signified by "Ephraim and Manasseh" they were born to Joseph in the land of Egypt, for "Joseph" signifies the celestial-spiritual, or the spiritual kingdom itself that is adjoined to the celestial kingdom, and "the land of Egypt" signifies the natural; consequently "Manasseh" signifies good of the will in the natural born of the celestial-spiritual, and "Ephraim" signifies truth of the understanding in the natural, born from the

same. The nativity of these is thus described in Moses,

> "And unto Joseph were born two sons before the year of famine came, whom Asenath the daughter of Poti-phera priest of On bare unto him. And Joseph called the name of the first-born Manasseh, For God hath made me forget all my toil and all my father's house. And the name of the second called he Ephraim, For God hath made me to be fruitful in the land of my affliction" (*Gen.* xli. 50–52).

The meaning of these words in the spiritual sense can be seen in the *Arcana Caelestia* (n. 5347–5356), namely, that the name of the first-born "Manasseh," means a new voluntary in the natural, and what it is; and the name of the second, "Ephraim," means a new intellectual in the natural, and what it is; or what is the same, "Manasseh" means the good of the new natural man, and "Ephraim" its truth (see n. 5351, 5354). [3.] That this is the signification of "Ephraim and Manassen" can be seen from the fact that they were adopted by Jacob "as Reuben and Simeon," which is thus described in Moses:

> "And Jacob said unto Joseph,....Now thy two sons, born unto thee in the land of Egypt, before I came unto thee into Egypt, they are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. .... They shall be called after the name of their brethren in their inheritance" (*Gen.* xlviii. 3, 5, 6).

As "Reuben" signifies truth in the understanding, which is truth of doctrine, and "Simeon" truth in the will, which is good of life, so Jacob says that "Ephraim and Manasseh should be to him as Reuben and Simeon;" consequently "Ephraim" signifies intellectual truth, and "Manasseh" voluntary good. (But this may be seen more fully explained in *A.C.*, n. 6234–6241.) [4.] The same can be seen from the blessing of Ephraim and Manasseh by Jacob, then Israel, as follows:

> Israel "blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel that hath redeemed me from all evil, bless the boys; and in them shall my name be called, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (*Gen.* xlviii. 15, 16).

That here, too, "Ephraim" means intellectual truth, and "Manasseh" voluntary good, both in the natural, may be seen in the *Arcana Caelestia* (n. 6274–6285). And again, in the blessing of Ephraim and Manasseh by Moses, as follows:

> Respecting Joseph, "In the first-born of his bullock he hath honor, and his horns are the horns of a unicorn; with them he shall push the peoples together to the ends of the earth; and these are the myriads of Ephraim and the thousands of Manasseh" (*Deut.* xxxiii. 17).

This may be seen explained above (n. 316[d] and 336[b]).

[*b*.] That "Ephraim" signifies understanding of truth, and "Manasseh" the will of good, both in the natural, can be seen also from the following passages. In *Isaiah:*

"In the wrath of Jehovah of hosts is the land darkened, and the people are become as fuel of the fire; a man shall not spare his brother; and if he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied; they shall eat every man the flesh of his own arm, Manasseh Ephraim, and Ephraim Manasseh, they together against Jehovah" (ix. 19-21).

"Manasseh shall eat Ephraim, and Ephraim Manasseh," here signifies that every good and truth of the church is to perish, the good through falsity, and the truth through evil, as may be seen above (n. 386[*b*], where the particulars are explained). [5.] In David:

"Gilead is Mine, and Manasseh is Mine; Ephraim also is the strength of My head; Judah is My lawgiver" (*Psalm* lx. 7; cviii. 8).

"Manasseh" here signifies the good of the church, "Ephraim" its truth, and "Gilead" the natural; and since truth from good in the natural has Divine power it is said, "Ephraim is the strength of My head." Divine power is through truth from good in the natural, because the natural is the outmost into which things interior flow, which are celestial and spiritual, and where they are together and have permanent existence, consequently where they are in fulness; and in this and from this is all Divine operation. For this reason the sense of the letter of the Word, because it is natural, has in it Divine power (respecting which see above, n. 346, and *A.C.*, n. 9836); from this it can be seen why Ephraim is said to be "the strength of Jehovah's head." Judah is said to be "His lawgiver" because "Judah" signifies internal Divine truth, or the Word in the spiritual sense, and "lawgiver" and "law" have the same signification. [6.] In the same,

"Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; thou that sittest upon the cherubim, shine forth. Before Ephraim, Benjamin and Manasseh stir up Thy power and come for salvation to us" (*Psalm* lxxx. 1, 2).

From the spiritual sense it is clear that these words contain a supplication to the Lord to instruct those who are of the church, and to lead them by truths to good, thus to heaven. The Lord is called "Shepherd of Israel" because he instructs and leads; it is therefore said, "Thou that leadest Joseph like a flock," "Jo-

seph" meaning those of the church who are in truths from good; "Thou that sittest upon the cherubim" signifies the Lord above the heavens, whence He sends forth the light that enlightens minds; therefore it is said "shine forth." That the light of truth may penetrate even to those who are in natural truth and good, thus to the lowest in the church, is signified by "before Ephraim, Benjamin and Manasseh stir up Thy power," "Ephraim" meaning those who are in natural truth; natural truth is such truth as the truth of the Word is in the sense of the letter; "Manasseh" means those who are in natural good, which is the delight of doing good and learning truth; "Benjamin" means the conjunctive of good and truth, or the conjoining medium in the natural; "to stir up power" means the penetration of light even to that; "come for salvation to us" means that such may be saved. [**7.**] Because all the good that the natural man has flows in from the Lord through the spiritual, and without that influx there can be no good in the natural, and because "Manasseh" represented and thus signified good in the natural man from a spiritual origin, to that tribe an inheritance was given both beyond or without Jordan and on this side or within Jordan, that is, to half the tribe beyond or without Jordan, and to the other half on this side or within Jordan

(See *Num.* xxxii. 33, 39, 40; *Deut.* iii. 13; *Joshua* xiii. 29–31; xvii. 5–13, 16–18).

The land beyond or without Jordan represented and signified the external church, which is in men in the natural man; but the land on this side or within Jordan represented and signified the internal church, which is in men in the spiritual man (on which see above, n. 434[*c*]). Again, it is good that constitutes the church, and this good flows in immediately out of the spiritual man into the natural, and without this influx the church is not in man; and this is the reason that to the tribe of Manasseh, by which the good of the church was signified, was given an inheritance both within and without Jordan. That spiritual good flows into natural good immediately, but into natural truth mediately, may be seen in the *Arcana Caelestia* (n. 3314, 3573, 3576, 3616, 3969, 3995, 4563); thus that there is a parallelism between spiritual good and natural good, but not between spiritual truth and natural truth (n. 1831, 1832, 3514, 3564). That "Manasseh" signifies the good of the church, or good of life, which is the same as good of the will, can be seen from the representation and consequent signification of "Ephraim," as

meaning the truth of the church, or truth of doctrine, which is the same as truth of the understanding; for these were brethren, and good and truth are called brethren in the Word. (That "Ephraim" signifies truth of doctrine, and thus the intellectual of the church, may be seen in *A.C.*, n. 5354, where many passages from the Word in which Ephraim is mentioned are cited and explained; see also n. 3969, 6222, 6234, 6238, 6267, 6296.)

4411. It has been shown that "the tribe of Asher" signifies charity towards the neighbor, which is the spiritual internal itself of those who are in the second or middle heaven, and that "the tribe of Manasseh" signifies good of life, which is the spiritual external that flows from the spiritual internal of such; while temptation, which is signified by "the tribe of Naphtali," is the uniting medium, for the internal and external are united by means of temptations. This makes clear what these three tribes involve in their order. It is to be noted, that there must be in man and in angel, that they may be in heaven, both an internal and an external in harmony with each other. It is impossible for any one to be in only one of these, that is, in the internal only or in the external only, and to be in heaven; for the internal is like the soul, and the external like the body; the soul can effect nothing except by means of the body, nor can the body effect anything except from the soul; so the internal, unless the external corresponds or is correspondently in harmony, lies powerless and as it were lifeless, for there must be an external by and through which the internal must work, as the soul works in and through its body; likewise the external, unless there is an internal corresponding to it, lies as if dead, for there must be an internal from which the external must work. This has been said to make known that "Asher" signifies the internal, and "Manasseh" the corresponding external; as also above, "Judah" signifies the internal, and "Gad" the corresponding external. It is the same in every thing; so in man there is an internal and an external, an internal called his spiritual, and an external called his natural, one conjoining itself with the other by correspondences; therefore what one is such is the other, and every thing that does not make one with the other by correspondences is dissipated and perishes.

VERSE 7.

442. *"Of the tribe of Simeon twelve thousand sealed; of the tribe of Levi twelve thousand sealed; of the tribe of Issachar twelve thousand sealed."*

7. *"Of the tribe of Simeon twelve thousand sealed"* signifies *obedience, and that all who are in obedience are in heaven and come into heaven* [n. 443]; *"of the tribe of Levi twelve thousand sealed"* signifies *good works* [n. 444]; *"of the tribe of Issachar twelve thousand sealed"* signifies *faith and salvation* [n. 445].

443[a]. [*Verse* 7.] *"Of the tribe of Simeon twelve thousand sealed"* signifies *obedience, and that all who are in obedience are in heaven, and come into heaven.*—This is evident from the representation and consequent signification of "the tribe of Simeon," as meaning obedience (of which presently); and from the signification of "twelve thousand sealed," as meaning all who are in heaven and who come into heaven (of which above). The tribes of Simeon, Levi, and Issachar, which are now mentioned, and which constitute the third class of the sealed, signify those who are in the first or outmost heaven, and who come into that heaven. For, as was said above, all who are in heaven and come into heaven are here treated of; and as there are three heavens, the third or inmost, the second or middle, and the first or outmost, those who are in the third, in the second, and in the first are separately treated of. Those who are in the third or inmost heaven and who come into that heaven are signified by "Judah, Reuben, and Gad," these constitituting the first class of those sealed; those who are in the second or middle heaven and who come into that heaven are signified by "Asher, Naphtali, and Manasseh," these constituting the second class of those sealed; but those who are in the first or outmost heaven and who come into that heaven are signified by "Simeon, Levi, and Issachar," these constituting the third class of those sealed. [**2.**] Those belonging to this first or outmost heaven are all such as are obedient in doing the truths and goods that are commanded in the Word or in the doctrine of the church in which they were born, or that have been enjoined by some master or religious teacher, from whom they have heard that this or that is true and good, and ought to be done. Most of these are not in truths themselves, but in falsities from ignorance, nevertheless these falsities are accepted by the Lord as truths because they have good of life for their end, and by this the evils that usually cling to falsities are removed (respecting these falsities, and those who are in them, see *Doctrine of the New Jerusalem*, n. 21). Such, then, are in the outmost or first heaven.

In the second or middle heaven are all such as are in a spiritual affection for knowing and understanding truth and good, and in an affection for doing it; while in the third or inmost heaven are all such as are in love; but these two classes have already been spoken of. [**3.**] "Simeon" and his tribe signify those who are in obedience, because Simeon, the father of the tribe, got his name from the word that means *to hear*, and "to hear" signifies to obey. This can be seen from the words of Leah his mother when she bare him, which are these:

> And Leah "conceived again and bare a son, and said, Because Jehovah hath heard that I was hated He hath therefore given me this son also; and she called his name Simeon" (*Gen.* xxix. 33).

(For explanation of these words see *A.C.*, n. 3867–3872; and that "to hear" signifies to obey, n. 2542, 3869, 4653–4660, 5017, 5471, 5475, 7216, 8361, 8990, 9311, 9397, 9926, 10061; and above, n. 14, 108, 249.) Because "Simeon" signifies obedience he also signifies faith, for faith becomes faith in man when he obeys and does the commandments; before this has been done the knowledge of such things as man has acquired from the Word, from the doctrine of the church and from preaching, appears to be faith, but this is not faith until man does these things; until then it is merely a matter of thought from the memory, in which there is nothing of the will, consequently nothing of the man, for the will is the man himself; it is therefore what a man does, that is, obeys, that enters the will, thus the man himself, and becomes faith. [**4.**] This faith, which is obedience, is signified also by Peter when he is called "Simon;" and the faith that is an affection for truth is signified by Peter when he is called "Simon son of Jonah"

> (As in *Matt.* xvi. 17–19, seq.; *Mark* i. 16–18, 36; xiv. 37, 38; *Luke* v. 3–11; vii. 40–43; xxii. 31–33, seq.; xxiv. 34; *John* i. 40–42; xxi. 15–21).

Because "Simeon" in the Hebrew signifies hearing and hearkening, and thus obedience, as was said above, and "the son of Jonah" signifies truth from good, and "Peter" truth itself, Peter is called by the Lord sometimes "Peter," sometimes "Simon Peter," and sometimes "Simon son of Jonah." That these names have such a signification any one can see from Peter's having been called by the Lord now "Peter," now "Simon," now "son of Jonah," which could not have been done without cause or meaning. What was said to him makes clear what is meant in each instance; thus when he confessed that the Lord was the Son of God, and in consequence the keys of the kingdom of the heavens

were given to him, he is called "Simon son of Jonah" (*Matt.* xvi. 17, seq.) and is also called a rock (*petra*), as the Lord Himself often is in the Prophets. Again, he is called "Simon son of Jonah" when the Lord said to him "Lovest thou Me," and he answered "I love thee;" but when he presently turned himself away from the Lord and was indignant because John, who signifies good of charity, was following Jesus, he is called "Peter" (*John* xxi. 15–21), "Peter" here signifying truth without good, or faith separate from charity. [5.] From all this it can be seen that "Simon," when Peter is so named, has the same signification as "Simeon" the son of Jacob, namely, obedience, the faith of charity, affection for truth, and in general, truth from good; for in the Hebrew *Simon* means hearing, hearkening, and obedience, and *Jonah* in the Hebrew means a dove, which signifies in the spiritual sense good of charity; and "son of Jonah" signifies the truth of that good, that is, the faith of charity; while "rock (*petra*)," from which he is named Peter, signifies truth and faith, and in the contrary sense, falsity and absence of faith (see above, n. 411).

[*b*.] [6.] That "Simeon" the son of Jacob, with the tribe named from him, signifies obedience, and truth in the will, and thus faith, can also be seen from the contrary sense, in which he signifies non-obedience, and falsity in the will, and thus faith separate from the will, which is no faith; for most things in the Word have also a contrary sense, in which they signify the contrary things. It is in this sense that Simeon is mentioned by Israel his father in the prophecy respecting his sons, where it is said,

> "Simeon and Levi are brethren; instruments of violence are their swords; into their secret let not my soul come; unto their assembly let not my glory be united. For in their anger they slew a man, and in their good pleasure they houghed an ox. Cursed be their anger, for it is fierce, and their wrath, for it is hard. I will divide them in Jacob, and scatter them in Israel" (*Gen.* xlix. 5–7).

"Simeon and Levi are brethren" signifies faith separate from charity; "instruments of violence are their swords" signifies that their doctrinals serve to destroy works of charity, thus charity itself; "into their secret let not my soul come" signifies that spiritual good does not wish to know the evils of their will; "unto their assembly let not my glory be united" signifies that spiritual truth does not wish to know the falsities of their thoughts; "for in their anger they slew a man" signifies that they have wholly turned themselves away from truths, and in their turning away

have extinguished faith; "and in their good pleasure they houghed an ox" signifies that from their depraved will they have wholly disabled external good which is of charity; "Cursed be their anger, for it is fierce," signifies grievous turning away from good, and consequent damnation; "and their wrath, for it is hard," signifies turning away from truth that is from good; "I will divide them in Jacob" signifies that this faith must be exterminated from the external church; "and scatter them in Israel" signifies from the internal church also. (For fuller explanation of this see *A.C.*, n. 6351–6361.) [7.] The first three sons, Reuben, Simeon, and Levi, were rejected and cursed by their father Israel because that prophecy describes the establishment of the church, and the church is established not by faith separate from charity, but by truth and good from the Lord; for the church, even at that time, had fallen into the error that merely having a knowledge of the Word, and saying that it is holy, is the essential of the church, and not life or charity, and that the God of heaven and earth is some other than the Lord. For this reason in that prophecy the three sons born first, Reuben, Simeon, and Levi, were rejected, because "Reuben" there signifies faith alone, "Simeon" faith without charity, and "Levi" absence of the good of charity; consequently these three in connection signify no church; for when faith alone is accepted as the essential of salvation, charity is immediately rejected and regarded as non-essential and of no value in respect to salvation; and because these three things were signified by these three sons, they were rejected by Israel their father, who signified the church. Moreover, each of these three destroyed the representative of the church, Reuben

By lying with Bilhah, the handmaid and concubine of his father (*Gen.* xxxv. 22).

and Simeon and Levi

By slaying Hamor, his son Shechem, and the whole city, which was the nation descended from Hamor, for no other reason than that Shechem loved their sister Dinah (*Gen.* xxxiv. 1 to the end).

This deed signifies in the spiritual sense that these two sons of Jacob, in other words, that which belongs to the church they represented, extinguished the truth and good of the Ancient church, which church yet survived in the nation of Hamor; thus this deed signifies in the spiritual sense that every truth and good of the church is extinguished by faith separated from charity. This, therefore, is what is meant in particular by the words of Israel, "into their secret let not my soul come; unto their assembly let not my glory

be united; for in their anger they slew a man, and in their good pleasure they houghed an ox," for "man (*vir*)" signifies in the Word truth and intelligence, and "ox" moral and natural good. (For fuller explanation of this see *A.C.*, n. 4426–4522.) [8.] And for this reason Simeon was passed by in the blessing of Moses (*Deut.* xxxiii.), and instead of him Ephraim and Manasseh are mentioned, by whom the truth and good of the church are signified. But although Simeon and Levi were such, yet elsewhere they signify the faith of charity and charity, "Simeon" the faith of charity, and "Levi" charity. The tribe of Levi was even appointed to the priesthood; for it matters not what the person is who represents, provided he is in external worship according to the laws and statutes; for representation does not regard the person, but only the thing, and nothing is required in the person except the external of worship. (On this see *A.C.*, n. 665, 1097, 1361, 3147, 3670, 3881, 4208, 4281, 4288, 4292, 4309, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806, 9229.) For this reason "the tribe of Simeon" in this passage of the *Apocalypse* and elsewhere in the Word signifies obedience, the faith of charity, affection for truth, and in general, truth from good, as has been said above. (That "Simeon" and his tribe, when mentioned in a good sense, signify in the highest sense providence, in the internal sense faith in the will, in the interior sense obedience, and in the external sense hearing, may be seen in *A.C.*, n. 3869.)

444[a]. *"Of the tribe of Levi twelve thousand sealed"* signifies *good works.*—This is evident from the representation and consequent signification of "Levi" and his tribe, as meaning spiritual love, which is called charity towards the neighbor. "The tribe of Levi" here signifies good works because spiritual love or charity consists in doing things that are good, and these are good works. Essential charity, viewed in itself, is affection for truth and good, and where that affection is there is a life according to truths and goods, for an affection without a life according to the truths and goods for which there is affection is impossible. If such affection is thought to be possible and to be present, it is a natural not a spiritual affection. These two kinds of affections differ in this, that natural affection has self and the world for an end; thus the truths and goods for which there is an affection are loved for the sake of reputation, and that honors and wealth may be acquired, and then a life according to the doctrinals that have been learned is put on merely from self for the sake of appearance, which is thus a feigned life and inwardly hypocritical; while spiritual affection has the Lord, heaven, and eternal life for an end, and has regard to these in truths and goods;

thus it loves truths and goods spiritually. When this affection has place in man he loves to think and to will these truths and goods, and thus to live according to them. To live according to truths and goods is what is meant in the Word by "doing," and the life itself is meant by "deeds" and "works," which are so often mentioned in the Word; these, therefore, are what were represented and signified by "Levi" and his tribe in the church among the Jews. [**2.**] Because this affection is the very essential of the church, the tribe of Levi was assigned to the priesthood; this, too, is why Levi's staff in the tent of the assembly blossomed with almonds; and this is why an inheritance was not given to that tribe in the same manner as to the other tribes, but among them all. It is known that the tribe of Levi was appointed to the priesthood; for not only was Aaron made high priest, but his sons after him, and all the Levites were made ministers to them. That Moses and Aaron were of the tribe of Levi may be seen in *Exodus* vi. 20; *Num.* xviii. 2; and that the Levites were made ministers to Aaron and his sons, in Moses:

> The tribe of Levi was taken for the priesthood, "to keep the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle." And the Levites were given to Aaron, and were taken in place of all the first-born; and further respecting their ministries and offices (*Num.* iii. 1 to the end).

[**3.**] The priesthood was given to this tribe because it represented and thus signified love and charity. Love and charity are a spiritual affection for good and truth; since affection is predicated of love in its continuity, for affection is a continuity of love. This, too, is what the priesthood and its ministry signify in the Word, for this affection is the essential of the church, where it is there the church is, and where it is not there the church is not; for affection for good and truth is the very spiritual life of man, and when man has affection for good and truth he is in good and truth in respect to his life, and his thought itself is nothing but affection in a different form, for whatever a man thinks he derives from affection; to think without affection is impossible. This is why the tribe of Levi was appointed to the priesthood. The same is said of the Levites in *Ezekiel*, where a new land, a new city, and a new temple are treated of

(xl. 46; xliii. 19; xliv. 15; xlviii. 11, 12).

[**4.**] Because the tribe of Levi represented and thus signified charity in act, thus the goods of charity, which are good works,

The rod of Levi, upon which was written the name of Aaron, when placed in the tent of meeting before the testimony, blossomed with almonds (*Num.* xvii. 2–11);

"almonds" signifying goods of charity, since by these all things of the church flourish in man, for when there are goods of charity in man there are also intelligence and faith, for man is then in an affection for understanding what he knows from the Word, and in a will to do according to what he knows. Because good of charity must be in all things of the church that the church may be in them, and because the affection itself for good and truth, which is charity, is what gives understanding and instruction to all, so not only was the tribe of Levi appointed to the priesthood, but the lot and inheritance granted to that tribe was not like that granted to the other tribes, but was among them all

(As is evident in Moses, *Num.* xxxv. 1 to the end; and in *Joshua* xxi. 1 to the end).

So it is said in Moses,

"Therefore no part or inheritance with his brethren fell to Levi; Jehovah Himself is his inheritance" (*Deut.* x. 9).

[**5.**] And because (as has been said) every man acquires knowledge (*scientia*), intelligence, and wisdom, according to the affection for good and truth that is in him, it is said in Moses,

"Jehovah God hath chosen" the sons of Levi "to minister unto Him and to bless in His name, and according to their mouth shall be every controversy and every stroke" (*Deut.* xxi. 5).

This signifies in the spiritual sense that affection for good and truth, which is charity, ministers to the Lord, and teaches those things that are of the church and worship, and discerns between falsities and truths, and between evils and goods; for "the sons of Levi" signify in the spiritual sense affection for good and truth, which is charity. From all this it can be seen that the tribe of Levi was chosen for the priesthood, and an inheritance was given to it among all the tribes, not because that tribe was better than the others, but because it represented charity in act, and good works, which are effects of all good and truth in man.

[***b.***] [**6.**] That "the tribe of Levi" signifies in the Word goods of charity, which are good works, can be seen also from the following passages. In *Jeremiah:*

"In those days and at that time will I cause a righteous shoot to grow up unto David; and He shall execute judgment and righteousness

in the land. In those days shall Judah be saved, and Israel shall dwell safely; and this is the name whereby He shall be called, Jehovah our righteousness. .... There shall not be cut off from David a man to sit on the throne of the house of Israel, and from the priests the Levites there shall not be cut off a man from before My faces to offer the burnt offering and to burn the meal offering, and to do sacrifice all the days. .... If ye shall have rendered vain My covenant of the day and My covenant of the night, ... My covenant also with David My servant shall become vain, that he shall not have a son to reign, and with the Levites the priests, My ministers. As the host of the heavens is not numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant and the Levites My ministers" (xxxiii. 15–18, 20–22).

This treats of the coming of the Lord, who is "the shoot of David," and who shall be called "Jehovah our righteousness." "Judah shall then be saved, and Israel shall dwell safely," signifies that then those who are in love to the Lord shall be saved; "Israel shall dwell safely" signifying that those who are in charity towards the neighbor shall not be infested by evils and falsities; "there shall not be cut off from David a man to sit upon the throne of the house of Israel" signifies that Divine truth going forth from the Lord is then to reign perpetually in the church, "throne of the house of Israel" meaning the church wherein Divine truth reigns; "and from the priests the Levites there shall not be cut off a man from before My faces to offer the burnt offering and to burn the meal offering and to do sacrifice" signifies that then there shall be worship perpetually from good of love and charity, and from truths of faith, "Levites" signifying those who are in such worship, "burnt offering" worship from good of love, "meal offering" worship from good of charity towards the neighbor, and "sacrifice" worship from truths of faith. [7.] "If ye shall have rendered vain My covenant of the day and My covenant of the night" signifies if they did not esteem the two things, love and faith, that effect conjunction with the Lord, "covenant" meaning conjunction, "covenant of the day" conjunction by love, and "covenant of the night" conjunction by faith; "My covenant also with David My servant shall become vain, that he shall not have a son to reign, and with the Levites the priests, My ministers," signifies that they shall then have neither Divine truth nor Divine good; "Levites, priests, ministers," are such as are in good of love to the Lord and in worship therefrom. "As the host of the heavens is not numbered, neither the sand of the sea measured," signifies knowledges of truth and good in the spiritual and in the natural man, "host of the

heavens" meaning such knowledges in the spiritual man, and "sand of the sea" such knowledges in the natural man; "so will I multiply the seed of David My servant, and the Levites My ministers," signifies multiplication of Divine truth, and fructification of Divine good in those who have conjunction with the Lord; here as elsewhere "the Levites, the priests," signify those who are in the good of love and charity, and in an abstract sense, that good itself. [8.] In *Malachi:*

> "Behold I send My messenger, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple, even the angel of the covenant, whom ye desire. .... For he is like a refiner's fire, and like fuller's soap; and he shall sit refining and purifying silver, and shall purify the sons of Levi, and shall purge them as gold and silver, that they may bring to Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be sweet unto Jehovah, according to the days of an age and according to former years" (iii. 1–4).

What this signifies in the spiritual sense may be seen above (n. 242[d] and 433[b]); and that "the sons of Levi" here mean all who are in good of charity, and thus in good of faith. This treats of the Lord who was to come; His Divine Human is what is meant by "His temple" to which Jehovah the Lord was to come; that He will purify those who are in good of charity, and thus in good of faith, is meant by "He shall purify and purge the sons of Levi." Evidently the sons of Levi are not meant, for it is said that "He shall then purify and purge them," and that "the offering of Judah and Jerusalem shall then be sweet unto Jehovah," and it is known that the Lord did not purify and purge the Levites, and that the offering of Judah and Jerusalem was not sweet to the Lord, for they were wholly opposed to the Lord, and worship by sacrifices and offerings was then abrogated. "Judah" here means all who are in good of love to the Lord, and "Jerusalem" a church that is in truths of doctrine (see above, n. 433). [9.] In Moses:

> Moses "said of Levi, Thy Thummim and thy Urim for thy holy man, whom thou didst tempt in Massah, with whom thou didst strive at the waters of Meribah; who said to his father and to his mother, I have not seen you; and his brethren he did not recognize, and his sons he did not know; they shall observe Thy word and they shall keep Thy covenant. They shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense in Thy nostrils, and whole burnt offering upon Thine altar. .... Accept the work of his hands; smite through the loins of them that rise against him and of them that hate him, that they rise not again" (*Deut.* xxxiii. 8–11).

This is in the blessing of the sons of Israel by Moses, which

treats of the Word, because this is signified in the representative sense by "Moses;" and "Urim and Thummim" signify Divine truth shining forth from Divine good, thus the Word; and "Levi" here means a spiritual affection for truth; the "holy man who was tempted in Massah and at the waters of Meribah" means the Lord in respect to Divine truth, for the "rock" at which that temptation took place signifies the Lord, and the "waters" from it signify Divine truths; "the father and mother to whom he said I have not seen you" signify the Israelitish church, which did not acknowledge the Lord; the church is called "father" from good, and "mother" from truth; "his brethren whom he did not recognize, and his sons whom he did not know," mean the goods and truths of the church, which did not exist in them, "brethren" meaning goods, and "sons" truths. [10.] But as "the sons of Levi" signify the goods and truths of the church, and in general spiritual affection for truth and good, it is said of them "they shall observe Thy word, they shall keep Thy covenant; they shall teach Jacob Thy judgments, and Israel Thy law," which signifies that those who are in a spiritual affection for truth do the Word and teach the goods and truths of the church, for spiritual affection for truth is what does and teaches, since it is into that affection that the Lord flows, doing the good in man and teaching the truth in him. "The Word" here means Divine truth, and "to observe it" means to do it; "covenant" means conjunction thereby with the Lord; "judgments" mean truths of doctrine from the Word; the "law" means the good of truth; "Jacob and Israel" mean the church. "To put incense in the nostrils" signifies worship from truths of doctrine, and "to put whole burnt offering upon the altar" signifies worship from good of love. The dispersion of falsities by truths is signified by "smiting through the loins of them that rise against him;" and the dispersion of evils by "smiting through the loins of them that hate him, that they rise not again." All this is said of Levi, because Divine truth, which is the Word, can exist only in those who are in a spiritual affection for truth. Spiritual affection for truth consists in loving the truth itself, and esteeming it above every good of the world, because through it man has eternal life, and the only means by which eternal life can be implanted in man are truths, consequently the Word, for through the Word the Lord teaches truths. Spiritual affection for truth, which is to love truths above every good of the world, is thus described by the Lord in *Matthew*:

"The kingdom of the heavens is like unto a man that is a merchant seeking goodly pearls; who, when he had found one pearl of great price, going away, sold all that he had and bought it" (xiii. 45, 46);

"pearl" signifying truth. (That man has eternal life from no other source than through truths from good, which is from the Lord, see *Doctrine of the New Jerusalem*, n. 24 at the end.) [**11.**] That "Levi" signifies love and charity is evident from the words of his mother Leah when she bare him, which are these:

Leah "conceived again and bare a son, and said, Now this time will my husband (*vir*) cleave unto me, because I have borne him three sons; therefore she called his name Levi" (*Gen.* xxix. 34).

"She conceived again and bare a son" signifies spiritual conception and birth; "and said, Now this time will my husband (*vir*) cleave unto me," signifies spiritual love, that is, charity, by which conjunction is effected; "because I have borne him three sons" signifies a succession; "therefore she called his name Levi" signifies conjunction by love, and its quality. (For a further explanation of this see *A.C.*, n. 3873–3877.) "Levi" means a cleaving, and "to cleave" signifies conjunction by spiritual love. The three sons of Leah born in succession, "Reuben, Simeon, and Levi," signify in connection the first and chief essentials of the church, namely, truth in the understanding, truth in the will, and truth in act; the same as the three disciples of the Lord, "Peter, James, and John," "Peter" signifying truth in the understanding, "James" truth in the will, and "John" truth in act, which is good of life or good of charity. In the original tongue *Levi* means a cleaving, which signifies conjunction through love and charity. (That this is the signification of "cleaving," see *A.C.*, n. 3875.) [**12.**] That "Levi" in the highest sense signifies the Lord in relation to love and mercy, is evident in *Malachi:*

"That ye may know that I have sent this commandment unto you, that My covenant may be with Levi. .... My covenant with him was of life and peace; which I gave to him in fear, that he might fear Me, therefore because of My name he feared for himself. The law of truth was in his mouth, and perversity was not found in his lips; he walked with Me in peace and uprightness, and did turn many away from iniquity. The priest's lips .... shall seek the law from his mouth, for he is the messenger of Jehovah of hosts. But ye have turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi" (ii. 4–8).

Here "Levi" in the highest sense means the Lord in respect to His Divine Human, for it is said of Levi, that "the law of truth was in his mouth, and perversity was not found in his lips," and

that "the priest's lips shall seek the law from his mouth, for he is the messenger of Jehovah of Hosts;" therefore "the covenant of Levi" means conjunction with the Lord through love and charity; "the covenant of life and peace" signifies such conjunction; "fear," which is also predicated of Him, signifies love. "The priest's lips shall seek the law from his mouth" signifies that all truth of doctrine is from the Lord, and is in such as are in love to Him. He is called "the messenger of Jehovah" because of the Divine truth that the Lord teaches in the Word and through the Word. "They turned aside out of the way and caused many to stumble in the law, and corrupted the covenant of Levi," signifies that the church that was among the Israelites perverted the truths of the Word and goods of life therefrom, and thus destroyed conjunction with the Lord, "way" signifying truths of doctrine, "law" its goods, and the "covenant of Levi" conjunction with the Lord. From all this what is signified in the representative sense by Levi and his tribe can be seen, namely, good of charity, which is good of life, also spiritual affection for good and truth, and in the highest sense, the Lord in relation to spiritual love.

[*c.*] [13.] As most things in the Word have also a contrary sense, so has "Levi" and his tribe, and in this sense "Levi" signifies evil of falsity, which is the opposite of good of charity, also life apart from charity, consequently no charity towards the neighbor. This is signified by "Levi" in the prophecy of Israel the father respecting his sons:

> "Simeon and Levi are brethren; instruments of violence are their swords; into their secret let not my soul come; unto their assembly let not my glory be united; for in their anger they slew a man, and in their good pleasure they houghed an ox. Cursed be their anger, for it is fierce, and their wrath, for it is hard. I will divide them in Jacob, and scatter them in Israel" (*Gen.* xlix. 5–7).

For the explanation of this see the article above (n. 443[*b*]), where "Simeon" is treated of. [14.] Again, the "Levite" in the Lord's parable of the man wounded by robbers has the contrary signification; and that parable shall here be explained, because it treats of charity towards the neighbor, and because the Lord there spoke from beginning to end by correspondences, which have heretofore been unknown. In *Luke:*

> The lawyer "wishing to justify himself, said unto Jesus, Who is my neighbor? And Jesus continuing said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who

both stripped him and beat him, and departed leaving him half dead. And by chance a certain priest was going down that way; and seeing him he passed by. And in like manner a Levite, when he was at the place, came and saw and passed by. But a certain Samaritan, as he journeyed, came to him; and when he saw him he was moved with compassion, and coming near he bound up his wounds, pouring in oil and wine, and then setting him on his own beast he led him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come back again I will repay thee. Which now of these three seems to thee to have been a neighbor unto him that fell among the robbers? He said, He that showed mercy unto him. And Jesus said unto him, Go, and do thou likewise" (*Luke* x. 29–37).

This treats of charity towards the neighbor, and good works by which charity is in its effect and in its fulness. "Jerusalem" here signifies a church where there is true doctrine, and "Jericho" a church where there are knowledges of truth and good; so the "priest" signifies those who have no love to the Lord, and the "Levite" those who have no charity towards the neighbor, such as those were who were in Jerusalem at that time; but the "Samaritan" signifies the nations that were in the good of charity; "the man going down from Jerusalem to Jericho" signifies those who wished to be instructed in the truths and knowledges of the church; the "robbers" among whom he fell signify those in a perverted church, such as the Jewish church was at that time; "they stripped him and beat him, and left him half dead," signifies depriving one of truths and imbuing him with falsities, and thus doing injury to spiritual life to such a degree that scarcely any spiritual life remains, "to strip" signifying in the Word to deprive of truths, "to beat" signifying to injure the mind and spiritual life by falsities, and "to be half dead" signifying to be almost destitute of that life. "To be moved with compassion" signifies mercy and charity from within, mercy and charity forming a one; "to bind up the wounds and to pour in oil and wine" signifies providing a remedy against the falsities that have injured one's life, by instructing him in good of love and truth of faith, "oil" in the Word signifying good of love, and "wine" good and truth of faith; "to set him on his own beast" signifies according to his understanding so far as he was able, "horse (the same as beast)," signifying the understanding; "to lead him to an inn and to take care of him" signifies to lead him to those who are better instructed in knowledges of good and truth, an "inn" being a place where foods and drinks are bought, which signify knowledges of good

and truth, and thus spiritual nourishment which is communicated by instruction; "he gave to the host two pence, and said to him, Take care of him, and whatsoever thou spendest more, when I come back again I will repay thee," signifies all things of charity in the measure of ability and capacity. From all this it can now be seen what "Levi," "his tribe," and the "Levites" signify in each sense. (More respecting what is represented and thus signified by "Levi," and the tribe named from him, may be seen in *A.C.*, n. 3875–3877, 4497, 4502, 4503, 6352, 10017.)

445. ***"Of the tribe of Issachar twelve thousand sealed"*** signifies *faith and salvation.*—This is evident from the representation and consequent signification of "Issachar" and his tribe, as meaning that which makes heaven and salvation in man, for *Issachar* in the original means reward, and love and faith are what make heaven and salvation in man, consequently both are signified by "the tribe of Issachar." "Reward" is frequently spoken of in the Word, as "that reward is to be received," and it is understood to mean eternal life, salvation, and by many heavenly joy; and in the nearest sense this is the signification of "reward." If a man is living according to the Lord's commandments, it is permissible for him to think of eternal life, salvation, and heavenly joy; but it is not permissible for him to keep his mind intent upon reward, for if he does so he has reward as an end, and easily falls into the thought that by his life he deserves heaven and salvation, and this thought causes him to have regard to self in every particular, and such regard to self removes him from heaven; for so far as man looks to self in what he does, he does not look to heaven. Because of all this, "reward" signifies in the Word that in which heaven and salvation are, that is, in general, love and faith, and thus intelligence and wisdom, for in these are salvation and heaven, and consequently heavenly joy, so far as man does not think about reward. From this the signification of "Issachar" and his tribe can be seen. [**2.**] Here faith is signified, because "the tribe of Simeon" signifies obedience, and "the tribe of Levi" signifies good works, and such as are in good works from obedience are in faith; while such as are in goods of life from a spiritual affection for truth and good are in charity, and such as are in goods of life from a celestial affection are in love to the Lord. This, too, is the way in which angels are distinguished in the heavens: those who are in goods of life from a celestial affection are in the inmost or third heaven; those who are in goods of life from a spiritual affection are in the

middle or second heaven; and those who are in good works from obedience are in the outmost or first heaven, and these are said to have faith, for the things they hear from the sense of the letter of the Word and from preachers they accept according to their apprehension, but they neither see nor perceive whether they are true, therefore their thought about what is to be believed is called faith; for that is especially called faith which is believed without intellectual sight and perception as to its being so, consequently falsity can be believed equally with truth. But when what is believed is seen and perceived this is not called faith, but intuition and perception; for the understanding enlightened by the Lord sees, and the will is affected, and action flows from the two. [**3.**] "Issachar" and his tribe here signify faith, because these three tribes, from each of which were twelve thousand sealed, mean all who are in the outmost or first heaven; and those who are in that heaven are said to be in good works from obedience, and in faith. Moreover, many of these call faith alone the essential of salvation, and yet do not separate faith from good works, for they say that faith is bestowed upon them by the Lord because they are in good works, and that if they were not in good works faith would not be given. But those who separate faith from good works, and declare it to be the sole means of salvation, and that they are saved by it howsoever they live, confirming this by their life, such are not in the outmost heaven but are in hell. [**4.**] Those who have regard to reward on account of the good works they do, and thus place merit in works, are meant by "Issachar" in the prophecy of Israel respecting his sons:

> "Issachar is a bony ass couching down between the burdens. And he shall see rest that it is good, and the land that it is pleasant; and he shall bow his shoulder to bear burdens, and shall be one who serves for hire" (*Gen.* xlix. 14, 15).

Here "Issachar" signifies reward or recompense on account of works; "a bony ass" signifies the lowest servitude; "couching down between the burdens" signifies life among works; "and he shall see rest that it is good" signifies works of good without recompense full of felicity; "and the land that it is pleasant" signifies that those who are in the Lord's kingdom are in such felicity; "and he shall bow his shoulder to bear burdens" signifies that there is, nevertheless, labor in every work; "and shall be one who serves for hire" signifies with a view to merit. (For further explanation of this see *A.C.*, n. 6387–6394.) [**5.**] But those who do not place merit in the good works they accomplish, by having regard for reward, but place heaven and the felicity of eternal life in think-

ing and willing well, and thus in acting well, and are in a spiritual affection for truth and good, which has place in those who are in the heavenly marriage, that is, in the marriage of good and truth; such are meant by these words in Moses:

> "Of Zebulun he said, Be glad, Zebulun, in thy going out; and Issachar in thy tents. They shall call the people unto the mountain; there they shall sacrifice sacrifices of righteousness; for they shall suck the abundance of the seas, and the hidden things of the secret things of the sand" (*Deut.* xxxiii. 18, 19).

This is said of those who are in the marriage of good and truth, that is, in truths in respect to understanding and thought, and in goods in respect to will and affection. "Zebulun" signifies that marriage, and "Issachar" affection for truth and good; "to be glad in thy going out" signifies to have delight in all genuine truths and goods, "going out" signifying all things, because it signifies the outmost, the effect, and the conclusion. "To be glad in tents" signifies in all worship; "to call the peoples unto the mountain" signifies, because such are in heaven, where there is good of love; "to sacrifice sacrifices of righteousness" signifies worship from truths that are from good; "to suck the abundance of the sea" signifies to imbibe truths of doctrine from the Word, and thus intelligence; and "to suck the hidden things of the secret things of the sand" signifies the spiritual things that lie concealed in the sense of the letter of the Word. [**6.**] Because "the tribes of Judah, of Issachar, and of Zebulun," signified the heaven where good of love is, "the tribe of Judah" that good itself, "the tribe of Issachar" its affection, and "Zebulun" its conjunction with truths,

> These three tribes pitched to the east of the tent of meeting (*Num.* ii. 3–9);

for in heaven those dwell to the east who are in good of love and thus in an affection for good and truth, and in the marriage or conunction of these, that is, in truths in respect to doctrine and in goods in respect to life.

VERSE 8.

446. ***"Of the tribe of Zebulun twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed."***

8. ***"Of the tribe of Zebulun twelve thousand sealed"*** signifies *conjunction with the Lord of those who are in the third heaven* [n. 447]; ***"of the tribe of Joseph twelve thousand sealed"*** signifies *conjunction with the Lord of those who are in the second heaven* [n. 448]; ***"of the tribe of Benjamin twelve thousand sealed"*** signifies *conjunction with the Lord of those who are in the outmost heaven* [n. 449].

447. [*Verse* 8.] *"Of the tribe of Zebulun twelve thousand sealed"* signifies *conjunction with the Lord of those who are in the third heaven.*—This is evident from the representation and consequent signification of "Zebulun" and the tribe named from him, as meaning conjunction with the Lord of those who are in the third heaven; because *Zebulun* in the Hebrew means cohabitation, and cohabitation signifies in the spiritual sense conjunction, such as exists with those who love each other. Here "Zebulun" signifies conjunction with the Lord of those who are in the third heaven, because the nine preceding tribes signify all those who are in the heavens and come into the heavens; and there are three heavens, the inmost, the middle, and the outmost, and no one comes into heaven except those whom the Lord conjoins to Himself; therefore the three tribes last mentioned signify conjunction with the Lord, "the tribe of Zebulun" conjunction with the Lord of those who are in the third heaven, "the tribe of Joseph" conjunction with the Lord of those who are in the second heaven, and "the tribe of Benjamin" conjunction with the Lord of those who are in the outmost heaven. [**2.**] "Zebulun" signifies in the highest sense the union of the Divine itself and the Divine Human in the Lord, in the internal sense the Lord's conjunction with heaven and the church; and in particular, the conjunction of good and truth therein, for by this conjunction the conjunction with the Lord of those who are in the three heavens and in the church is effected; for with such the Lord flows in with good of love and charity, and conjoins that good to the truths that are in them, and thereby conjoins man and angel to Himself. This is what is signified by "cohabitation," which is the meaning of "*Zebulun.*" That this is the meaning of "Zebulun" can be seen in the *Arcana Caelestia* (n. 3960, 3961), where the words of Leah his mother when he was born are explained, which are as follows:

> "And Leah conceived, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; for this will my husband cohabit with me, because I have borne him six sons: and she called his name Zebulun" (*Gen.* xxx. 19, 20).

[**3.**] From this signification of "Zebulun" what is signified by him in the following passages can be seen. As in the prophecy of Israel respecting his sons:

> Zebulun shall dwell at the haven of the seas; and he shall dwell at a haven of ships; and his side shall be unto Zidon" (*Gen.* xlix. 13).

Here "Zebulun" signifies the conjunction of good and truth,

which is called the heavenly marriage; "to dwell at a haven of the sea" signifies conjunction of things spiritual with natural truths, "seas" meaning knowledges (*scientifica*), which are natural truths; "to dwell at a haven of ships" signifies spiritual conjunction with doctrinals from the Word, "ships" meaning doctrinals and knowledges of all kinds; "his side shall be unto Zidon" signifies extension to knowledges of good and truth from the celestial kingdom. (For further explanation of this see *A.C.*, n. 6382–6386.) [**4.**] The same is meant in the prophecy of Moses respecting the sons of Israel:

> "Of Zebulun he said, Be glad, Zebulun, in thy going out, and Issachar in thy tents. They shall call the peoples unto the mountain; there they shall sacrifice sacrifices of righteousness; for they shall suck the abundance of the seas, and the hidden things of the secret things of the sand" (*Deut.* xxxiii. 18, 19).

Here, too, "Zebulun" signifies the marriage of good and truth, as may be seen in the preceding article (n. 445), where this prophecy is explained. So again is the prophecy of Deborah and Barak in the *Book of Judges:*

> "Out of Machir shall come down lawgivers, and out of Zebulun they that draw the staff of the scribe. .... Zebulun was a people that devoted the soul to death, and Naphtali upon the heights of the field. The kings came, they fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of silver. They fought from heaven; the stars from their courses fought against Sisera" (v. 14, 18–20).

This prophecy treats of the combat of truth from good against falsity from evil; "the king of Canaan" who reigned in Hazor, and "Sisera" the captain of his army who fought against Barak and Deborah, signify the falsity of evil; and "Barak and Deborah" the truth of good; and as "the tribes of Naphtali and Zebulun" signify combat from truth that is from good, "the tribe of Naphtali" combat, and "the tribe of Zebulun" conjunction of good and truth, so these two tribes only, and not the other tribes, were taken to fight (see *Judges* iv. 6). That this was what this combat signified can be seen from the prophecy declared by Barak and Deborah, which treats in the spiritual sense of the victory of truth from good over falsity from evil, and of the purification and reformation of the church. So here "Out of Machir shall come down lawgivers" signifies that truths of good shall flow forth from good of life, for "Machir" has the same signification as "Manasseh," because Machir was the son of Manasseh (*Gen.* l. 23; *Josh.* xiii. 31); and "lawgivers" signify those who are in truths of good, and in an abstract sense truths of good. "And

out of Zebulun they that draw the staff of the scribe" signifies intelligence from the conjunction of truth and good, "Zebulun" signifying here, as above, the conjunction of truth and good, and the "staff of the scribe" intelligence. "Zebulun was a people that devoted the soul to death, and Naphtali upon the heights of the field," signifies combat in the natural man by means of truths from the spiritual man and from its influx and conjunction, "heights of the field" signifying the interior things that are of the spiritual man, from which the natural man combats. "The kings came, they fought, then fought the kings of Canaan," signifies the falsities of evil against which is combat; "in Taanach by the waters of Megiddo" signifies those falsities and what they are; "they took no gain of silver" signifies that they took and carried away nothing of truth from good, "silver" meaning truth from good; "they fought from heaven, the stars from their courses fought against Sisera," signifies combat by means of knowledges of truth and good, which are from the Lord through heaven, "stars" meaning such knowledges, and "courses" truths. [**5.**] Again, "Zebulun and Naphtali" signify the conjunction of truth and good through combat against falsities and evils, and consequent reformation, in *Matthew:*

> Jesus "leaving Nazareth, came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali; that it might be fulfilled which was spoken through Isaiah the prophet, saying, The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the nations; the people sitting in darkness saw a great light; and to those sitting in the region and shadow of death to them did light spring up. From that time Jesus began to preach, and to say, Repent ye, for the kingdom of the heavens hath come nigh" (iv. 13–17; *Isaiah* ix. 1, 2).

In *Isaiah* this was evidently said respecting the Lord, for it is said "that it might be fulfilled which was spoken through the prophet;" therefore "the land of Zebulun and the land of Naphtali, and Galilee of the nations," signify the establishment of the church with the nations that are in good of life and that accept truths and are thus in conjunction of good and truth, and in combat against evils and falsities. That this means the establishment of the church and the reformation of such nations is evident also from its being said "beyond Jordan, Galilee of the nations," also "the people sitting in darkness saw a great light, and to those sitting in the region and shadow of death did light spring up." [**6.**] "Zebulun and Naphtali" signify in the highest sense the union of the Divine itself and the Lord's Divine Human by means of temptations admitted into Himself, and victories gained

by His own power; as in David, *Psalm* lxviii. 27–29 (which may be seen explained above, n. 439). Because of this signification of "Zebulun,"

> The tribe of Judah, together with the tribe of Issachar and the tribe of Zebulun, pitched to the east about the tent of meeting (*Num.* ii. 3–10),

for the encampments of the sons of Israel about the tent of meeting represent and thus signify the arrangements of the angelic societies in heaven; and to the east in heaven are those who are in conjunction with the Lord through love to Him; for "the tribe of Judah" represented love to the Lord, and "the tribe of Zebulun" conjunction with Him.

448[*a*]. *"Of the tribe of Joseph twelve thousand sealed"* signifies *conjunction with the Lord of those who are in the second heaven.*—This is evident from the representation and consequent signification of "Joseph" and his tribe, as meaning the spiritual of the Lord's kingdom and church; here "Joseph" signifies conjunction with the Lord of those who are in the second heaven, because "Joseph" signifies the spiritual kingdom of the Lord, and this kingdom constitutes the second heaven. For there are two kingdoms of which heaven consists, the celestial kingdom and the spiritual kingdom; the celestial kingdom consisting of those who are in the third or inmost heaven, and the spiritual kingdom of those who are in the second or middle heaven. Conjunction [with the Lord] of those who are in this heaven is signified by "Joseph," because "Joseph" signifies this heaven, and because this fourth class of the tribes treats of conjunction with the Lord of all who are in the heavens and who come into the heavens, and this conjunction is signified by "the tribe of Zebulun," the first tribe of this class; for the first tribe of each class and series indicates the subject treated of in what follows, and the tribes that follow continue the same subject in general; here, therefore, conjunction. This is why "the tribe of Zebulun" signifies conjunction with the Lord of those who are in the third heaven, "the tribe of Joseph" conjunction with the Lord of those who are in the second heaven, and "the tribe of Benjamin" conjunction with the Lord of those who are in the first heaven. [**2.**] That "Joseph" in the Word represented and thus signifies the Lord in relation to the Divine spiritual, and in a relative sense the spiritual kingdom, can be seen from all that is related and told of him in the Word, both in the histories and prophecies.

In the historical Word it is said of Joseph

> That he dreamed a dream that the sheaves of the eleven came round about his sheaf, and bowed themselves down to it; also that the sun and the moon and eleven stars bowed themselves down to him (*Gen.* xxxvii. 4–11).

This means in the nearest sense that his brethren and parents were to come into Egypt and there do homage to him as the lord of the land; but in the spiritual sense it signifies that the church which was represented by Jacob and his sons would submit itself to the Lord; for "Joseph," as was said, represents the Lord in relation to the Divine spiritual, and in a relative sense the Lord's spiritual kingdom in heaven and on earth. The Lord's spiritual kingdom on earth is the spiritual church; this church is what is meant in the internal sense by Jacob and his sons when they were in Egypt. [**3.**] Afterwards by "Joseph" the establishment of a church that was to be represented by the sons of Israel is described; and this is why Joseph was carried down into Egypt, and gained dominion over the whole land, and invited thither his father and brethren, and supported them; and so long as he was lord of the land, the land of Egypt represented the spiritual church in the natural, and Jacob and his sons the spiritual church; but the representation of the spiritual church in the natural by Egypt was ended when Moses was born and he began to lead the Israelites out of Egypt. (These things, which are many and various, are explained in the *Arcana Caelestia*.) [**4.**] The representation of the Lord in relation to the Divine spiritual, and thus the representation of the Lord's spiritual kingdom, is contained in these words in Moses (which may be seen explained in *A.C.*, n. 5306–5329):

> "And Pharaoh said unto his servants, Shall we find one like this man, in whom the spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath made thee to know all this, there is no one so intelligent and wise as thou; thou shalt be over my house, and upon thy mouth shall all my people kiss; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a necklace of gold upon his neck; and he made him to ride in the second chariot which he had, and they cried out before him, Bow the knee: and he set him over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, besides thee shall no man lift up his hand or foot in all the land of Egypt" (*Gen.* xli. 38–44).

[***b.***] [**5.**] Since it is said that "Joseph" in the highest sense represents the Lord in relation to the Divine spiritual, it must first be told what is meant by the Lord's Divine spiritual. Heaven

is divided into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom. The Divine itself going forth from the Lord makes heaven, and the Divine going forth from the Lord is Divine good united to Divine truth. All those in heaven who receive more of Divine good than of Divine truth constitute the Lord's celestial kingdom, while all who receive more of Divine truth than of Divine good constitute the Lord's spiritual kingdom; therefore the Divine of the Lord that is received by angels in the Lord's celestial kingdom is called the Divine celestial, and the Divine of the Lord that is received by angels in the Lord's spiritual kingdom is called the Divine spiritual. But it is to be noted that the Divine going forth from the Lord is so called according to reception, and that there are not two Divines, a celestial and a spiritual, that go forth; for Divine good, which from reception is called the Divine celestial, and Divine truth, which from reception is called the Divine spiritual, go forth so united as to be not two but one. (These things may be seen more fully explained in *Heaven and Hell*, n. 20–28, where The Two Kingdoms into which the Three Heavens are Divided are treated of; also n. 13, 133, 139, which treat of the Divine that goes forth, which is the Divine good united to Divine truth, and that they are two only in the recipients.) [**6.**] That the Lord in relation to the Divine spiritual and thus the spiritual kingdom is signified by "Joseph" can be seen also from the following passages. In the blessing of the sons of Israel by their father,

> "The son of a fruitful one is Joseph, the son of a fruitful one near a fountain; the daughters (he walketh upon a wall), and they shall provoke him and shall shoot at him, the archers shall hate him: and he shall sit in the strength of his bow, and the arms of his hands shall be strengthened by the hands of the Mighty One of Jacob; thence is he the shepherd, the stone of Israel; from the God of thy father, and He shall help thee; and with the Almighty, and He shall bless thee with blessings of heaven from above, with blessings of the deep that lieth below, with blessings of the breasts and of the womb. The blessings of thy father shall prevail over the blessings of my progenitors, even to the desire of the hills of an age; they shall be for the head of Joseph, and for the crown of the head of a Nazirite of his brethren" (*Gen.* xlix. 22–26).

"The son of a fruitful one is Joseph" signifies the Lord's spiritual kingdom and spiritual church, and in the highest sense the Lord in relation to the Divine spiritual; "the son of a fruitful one near a fountain" signifies fructification by truths from the Word, the "son of a fruitful one" meaning fructification by truths, and "fountain" the Word; "the daughters (he walketh upon a wall)" signifies to combat by truths that are from good against falsities that are from evil, a "wall" meaning truth defending; "they shall provoke him" signifies resistance by falsities; "and shall shoot at him"

signifies that they will fight from falsities; "and the archers shall hate him" signifies with every hostility from falsities of doctrine, "darts" and "arrows," and thus "throwers of darts" and "archers," signifying combat from truths against falsities of doctrine, but here from falsities of doctrine against truths. "And he shall sit in the strength of his bow" signifies to be kept safe by truths of doctrine combating against falsities, "bow" meaning doctrine; "and the arms of his hands shall be strengthened" signifies the potency of the powers of combating; "by the hands of the Mighty One of Jacob" signifies by the omnipotence of the Lord's Divine Human; "thence is he the shepherd, the stone of Israel," signifies that all spiritual good and truth in the kingdom is therefrom; "from the God of thy father" signifies that he was the God of the Ancient church; "and with the Almighty" signifies the Lord as benefactor after temptations; "and he shall bless thee with blessings of heaven from above" signifies with goods and truths from within; "with blessings of the deep that lieth below" signifies with knowledges of truth and good and with corroborating knowledges (*scientifica*) from without; "with blessings of the breasts and of the womb" signifies spiritual affections for these and conjunction. "The blessings of thy father shall prevail above the blessings of my progenitors" signifies that the church that is signified by "Joseph" is from spiritual truth and good; "even to the desire of the hills of an age" signifies from mutual celestial love; "they shall be for the head of Joseph" signifies these things in respect to interiors; "and for the crown of the head of a Nazirite of his brethren" signifies also in respect to exteriors. (For further explanation of this see *A.C.*, n. 6416–6438.) [**7.**] In the blessing of the sons of Israel by Moses:

> "Of Joseph he said, Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath, and for the precious things of the products of the sun, and for the precious things of the produce of the months, and for the first fruits of the mountains of the east, and for the precious things of the hills of an age, and for the precious things of the earth and of the fulness thereof; and the good pleasure of him that dwelleth in the bush; they shall come to the head of Joseph, and to the crown of the head of a Nazirite of his brethren" (*Deut.* xxxiii. 13–16).

This describes the Lord's spiritual church in those who are in doctrine of truth from the Word, and in a life in accordance with it, "the land of Joseph" signifying that church; "to be blessed for the precious things of heaven, for the dew, and for the deep that lieth beneath," signifies from Divine truths from the Word in the spiritual man, and from the influx of the spiritual man into the natural, "the precious things of heaven" meaning Divine

spiritual truths or truths in the spiritual man, "dew" signifying influx therefrom, and "the deep lying beneath" signifying the natural man in which are knowledges of truth and good for perception, and corroborating knowledges (*scientifica*); "for the precious things of the products of the sun, and for the precious things of the produce of the months," signifies from truths flowing forth from the Lord's celestial kingdom, and from truths flowing forth from the Lord's spiritual kingdom, "the precious things of the sun" meaning truths from the celestial kingdom, "the precious things of the months" truths from the spiritual kingdom, and "product" and "produce" the things that flow forth. "For the first fruits of the mountains of the east and for the precious things of the hills of an age," signifies genuine truths such as were in the Most Ancient church, and such as were in the Ancient church, "mountains of the east" signify the Most Ancient church which was in love to the Lord; that church is depicted by "mountains of the east" because "mountain" signifies love, and the "east" the Lord. "Hills of an age" signify the Ancient church, which was in charity towards the neighbor; that church is depicted by "hills of an age" because "hills" signify charity towards the neighbor. (That such is the signification of "mountains" and "hills," see above, n. 405.) "And for the precious things of the earth and of the fulness thereof" signifies the external spiritual church, which is in those who live according to knowledges of truth and good, the "earth" meaning that church, and "fulness" knowledges in the external man; "and the good pleasure of him that dwelleth in the bush" signifies the Lord in respect to the Divine spiritual, and that all these things are from Him; "they shall come to the head of Joseph, and to the crown of the head of a Nazirite of his brethren," signifies in respect both to interiors and to exteriors (as above).

[**c.**] [**8.**] In *Zechariah:*

> "And I will make the house of Judah powerful, and I will save the house of Joseph;....on this account they shall be as the powerful Ephraim, and their heart shall be glad as if with wine" (x. 6, 7).

"House of Judah" here means a church that is in love to the Lord, which is called a celestial church; and "Joseph" means a church that is in good of charity and in truths of faith, which is called a spiritual church; because the truths of that church have power from good, it is said "they shall be as the powerful Ephraim," for "Ephraim" signifies truth from good in the natural man, which truth has power; the joy of such from truths is signified by "their heart shall be glad as if with wine," "wine" signifying truth from good. [**9.**] In *Ezekiel:*

Jehovah said, "Son of man, take thee one stick, and write upon it, For Judah and for the sons of Israel and his companions; then take thee one stick and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel. . . .; and then join them for thee one to another into one stick, that the two may be one in My hand. . . . . I will take the stick of Joseph, which is in the hand of Ephraim, and of the tribes of Israel his companions, and I will add them upon the stick of Judah, and will make them into one stick, and they shall be one in My hand. . . . . And I will make them into one nation in the land, in the mountains of Israel; and one king shall be for a king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (xxxvii. 16–22).

Here, too, "Judah" signifies a celestial church which is in good of love, and "Joseph" and "Ephraim" signify a spiritual church which is in good of charity and in truths of faith. That these two churches will be one church with the Lord, as good and truth are one, is meant by "I will make them into one stick, and they shall be one in My hand. And I will make them into one nation in the land; and one king shall be for a king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more." (But this may be seen explained above, n. 433[b].) [10.] In David:

O God, "Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph" (*Psalm* lxxvii. 15).

"The sons of Jacob and Joseph" mean those who are in good of life according to their religion; for "Jacob" means in the Word the external church which is in those who are in good of life; and "Joseph" here means Manasseh and Ephraim, for it is said "Thou hast redeemed the sons of Joseph," by whom those who are in good and truth in respect to the external man, thus in respect to life, are meant. (That Manasseh and Ephraim, the "sons of Joseph," have this signification, see above, n. 440.) "To redeem them with His arm" signifies to save them by omnipotence, for those who had been such were saved by the Lord through His coming into the world, and could not have been saved otherwise. [11.] In *Obadiah:*

"In mount Zion there shall be escape, and there shall be holiness; and the house of Jacob shall be heir to their inheritances; and the house of Jacob shall become a fire, and the house of Joseph a flame, and the house of Esau for stubble, that they may kindle them and devour them, that there be no remnant of the house of Esau" (verses 17, 18).

"Esau and his house" mean those who believe themselves to be intelligent and wise not from the Lord but from self; for in the eighth verse of this chapter it is said "I will destroy the wise out of Edom, and the intelligent out of the mount of Esau," meaning those who from the letter of the Word have confirmed themselves

in such things as favor their own loves. "The house of Jacob and the house of Joseph" mean such as are in good of life according to truths of doctrine, "house of Jacob" meaning those who are in good of life, and "house of Joseph" those who are in truths of doctrine; "mount Zion," where there will be escape and holiness, signifies love to the Lord, by which is salvation and from which is Divine truth. "The house of Jacob shall be heir to the inheritances of the house and mountain of Esau," and "the house of Jacob shall be to him a fire, and the house of Joseph a flame," signifies that in place of those meant by "Esau" there will be those who are in good of life according to truths of doctrine. In the spiritual world this so occurs, that those who have been in the pride of self-intelligence, and have confirmed themselves from the Word in such things as favor the loves of self and the world, occupy certain tracts and mountains, and make for themselves a semblance of heaven, believing that heaven belongs to them more than to others; but when the time has been fulfilled they are cast out of their places, and those succeed to them who are in good of life according to truths of doctrine from the Lord. (See respecting this in the *Last Judgment*.) This makes clear what is signified in the internal sense by "the house of Jacob shall be heir to their inheritances, and shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble." [**12.**] In *Amos:*

> "Who play upon the psaltery, and devise for themselves instruments of music like David; who drink out of bowls of wine, and anoint themselves with the first fruits of the oils, but are not grieved over the breach of Joseph" (vi. 5, 6).

This treats of those who counterfeit good affections in externals, and bring together for confirmation many things from the Word, and yet are interiorly evil. To counterfeit good affections in externals is signified by "playing upon the psaltery, devising for themselves instruments of music, and anointing themselves with the first fruits of the oils;" to bring forth many things from the Word for the sake of appearance is signified by "drinking out of bowls of wine;" that they have no regard for truths of doctrine of the church, even though the church should perish by falsities, is signified by "they are not grieved over the breach of Joseph," "Joseph" meaning the spiritual church, which is with those who are in truths of doctrine. [**13.**] In David:

> "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth. Before Ephraim, Benjamin, and Manasseh stir up Thy power, and come for salvation to us" (*Psalm* lxxx. 1, 2).

Here, too, "Joseph" signifies the spiritual church, which is with those who are in truths from good, that is, in truths of doctrine that have regard also to life. What "Ephraim, Benjamin, and Manasseh," here mean may be seen above (n. 440[b]). [14.] In *Amos:*

> "Thus said Jehovah unto the house of Israel, Seek ye Me, and ye shall live;....lest He consume like fire the house of Joseph, and He shall consume and there shall be none to quench. .... Hate evil, and love good, and establish judgment in the gate; it may be that Jehovah the God of Hosts will be merciful unto the remnant of Joseph" (v. 4, 6, 15).

"House of Israel" signifies a spiritual church, and "house of Joseph" such a church in respect to truths of doctrine. That truths of doctrine will perish unless there is affection for truth and good, and a life according to them, is meant by "lest He consume like fire the house of Joseph;" and "Jehovah will be merciful to his remnant" means that He will preserve in them the remaining truths of doctrine, provided they live according to goods and truths from the Word, which is meant by "hate evil and love good, and establish judgment in the gate." [15.] In David:

> "Lift up a song, and strike the timbrel, the pleasant harp with the psaltery. Sound with the trumpet in the new moon, in the fixed time at the day of our feast. For this was a statute of Israel. ....He appointed a testimony for Joseph, in His going out against the land of Egypt; I heard a language that I knew not" (*Psalm* lxxxi. 2–5).

"To lift up a song, to strike the timbrel, the pleasant harp with the psaltery," signifies confession from spiritual and celestial truths and the delights of the affection for truth and good (see above, n. 323[b], 326[d]); "sound with the trumpet in the new moon, in the fixed time for the day of our feast," signifies worship from the delight of these affections; "for this was a statute for Israel, and He appointed a testimony for Joseph," signifies that these things were for the new church instituted among the sons of Israel which was in truth of doctrine; "in His going out against the land of Egypt I heard a language that I knew not" signifies when the old church was destroyed, which had come to be in falsities of doctrine, "a language that I knew not" signifying falsities of doctrine; for "Egypt," when Joseph was lord there, represented a church that is in knowledges of truth and good, and in corroborating knowledges (*scientiae*); but when the sons of Israel began to be hated and ill-treated, "Egypt" repre-

sented a church destroyed, in which are mere falsities, for it is said that

> There arose a new king over the Egyptians who knew not Joseph (*Exod.* i. 8);

and consequently the Egyptians with Pharaoh, who pursued the sons of Israel, were drowned in the Red Sea.

[*d.*] [16.] That "Joseph" means in the highest sense the Lord in respect to the Divine spiritual, is evident also in David:

> "Joseph was sold for a servant; his foot they hurt with a fetter, his soul came into the iron: until the time that his word came, and the saying of Jehovah tried him. Then the king sent and loosed him; the ruler of the nations let him go free. He set him as a lord to his house and ruler over all his possession, to bind his princes according to his will, and his elders as he might instruct. Then Israel came into Egypt, and Jacob became a sojourner in the land of Ham" (*Psalm* cv. 17–23).

How the Lord was received when He came into the world, and how He was tempted and then made Lord of heaven and earth, and subjugated the hells, reduced the heavens to order and established the church is described by the story of Joseph; how He was received and tempted is described by "he was sold for a servant, his foot they hurt with a fetter, and his soul came into the iron," "he was sold for a servant" signifying that the Lord was esteemed as vile, "his foot they hurt with a fetter" signifying that He was as it were bound and in prison because there was no longer any natural good; "his soul came into the iron" signifying the same because there was no longer any natural truth but only falsity. The Lord's conquering the hells through Divine truth from His Divine is described by "until the time that his word came, and the saying of Jehovah tried him," "his word" signifying Divine truth, and "the saying of Jehovah" Divine good from which is Divine truth. That the Lord thus acquired power over all things of heaven and earth for His Human from His Divine is described by "The king sent and loosed him, the ruler of the nations let him go free; he set him as a lord to his house, and ruler over all his possession," the "king" who sent, and the "ruler of the nations" who let him go free, signifying Divine truth and Divine good which were in Him and from Him, "king" Divine truth, and "ruler" Divine good; for the Lord is called "King" in the Word from Divine truth, and "Lord" and "Ruler" from Divine good. The "house" over which he was set signifies heaven and the church in re-

spect to good, and "possession" heaven and the church in respect to truth. This has the same signification as the words of the Lord Himself, that all things of the Father are His and all His are the Father's; and that all power over heaven and earth was given to Him (*John* xvii. 10; *Matt.* xxviii. 18). That the Lord by virtue of His Divine withholds the heavens from falsities and keeps them in truths, and thus gives them intelligence and wisdom, is described by "he bound the princes according to his will, and his elders as he might instruct," "princes" signifying those who are in truths, and "elders" those who are in intelligence and wisdom. That the Lord then established the church on the earth is meant by "then Israel came into Egypt," "Israel" signifying the church, for the establishment of the church by the Lord was represented by the sons of Israel coming into Egypt, also by the Lord's being carried into Egypt when He was an infant (*Matt.* ii. 14, 15; *Hosea* xi. 1). That all things of the church then perished is meant by "Jacob became a sojourner in the land of Ham," "Jacob" signifying the church with all who are in good of life, and "the land of Ham" signifying the church destroyed. [**17.**] Here and elsewhere in the Word "Israel and Jacob" do not mean the sons of Israel and the posterity of Jacob, but all those in whom is the church, wherever they were and wherever they are; as "Judah" in the Word does not mean the Jewish nation, but a church consisting of such as are in love to the Lord (of which above, n. 443). For with the sons of Israel or the posterity of Jacob there was no church, the church was merely represented; therefore they signify all who are of the church, and this not only in the prophecies of the Word but also in its histories, as has been shown in what precedes. So, too, "Joseph" and his tribe do not mean Joseph and his tribe, but in the highest sense the Lord in respect to the Divine spiritual, and thus in a relative sense the Lord's spiritual kingdom in the heavens and on the earths, likewise the things that constitute that kingdom, which are truths of doctrine. [**18.**] In *Ezekiel* there is a description of a new spiritual church to be established by the Lord, and this church with its doctrine is meant by "the new city, the new temple, and the new earth;" therefore it is said,

> "This is the border unto which ye shall inherit the land, according to the twelve tribes of Israel; to Joseph cords [portions]" (xlvii. 13).

"Joseph" signifies the spiritual church, and "cords" signify conjunction, and preaching from that tribe to the rest, and from the rest to it; and "the twelve tribes of Israel" signify all things of that church.

449[*a*]. *"Of the tribe of Benjamin twelve thousand sealed"* signifies *conjunction with the Lord of those who are in the outmost heaven.*—This is evident from the representation of "Benjamin" and the tribe named from him, as meaning the spiritual-celestial in the natural man, as "Joseph" represents it in the spiritual. The spiritual-celestial is truth conjoined to good; for truth regarded in itself is spiritual, and good is celestial; therefore by "Benjamin" and his tribe the conjunction of truth and good in the natural is signified, and thus here the conjunction with the Lord of those who are in the outmost heaven; for in the outmost heaven are those who are in natural good and truth from the spiritual and the celestial. Those who are in the outmost heaven are either spiritual-natural or celestial-natural; the spiritual-natural there belong to the Lord's spiritual kingdom, and the celestial-natural to His celestial kingdom; therefore the spiritual-natural communicate with the second heaven where all are spiritual, while the celestial-natural communicate with the third heaven where all are celestial (as was said in the article above). [**2.**] From all this the signification in the Word of "Joseph" and of "Benjamin," who were brothers, can be seen. As "Benjamin" signifies truth conjoined to good in the natural man, and thus truth conjoined to good in those who are in the outmost heaven, so he was the last-born to Jacob, and was called by him "son of the right hand," *Benjamin*, in the original, meaning son of the right hand; also he was born in Bethlehem, and that city signifies truth conjoined to good in the natural. (That he was born in Bethlehem, see *Gen.* xxxv. 16–19.) He was the last-born, because the natural, consisting of truth conjoined to good, is the last [or outmost] of the church in man. For in man there are three degrees of life, an inmost, a middle, and an outmost; in the inmost degree are those who are in the inmost or third heaven, in the middle degree are those who are in the middle or second heaven, and in the outmost degree are those who are in the outmost or first heaven; so those who are in the inmost degree are called celestial, those who are in the middle are called spiritual, and those who are in the outmost degree are called either spiritual-natural or celestial-natural, and the con-

junction of these in the outmost degree is signified by "Benjamin." (Respecting these three degrees of life in man and angel, see *Heaven and Hell*, n. 33, 34, 38, 39, 208, 209, 211, 435.) This is why Benjamin was the last-born of the sons of Jacob. [**3.**] He was called "a son of the right hand" because "son" signifies truth, and "right hand" signifies the power of truth from good, and in the spiritual world truth that is from good in the natural man has all power. All the power the spiritual man has is in this, because the effecting cause is in the spiritual man, and the effect in the natural, and all the power of the effecting cause puts itself forth through the effect. (That all the power of the spiritual man is in the natural, and through the natural, see *A.C.*, n. 9836.) For this reason he was called "Benjamin," that is, "son of the right hand." And as "Bethlehem" has a like signification, namely, truth conjoined to good in the natural man, David too was born there, and also anointed as king (1 *Sam.* xvi. 1–14; xvii. 12); for David as king represented the Lord in respect to truth from good, and this, too, is signified by "king" (as may be seen above, n. 29, 31, 205). For the same reason the Lord was born in Bethlehem (*Matt.* ii. 1, 5, 6) because He was born a king, and truth conjoined to good was in Him from birth. For every infant is born natural, and the natural, because it is next to the external senses and the world, is first opened, and this in all men is ignorant of truth and prone to evil; but in the Lord alone the natural had a desire for good and a longing for truth; for the ruling affection in man, which is his soul, is from the father; and with the Lord, the affection or soul from the Father was the Divine itself, which is the Divine good of the Divine love. [**4.**] Because "Benjamin" and his tribe signify truth conjoined to good in the natural man,

> His lot in the land of Canaan was between the sons of Judah and the sons of Joseph; Jerusalem also, which was then inhabited by the Jebusites, fell to that tribe for an inheritance (*Josh.* xviii. 11–28);

so that the sons of Benjamin dwelt there with the Jews, who afterwards occupied that city. The tribe of Benjamin had its lot between the sons of Judah and the sons of Joseph, because that tribe represented and thus signified the conjunction of good and truth; for "Judah" signifies the good of the church, and "Joseph" the truth of the church. Jerusalem fell to that tribe because "Jerusalem" signified the church in respect to doctrine and worship, and all doctrine of the church is doctrine

of truth conjoined to good, and all worship is effected according to doctrine through the natural man; for, as was said above, worship is an effect from the effecting cause which is in the spiritual man.

[*b.*] [5.] From this the signification of "Benjamin" in the following passages can be seen. In *Jeremiah:*

> In hallowing the Sabbath "they shall come from the cities of Judah and from the circuits of Jerusalem and from the land of Benjamin, and from the lowland and from the mountain and from the south, bringing burnt offering and sacrifice and meal offering and frankincense" (xvii. 26).

This was done in hallowing the sabbath because the "sabbath" signified the union of the Divine and the Divine Human in the Lord, and in a relative sense the conjunction of His Divine Human with heaven and with the church, and in general the conjunction of good and truth (see *A.C.*, n. 8495, 8510, 10356, 10367, 10370, 10374, 10668, 10730). "The cities of Judah, the circuits of Jerusalem, and the land of Benjamin," signify truths conjoined to good in the natural man, "cities of Judah" truths of good, "circuits of Jerusalem" truths of doctrine in the natural man, and "land of Benjamin" their conjunction; for "cities" signify truths, "Judah" the good of the church, "Jerusalem" the doctrine of truth; "circuits" such things as are about or below, which are truths of good in the natural man, and "land of Benjamin" the church in respect to the conjunction of these in the natural man. "From the lowland, from the mountain, and from the south," signifies good and truth in the natural man from a celestial origin and from a spiritual origin, "lowland" signifying good and truth in the natural man, because in lowlands, that is, below the mountains and hills, those dwell who are in the lowest heaven, and are called celestial-natural and spiritual-natural, as was said above, "mountains" signifying those who are in celestial good, and "south" those who are in spiritual good, and thus in the light of truth. "To bring burnt offering and sacrifice, and meal offering and frankincense," signifies worship from celestial good and from spiritual good in the natural man; "burnt offering" signifying worship from celestial good, "sacrifice" worship from spiritual good, "meal offering and frankincense" good and the truth of good in the natural man. Such is the signification of these words. Why else should it be said that in hallowing the sabbath they should come "from the cities of Judah, from the circuits of Jerusalem, from the land of Benjamin, from the lowland,

the mountain, and the south," and why not from the whole land of Canaan? [**6.**] Because all these particulars signify such things as belong to heaven and the church, like things are mentioned elsewhere in the same Prophet:

> "In the cities of the mountain, in the cities of the lowland, and in the cities of the south, and in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that numbereth them" (*Jer.* xxxiii. 13).

So again,

> "They shall buy fields with silver, and this by writing in a book, ... and by causing witnesses to witness, in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, and in the cities of the mountain, and in the cities of the lowland, and in the cities of the south, for I will turn back their captivity" (*Jer.* xxxii. 8, 44).

In these passages "the land of Benjamin, the circuits of Jerusalem, the cities of Judah, the mountain, the lowland, and the south," have the same signification as above, thus "Benjamin" signifies the conjunction of truth and good in the natural man, and accordingly the conjunction of truth and good in those who are in the outmost heaven. [**7.**] In the same,

> "Gather yourselves, ye sons of Benjamin, out of the midst of Jerusalem, and sounding sound the trumpet, and upon the house of the vineyard kindle a fire, for evil looketh forth from the north, and a great breaking up" (vi. 1).

In the spiritual sense this treats of the devastation of the church in respect to truth and good, because it is against Zion and Jerusalem," for "Zion" signifies the good of the church, and "Jerusalem" its truth; and as "the sons of Benjamin" signify the conjunction of good and truth, they are told "to gather themselves out of the midst of Jerusalem, to sound the trumpet, and upon the house of the vineyard to kindle a fire," "to sound the trumpet" signifying combat against that church from truths that are from good, "house of the vineyard" that church itself, and "to kindle a fire" its destruction by evil loves. The "north" from which the evil looks forth signifies the falsity of evil; and "a great breaking up" signifies the dispersion of good and truth. [**8.**] In David:

> "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy power, and come for salvation to us" (*Psalm* lxxx. 1, 2).

"Ephraim, Benjamin, and Manasseh," do not mean Ephraim, Benjamin, and Manasseh, but those who are in natural truth and good, and in whom there is a conjunction of these (see above, n. 440[*b*], where this is explained). [**9.**] In the same,

> "Bless ye God in the congregations, the Lord from the fountain of Israel. There little Benjamin is over them, the princes of Judah, .. the princes of Zebulun, and the princes of Naphtali" (*Psalm* lxviii. 26, 27).

Here Benjamin, the princes of Judah, of Zebulun, and of Naphtali, are not meant, but things of the church that are signified by these tribes; and "little Benjamin" here signifies the innocence of the natural man; the innocence of the natural man is in the conjunction of good and truth there. (This too may be seen explained above, n. 439.) [**10.**] In the blessing of the sons of Israel by Moses:

> "Of Benjamin he said, The beloved of Jehovah, he shall dwell safely by him; he shall cover him all the day long, and he shall dwell between his shoulders" (*Deut.* xxxiii. 12).

"Benjamin" here signifies the Word in the outmost sense, which is natural; for in this blessing by Moses the Word is described, and each tribe signifies some thing of it; and as the outmost sense of the Word, which is natural, has in it a marriage of good and truth, as has been shown in many places, Benjamin is called "the beloved of Jehovah," and it is said "he shall dwell safely by him, and he shall cover him all the day long, and he shall dwell between his shoulders," "to dwell between the shoulders" meaning in safety and in power. [**11.**] The signification of "Benjamin" in the prophecy of Israel the father respecting his sons (*Gen.* xlix. 27) has been explained in the *Arcana Caelestia* (n. 6439–6444). In that prophecy, Benjamin is the last one treated of, because he signifies the last [or outmost] of heaven and of the church; the outmost is the natural, in which truth is conjoined to good. [**12.**] Because this is the signification of "Benjamin,"

> The tribes of Ephraim, Manasseh, and Benjamin pitched in the wilderness about the tent of meeting, on the west side (*Num.* ii. 18–24),

and these three tribes signify all who are in natural truth and good, and in the conjunction of these, "Ephraim" signifying truth in the natural man, "Manasseh" good (as has been shown above), and "Benjamin" the conjunction of these. These tribes pitched on the west side, because in heaven those dwell at the west and at the north who are in obscurity of good and in obscurity of truth,

thus who are in natural good and truth; but those dwell at the east and at the south in heaven who are in clearness of good and truth. (Respecting this see *Heaven and Hell*, n. 141–153.) [**13.**] From this it can now be seen what "Benjamin" signifies in the Word, namely, the conjunction of good and truth in the natural man, and its conjunction through good with the spiritual; for all good that is good in the natural man flows in from the spiritual man, that is, through the spiritual man from the Lord. Without such influx there can be no good in the natural man; therefore "Benjamin" signifies also the conjunction of the spiritual man with the natural, and "Joseph" the conjunction of the celestial man with the spiritual.

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450. Among these twelve tribes, out of each of which twelve thousand are said to have been sealed, the tribe of Dan is not mentioned, but in its stead the tribe of Manasseh. The tribe of Dan is not mentioned because that tribe represented and signified such as are treated of in what now follows in this chapter, whom John thus describes, "After these things I saw, and behold a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands" (verse 9 seq.). For these were such as were not in the very truths of heaven and the church, but in the good of life according to the doctrinals of their religion, and these were for the most part not genuine truths but falsities, and yet these falsities were accepted by the Lord as truths, because such were in good of life, and on account of this the falsities of their religion were not tainted with evil, but inclined to good. The others were taken in place of the tribe of Dan because the tribe of Dan was the last of the tribes, and therefore signified, in the Lord's kingdom, the last things, in which those are who are in the good of life and faith according to their religion in which there are no genuine truths. (Respecting the tribe of Dan see *A.C.*, n. 1710, 3920, 3923, 6396, 10335.)

VERSES 9, 10.

451. *"After these things I saw, and behold a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands. And crying out with a great voice, saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb."*

9. *"After these things I saw and behold a great multitude"* signifies *all those who are in good of life according to their religion, in which there are*

no genuine truths [n. 452]; **"which no one could number"** signifies *that the Lord alone knows what and how much of good and truth there is in them* [n. 453]; **"out of every nation and all tribes"** signifies *all who are in good in respect to life according to the doctrinals of their religion* [n. 454]; **"and peoples and tongues"** signifies *all who are in falsities from ignorance and from various religions* [n. 455]; **"standing before the throne and before the Lamb"** signifies *such in the Lord's kingdom* [n. 456]; **"clothed in white robes"** signifies *that they are then in truths and protected against falsities* [n. 457]; **"and palms in their hands"** signifies *and in good of life according to truths* [n. 458].

10. **"And crying out with a great voice"** signifies *adoration from good of truth and from consequent joy of heart* [n. 459]; **"saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb,"** signifies *confession that eternal life is from the Lord alone* [n. 460].

452. [*Verse* 9.] **"After these things I saw, and behold a great multitude,"** signifies *all those who are in good of life according to their religion, in which there are no genuine truths*, as is evident from this, that "the twelve thousand sealed" out of each tribe meant those who are of the church in which there are genuine truths; for "the twelve tribes of Israel" mean those who are in genuine goods and truths, and in an abstract sense all goods and truths of the church; therefore these now treated of mean those who are in good of life according to their religion, in which nevertheless there are no genuine truths. That this is the meaning of "a great multitude" can be seen also from what follows in this chapter, where it is said, "These are they who come out of the great tribulation" (verse 14), which means out of temptations, for those who are in good of life according to their religion, in which there are no genuine truths, in the other life undergo temptations, by which the falsities of their religion are scattered, and genuine truths implanted in their place (on this more will be said in what follows). From this it can be seen who are meant by "a great multitude" (which is treated of in what follows to the end of the chapter). It is to be noted that no one, either within the church where the Word is or outside of that church, is damned who lives a good life according to his religion, for it is not the fault of such that they are ignorant of genuine truths. Moreover, as good of life holds deep within it an affection for knowing truths, when such come into the other life they easily receive truths and drink them in. It is altogether different with those who have lived an evil life and have made light of religion. (Those who are not in genuine truths, and thus are in falsities from ignorance, and yet in the good of life, have been treated of above, n. 107, 195[*a*], 356; and in *Heaven and Hell*, where the peoples and nations outside of the church who are in heaven are treated of. Also in the *Arcana Caelestia*, as follows: There may be falsities of religion that agree with good, and falsities that disagree, n. 9258, 9259; falsities of religion, if they do

not disagree with good, produce evil only in those who are in evil, n. 8311, 8318; falsities of religion are not imputed to those who are in good, but only to those who are in evil, n. 8051, 8149; truths not genuine, and also falsities, may be consociated with genuine truths in those who are in good, but not in those who are in evil, n. 3470, 3471, 4551, 4552, 7344, 8149, 9298; falsities and truths are consociated by appearances from the sense of the letter of the Word, n. 7344; falsities are made truth-like by good and become soft when they are applied to good and lead to good, and evil is removed, n. 8149; falsities of religion with those who are in good are received by the Lord as truths, n. 4736, 8149; a good that derives its quality from a falsity of religion is accepted by the Lord if there be ignorance, and if there be in it innocence and a good end, n. 7887; the truths that are in man are appearances of truth and good, tinctured with fallacies, and yet the Lord adapts them to genuine truths in the man who lives in good, n. 2053; falsities in which there is good are possible in those who are outside of the church and thus in ignorance of truth, also in those within the church where there are falsities of doctrine, n. 2589–2604, 2861, 2863, 3263, 3778, 4189, 4190, 4197, 6700, 9256.)

453[a]. ***"Which no one could number"*** signifies *that the Lord alone knows what and how much of good and truth there is in them.*—This is evident from the signification of "number," as meaning what a thing is, so "to number" means to know what a thing is, here, what the good and truth are in those now treated of. It also signifies that the Lord alone knows this, as is meant by "which no one could number;" for no man and no angel knows the quality of good and truth in another in every connection and relation, but only something of it that is apparent in externals; and yet every quality is of infinite extension, for it joins and associates itself with innumerable things that lie concealed within, and that abide without, and that spread out on every side. All this no one sees but the Lord alone; therefore it is the Lord alone by whom all are arranged and disposed according to their quality, for He sees the quality of every one, thus what he is and what will happen to him to eternity, since the Lord's sight which is called omniscience, foresight, and providence, is eternal. This is why no one except the Lord knows the quality of good and truth in anyone. It may seem strange that "to number" signifies to know the quality of good and truth, for one reading these words and holding to the meaning of the letter can have no other thought than that it means simply that the multitude was too great to be numbered; yet in the spiritual sense "number" signifies quality, and thus "to number" signifies to know the quality, and to arrange and dispose according to it. [2.] Because of this signification of numbering a punishment was inflicted upon David for numbering the people, which is thus described in the *Second Book of Samuel:*

"Again the anger of Jehovah was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah. And

> the king said to Joab,....Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people." Joab advised against this, but the king's word prevailed. "And David's heart smote him after that he had numbered the people; and David said...., I have sinned greatly in that I have done; but now put away, O Jehovah, I beseech thee, the iniquity of Thy servant, for I have done very foolishly." So the prophet Gad was sent to David, offering to him three punishments, and of these David chose the pestilence, of which seventy thousand died (xxiv. 1 to the end).

Who does not know that there is no iniquity in numbering a people? Yet here the iniquity was so great that David, on account of it, was threatened with three punishments from which he was to choose one, and of the pestilence which he chose seventy thousand died. But there was a reason for this, namely, that "Israel and Judah" represented, and thus signified, the Lord's kingdom in the heavens and on the earth, and "to number" signified to know their quality, and to arrange and dispose accordingly, and that this belongs to the Lord alone; which shows that "to number" in the Word has this signification. [3.] "To number" has a like meaning in Moses:

> "When thou takest the sum of the sons of Israel as to the numbering of them, then shall they give every man a ransom for his soul unto Jehovah in numbering them, that there be no plague among them in numbering them" (*Exod.* xxx. 12).

Here, also, "to number" signifies to know their quality, or the quality of the church in them, and to arrange and dispose according to it; and because this belongs to the Lord alone, it is said, "every one shall give a ransom for his soul unto Jehovah in numbering them, that there be no plague among them in numbering them." (For a further explanation of this see *A.C.*, n. 10216–10232.) [4.] In *Daniel:*

> Because Belschazzar drank wine out of the vessels of gold and of silver from the temple at Jerusalem, a hand went forth and wrote on the wall, "Numbered, thou art numbered, weighed, and they divide. .... God hath numbered thy kingdom and finished it" (v. 2, 5, 25, 26).

"Numbered, numbered," signifies here to be seen and explored as to quality of good and truth; and "hath numbered the kingdom" signifies hath arranged and disposed. (What the rest signifies see above, n. 373.) [5.] Again, in *Isaiah:*

> "By the relinquishment of my days I shall go to the gates of hell [of the grave]; I am numbered, the residue of my years" (xxxviii. 10).

These are the words of Hezekiah the king when he was sick, and

"to be numbered" signifies to be explored and ended. "To number" and "to be numbered" have a different signification in the spiritual sense of the Word from that which they have in the letter or the natural sense, as is evident from the fact that with angels in heaven, numbers and measures have no place in their spiritual thought, that is, they do not think according to number or measure, but according to the quality of a thing; but this thought of theirs falls into numbers and measures when it comes down therefrom into the natural sphere; and yet the Word is written for angels as well as for men, consequently angels, in numbers and numbering in the Word, perceive the quality of the thing treated of, while men understand numbers and numbering. This can still further be seen from this, that every number in the Word signifies somewhat of thing or state (of which see above, n. 203, 336, 429, 430).

[*b*.] [6.] As numbering is mentioned in some passages of the Word, and it signifies to know the quality of a thing, and to arrange and dispose according to it, let me cite these in proof. In *Isaiah:*

> "A voice of a tumult of the kingdoms of nations gathered together: Jehovah of hosts numbering the host for war" (xiii. 4).

The "kingdoms of nations gathered together" of which there was a tumult, do not mean nations gathered from kingdoms, for this passage is prophetical and not historical; but "kingdoms of nations gathered together" signify falsities of evils that have been made to cohere, and "their tumult" signifies their threats and eagerness to fight against truths; for "kingdoms" are predicated of truths, and in the contrary sense of falsities, while "nations" signify goods, and in the contrary sense evils (see above, n. 175, 331); and "tumult" is predicated of eagerness for fighting, here against truths; "Jehovah of hosts numbering the host" signifies arrangment of truths from good by the Lord against falsities from evil; the Lord is called in the Word "Jehovah of hosts," from truths and goods fighting against falsities and evils, for *zebaoth* means hosts, and "hosts" signify the truths and goods of heaven and the church; and "to number" signifies to arrange these, and "war" signifies spiritual combat. [7.] In the same,

> "Lift up your eyes on high, and see who hath created these things, who hath led out their host in number, who calleth them all by name" (xl. 26).

The "host of the heavens" means in the literal sense, the sun, moon, and stars, for these are called in the Word "the host of

Jehovah;" but in the spiritual sense "host" signifies all the goods and truths of heaven and the church in the complex, for the "sun" signifies good of love, the "moon" good of faith, and the "stars" signify knowledges of good and truth; this makes clear the signification of "Lift up your eyes and see who hath created these things." "To create," when predicated of goods and truths, signifies to form them in man, and to regenerate him; "to lead out the host in number" signifies to arrange goods and truths according to the quality of those in whom they are; "who calleth them all by name" signifies who knows the quality of all and disposes accordingly, for "name" in the Word signifies the quality of a thing or state. [**8.**] So, too, in *John:*

> "The sheep hear his voice, and he calleth his own sheep by name and leadeth them out" (x. 3),

where the same expressions, "to lead out" and "to call by name" are used as above in *Isaiah*, and they have the same signification. (That "name" signifies the quality of a thing or state, see above, n. 102, 135, 148.) In David:

> Jehovah "numbereth the host of the stars; He calleth them all by their names" (*Psalm* cxlvii. 4).

"To number the host of the stars, and to call them all by their names," signifies to know all truths and goods, and to dispose them according to their quality in heaven and the church. For what other reason could it be said of Jehovah that "He numbers the stars, and calls them by their names?" [**9.**] In *Jeremiah:*

> "In the cities of the mountain, in the cities of the lowland, and in the cities of the south, and in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that numbereth them" (xxxiii. 13).

What "moutain," "lowland," "the south," "the land of Benjamin," "the circuits of Jerusalem," and "the cities of Judah," signify in the spiritual sense may be seen above (n. 449[*b*], where they are explained). "The flocks shall pass under the hands of him that numbereth them" signifies that there will be interior goods and truths in the church according to their order and quality, for "flocks" signify interior goods and truths, "flocks" meaning lambs, sheep, she-goats, rams, and kids, and these signify interior goods and truths, which are spiritual goods and truths, while "herds," which consist of calves, young cattle, cows, and oxen, signify exterior goods and truths, which are natural goods and

truths. (That this is so see *A.C.*, n. 1565, 2566, 5913, 6048, 8937, 10609.) [**10.**] In David:

> "Mount Zion shall be glad, the daughters of Judah shall exult, because of Thy judgments. Encompass ye Zion and encircle her; number her towers, set your heart to her bulwarks, examine her palaces; that ye may tell the generation following" (*Psalm* xlviii. 11–13).

"Mount Zion," which shall be glad, signifies the celestial church, in which are those who are in love to the Lord; "the daughters of Judah" who shall exult, signify affections for good and truth which those have who are of that church; "because of Thy judgments" signifies because of Divine truths which they have from the Lord. "Encompass ye Zion and encircle her" signifies to embrace the things belonging to that church from love; "to number her towers" signifies to give thought to the higher or interior truths of that church, "to number" meaning to see and give thought to their quality, and "towers" meaning higher or interior truths. "Set your heart to her bulwarks" signifies to love the exterior truths that defend that church against falsities; "examine her palaces" signifies to perceive goods of truth, for "houses" mean goods, and "palaces" the more noble goods of truth; "that ye may tell the generation following" signifies their permanence to eternity. [**11.**] In *Isaiah:*

> "He that walketh in righteousness and speaketh uprightness,....he shall see the king in his beauty;....they shall behold a land of wide extent. Thy heart shall meditate terror. Where is the scribe? where is the weigher? where is he that counteth the towers? Thou wilt not see an obstinate people, a people of depths of lip" (xxxiii. 15, 17–19).

"To walk in righteousness and to speak uprightness" signifies to live in good of love and charity, and to think and perceive truths; for "to walk" signifies to live, "righteousness" is predicated of good, and "uprightness" of truth; "he shall see the king in his beauty" signifies attaining to wisdom, "king" signifying truth from good, and "beauty" its wisdom, for in wisdom Divine truth is in its beautiful form; "they shall behold a land of wide extent" signifies the extension of wisdom into heaven, "land" signifying the church, and also heaven, and "wide extent" extension there. "Thy heart shall meditate terror; where is the scribe? where is the weigher? where is he that counteth the towers?" signifies remembrance of the state of the church, when there is no intelligence, no wisdom, and when interior truths are falsified; "terror" meaning that state, "scribe" intelligence, "weigher" wisdom, "towers" interior truths; to

destroy the quality of these by falsifications is here signified by "numbering them." "Thou wilt not see an obstinate people" signifies not seeing those who are in falsities of evil, or in an abstract sense those falsities themselves; "a people of depths of lip" signifies falsities of doctrine confirmed until they appear as truths, "lip" signifying truths of doctrine, here falsity that will not be seen. [**12.**] "To number" signifies also evil arrangement, consequently destruction by falsifications; as is evident in the same,

> "Ye have seen the breaches of the house of David that they are many; and ye have gathered together the waters of the lower fish pool. And ye have numbered the houses of Jerusalem, that ye might destroy the houses to fortify the wall" (xxii. 9, 10).

"The house of David" means the church in respect to truths of doctrine; and "its breaches" signify falsities breaking in; "to gather together the waters of the lower fish pool" signifies to collect many things from the sense of the letter of the Word and from the natural man; the "fish pools" in Jerusalem signified such truths as are in the outer and inner senses of the Word, "the waters of the higher pool" such truths as are in the inner sense of the Word, and "the waters of the lower pool" such as are in the outer sense of the Word, that is, the sense of the letter, for "waters" mean truths, and the "fish pools" in Jerusalem have the same signification as "lakes" and "seas" outside of Jerusalem, namely, a collection of truths. "To number the houses of Jerusalem" signifies to falsify the goods of truth, "the houses of Jerusalem" signifying goods of truth of the church, and "to number" signifying wrong apprehension and evil arrangement, which is to interpret falsely or to falsify. "That ye might destroy the houses to fortify the wall" signifies to destroy these goods in order to build up a doctrine consisting of mere falsities, "wall" meaning truth of doctrine defending, here truth falsified, because without good. [**13.**] All this makes evident what is signified by "numbering days, steps, and hairs," as in the following passages. In David:

> "To number our days" (*Psalm* xc. 12).

In *Job:*

> "Dost Thou not number my steps?" (xiv. 16.)

In the same,

> "Doth He not see my ways and number all my steps?" (xxxi. 4.)

In *Luke:*

"The hairs of your head are all numbered" (xii. 7).

Here "to number" signifies to know the quality from least to greatest, and to arrange and dispose according to it, that is, to provide. What "days," "steps," and "hairs," signify has been told and shown elsewhere.

454. *"Out of every nation and all tribes"* signifies *all who are in good in respect to life according to the doctrinals of their religion.*—This is evident from the signification of "nation," as meaning those who are in good (on which see above, n. 175, 331), here those who are in good of life; also from the signification of "tribes," as meaning the goods and truths of the church in the whole complex (on which see also above, n. 431). But here, as those who are in the good of life according to their religion are treated of, "tribes" signify the doctrinals of religion that such accept as truths and goods, and this is what is meant by "tribes" in the Word when such are treated of; while "the tribes of Israel," which were treated of above, mean all who are in the genuine truths and goods of the church, and in an abstract sense those truths and goods. So here, "out of every nation and all tribes" signifies all who are in good in respect to life according to the doctrinals of their religion.

455[a]. *"And peoples and tongues"* signifies *all who are in falsities from ignorance and from various religions.*—This is evident from the signification of "peoples," as meaning those who are in truths of doctrine, and in a contrary sense those who are in falsities of doctrine (of which above, n. 175); but here, those who are in falsities of doctrine from ignorance; for here those who are saved, although from the doctrine of their religion they have been in falsities, are treated of. All those who are in the good of life in accordance with the dogmas of their religion, which they have believed to be true although they are not true, are saved, for falsity is not imputed to any one who lives well according to the dogmas of his religion, because it is not his fault that he is ignorant of truths. For good of life in accordance with a religion contains within itself an affection for knowing truths, and these truths are acquired and accepted when such persons come into the other life, for every affection remains with man after death, and especially the affection for knowing truths, because this is a spiritual affection; and when man becomes a spirit, he is his affection; consequently the truths that are then desired are imbibed and thus received deeply in the heart. (That when a man lives well falsities of religion are accepted by the Lord as truths, see above, n. 452.) The above

is evident also from the signification of "tongues," as meaning their confessions from religion, for "tongues" mean speech, and "speech" signifies confession and religion, because the tongue utters and confesses the things that pertain to religion. [**2.**] There is frequent mention in the Word of the "lip," the "mouth," and the "tongue;" and the "lip" signifies doctrine, the "mouth" thought, and the "tongue" confession. "Lip, mouth, and tongue," have this signification because these are the externals of man, by means of which things internal find expression, and it is things internal that are signified in the internal or spiritual sense. For the Word in the letter consists of external things that are manifest before the eyes and are perceived by the senses, therefore the Word in the letter is natural, and this in order that the Divine truth that it contains may be there in what is outmost and thus in fulness. But these external things, which are natural, include in themselves things internal that are spiritual, and these therefore are the things that are signified. [**3.**] That "tongues" signify confessions from religion, and according to the dogmas of religion, can be seen from the following passages. In *Isaiah:*

> "The time shall come for gathering all nations and tongues, that they may come and see My glory" (lxvi. 18).

This is said of the Lord's coming; "nations and tongues" signify all who are in good of life according to their religions; "tongues" signify religions from confession; it is therefore said "that they may come and see My glory," "glory" signifying Divine truth, by which the church exists. [**4.**] In *Daniel:*

> "Behold, with the clouds of the heavens one like the Son of man. .... And there was given Him dominion and glory and a kingdom, that all peoples, tongues, and nations might worship Him" (vii. 13, 14).

"The Son of man," who was to come in the clouds of the heavens, evidently means the Lord, and "the clouds of the heavens" mean the Word in the letter, in which it is said that the Lord is to come, for the Word treats of Him, and in the inmost sense of Him alone. So it is said "Son of man," because the Lord is called "the Son of man" from Divine truth, which is the Word. But respecting this see more above (n. 36) where these words are explained:

> "Behold, He cometh with the clouds; and every eye shall see Him" (*Apoc.* i. 7).

The Lord's power from Divine good is meant by "dominion," and from Divine truth by "glory," and heaven and the church are meant by "kingdom." "Peoples, tongues, and nations," signify all who are in doctrine and in a life according to their religions; those who are in doctrine are called "peoples," those who are in life "nations," and "tongues" mean religions. [5.] In *Zechariah:*

"In those days ten men out of all tongues of the nations shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you" (viii. 23).

The spiritual sense of these words may be seen above (n. 433[*d*]); namely, that a "Jew" means those who are in love to the Lord and in truths of doctrine from Him; and that "all tongues of nations" mean those who are of various religions.

[*b*.] [6.] "Tongues" have a like signification in the following passages. In Moses:

"From these were the islands of the nations separated in their lands, every one after his tongue, after their families, in their nations. The habitations of the sons of Shem, according to their families, after their tongues, in their lands, after their nations" (*Gen.* x. 5, 31).

In the *Apocalypse:*

"Thou must prophecy again over many peoples and nations and tongues and kings" (x. 11).

Again,

"And those from peoples and tribes and tongues and nations shall see their bodies three days and a half" (xi. 9).

Again,

"And it was given unto" the beast "to make war with the saints and to overcome them; and there was given him power over every tribe and tongue and nation" (xiii. 7).

Again,

"I saw an angel flying in midheaven, having an everlasting gospel to proclaim unto those that dwell on the earth, and unto every nation and tribe and tongue and people" (xiv. 6).

And again,

"The waters which thou sawest, where the harlot sitteth, are peoples and multitudes and nations and tongues" (xvii. 15).

"Waters" here signify the truths of the Word, for "waters" in the Word signify truths, and in the contrary sense falsities; so here "peoples, multitudes, nations, and tongues," mean those who are in truths falsified, which in themselves are falsities, and

are consequently in evils of life. [7.] In *Luke:*

> The rich man said to Abraham, "Have mercy on me, and send Lazarus that he may dip the tip of his finger in water and may cool my tongue, for I am tortured in this flame" (xvi. 24).

In this parable, as in others, the Lord spake by correspondences, as can be seen by this, that the "rich man" does not mean the rich, nor does "Abraham" mean Abraham, nor by "the water with which Lazarus might cool the tongue" are water and tongue meant, nor does the "flame" mean flame, for in hell no one is tortured by flames; but a "rich man" means those who are of the church where the Word is, from which they have spiritual riches, which are truths of doctrine; so the "rich man" here means the Jews, with whom was the Word at that time; "Abraham" means the Lord; the "water" into which Lazarus might dip the tip of his finger, signifies truth from the Word; and "tongue" signifies a thirst and eagerness to pervert the truths that are in the Word; and the "flame" punishment for that eagerness, which is various and manifold. This makes evident what these things signify in connection, and that "to cool the tongue with water" signifies to allay the thirst and eagerness to pervert truths, and to confirm falsities thereby. Who cannot see that it does not mean that Lazarus should dip the tip of his finger in water to cool the tongue? [8.] In *Zechariah:*

> "This shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem; his flesh shall consume away as he stands upon his feet, and his eyes shall consume away in their sockets and his tongue shall consume away in his mouth" (xiv. 12).

This is said of those who endeavor to destroy truths of doctrine by means of falsities; and this is signified by "fighting against Jerusalem," "Jerusalem" signifying the church in respect to doctrine, and thus truths of the doctrine of the church; "the flesh shall consume away" signifies that all good of love and of life will perish, for this is what "flesh" signifies. "Standing upon his feet" means upon bones without flesh, which signifies that they will be wholly corporeal-natural, "feet" signifying the things that belong to the natural man, here its lowest things. "His eyes shall consume in their sockets" signifies that all understanding of truth will perish, "eyes" signifying understanding. "His tongue shall consume in his mouth" signifies that all perception of truth

and affection for good will perish; "tongue" signifying also perception of truth and affection for good, perception of truth from its speaking, and affection for good from its power of tasting, for "taste" signifies appetite, desire, and affection. [**9.**] In the *Book of Judges:*

> "Jehovah said unto Gideon, Every one that lappeth the waters with his tongue as a dog lappeth, him shalt thou set by himself; and every one that boweth down upon his knees to drink. And the number of them that lapped in their hand.... were three hundred men;" and these were led against Midian and smote him (vii. 5–7).

"Midian" here means those who do not care for truth, because they are merely natural and external; therefore Midian was smitten by those who "lapped the waters in the hand with the tongue like a dog;" these mean such as have an appetite for truths, thus who from some natural affection seek to know truths, a "dog" signifying appetite and eagerness, "waters" truths, and "lapping them with the tongue" to have an appetite for and eagerly seek. So it was by these that Midian was smitten. Any one can see that such things would not have been commanded unless they had been significative. [**10.**] In David:

> "Thou hidest them in the hiding place of Thy faces from the pride of man; Thou concealest them in a pavilion from the strife of tongues" (*Psalm* xxxi. 20).

"A hiding place of faces," in which Jehovah hides them, signifies the Divine good of the Divine love, for "the face of Jehovah" signifies good of love, and "hiding place" signifies inwardly in man; "the pride of man" signifies the pride of self-intelligence; the "pavilion" in which He hides them signifies Divine truth; and "the strife of tongues" signifies the falsity of religion from which they reason against truths. This makes clear what these things signify in connection. [**11.**] In *Jeremiah:*

> "Lo, I will bring upon you a nation,....a nation whose tongue thou shalt not know nor shalt thou understand what they speak. .... It shall eat up thy harvest and thy bread" (v. 15, 17).

This does not mean that a nation of an unknown tongue or of an unintelligible speech should be brought; but an evil nation of a wholly different religion is meant, whose dogmas they shall not know nor understand the reasonings therefrom; and in an abstract sense falsities of evil which are altogether contrary to truths of good are signified; for "nation" in an abstract sense means evil, and "tongue" here means falsity of religion, and "to speak" means to reason therefrom; therefore it is added, "it shall eat

up thy harvest and thy bread," for "harvest" signifies truths by which good is procured, "bread" the good therefrom, and "to eat up" to consume and take away. [12.] In *Ezekiel:*

> "Thou art not sent to a people of deep lip and heavy of tongue, but to the house of Israel; not to great peoples of deep lip and heavy of tongue, whose words thou shalt not hear. If I should send thee to them, will they not hearken unto thee?" (iii. 5, 6.)

"Peoples of deep lip and heavy of tongue, whose words are not heard," signify those who are in unintelligible doctrine, and thus in an abstruse religion, whose dogmas cannot be comprehended, "lip" signifying doctrine, "tongue" religion, and "words" its dogmas; therefore such peoples mean nations that do not have the Word, by which Jehovah, that is, the Lord, is known. That these will receive Divine truths when they are instructed is signified by "these would hearken if he should be sent unto them." [13.] In *Isaiah:*

> "Thou wilt not see an obstinate people, a people of depths of lip that thou canst not hear; barbarous in tongue, without intelligence" (xxxiii. 19).

"A people of depths of lip and barbarous in tongue" has the same signification here as "peoples of deep lip and heavy of tongue" above. Evidently a people with a speech that cannot be understood is not meant; for it is added, "barbarous in tongue, without intelligence," for there may be intelligence in the tongue or speech of such, but not in their religion. [14.] In the same,

> "I have sworn....that unto Me every knee shall bow, every tongue shall swear" (xlv. 23).

This is said of the coming of the Lord; and "every knee shall bow" signifies that all who are in natural good from spiritual good will worship Him, the "knee" signifying the conjunction of natural good with spiritual. This shows that bending the knees signifies acknowledgment, thanksgiving, and adoration from spiritual good and delight in the natural. "Every tongue shall swear" signifies that all will confess the Lord who are in good from religion, "to swear" signifying to confess, and "tongue" religion that is in accord with the life. [15.] In David:

> "And my tongue shall muse upon Thy righteousness and upon Thy praise all the day" (*Psalm* xxxv. 28).

Here, too, "tongue" signifies confession from doctrine of the church, for it is said "to muse upon;" "righteousness" is predi-

cated of the good of the church, and "praise" of its truth, as elsewhere in the Word. So again in the same,

> "My tongue shall muse upon Thy righteousness all the day" (*Psalm* lxxi. 24).

[**16.**] In the same,

> "With gall" the wicked "compass me, the mischief of their lips doth cover them, burning coals overwhelm them; with fire let them be cast into pits, that they rise not again; a man of tongue shall not be established in the earth" (*Psalm* cxl. 9–11).

"Gall" signifies truth falsified, which in itself is falsity; "the mischief of their lips" signifies falsity of doctrine therefrom, for "lips" signify doctrine; "burning coals" by which they are overwhelmed, and the "fire" with which they are to be cast into pits, signify the pride of self-intelligence and love of self, through which they fall into mere falsities, "burning coals" signifying the pride of self-intelligence, "fire" love of self, and "pits" falsities. All falsities of doctrine in the church and all falsifications of the Word spring from the pride of self-intelligence and from love of self. This makes evident what is signified by "a man of tongue shall not be established in the earth," namely, a false religion. [**17.**] In the same,

> "My soul, I lie in the midst of lions, the sons of man are set on fire; their teeth are spear and arrows, and their tongue a sharp sword" (*Psalm* lvii. 4).

"Lions" signify those who plunder the church of truths, and thus destroy it; the "sons of man" who are set on fire, signify those who are in the truths of the church, and in an abstract sense the truths themselves, which are said to be "set on fire" by the pride of self-intelligence, whence come falsities; "their teeth are spear and arrows" signifies reasonings from external sensuals and thus from the fallacies and falsities of religion, by which truths are destroyed, "teeth" signifying the outmosts of man's life, which are external sensual things, and here reasonings from these, and "tongue" signifying falsities of religion; therefore it is said "their tongue a sharp sword," "sword" signifying the destruction of truth by falsities. [**18.**] In *Job:*

> "Wilt thou draw out leviathan with a fish-hook, and overwhelm his tongue with a cord?" (xli. 1.)

In this and the preceding chapter the behemoth and the leviathan are described, and both signify the natural man, the "behemoth"

the natural man in respect to goods which are called the delights of natural love, and the "leviathan" the natural man in respect to truths which are called knowledges (*scientifica et cognitiones*), from which is natural light. These are both described by pure correspondences according to the ancient style. That reasonings from the light of nature by means of knowledges (*scientifica*) can be restrained by God only, is described in these chapters by the "leviathan," and by these words, "Wilt thou draw out leviathan with a fish-hook, and overwhelm his tongue with a cord?" "tongue" signifying reasonings from knowledges (*scientifica*). That the "leviathan" signifies the natural man as regards knowledges (*scientifica*) can be seen from other passages where it is mentioned

(As *Isaiah* xxvii. 1; *Psalm* lxxiv. 14; *Psalm* civ. 26).

Also from the fact that the "sea monster," by which the leviathan is meant, signifies the natural man in regard to knowledges (*scientifica*). [**19.**] In *Isaiah:*

"The heart of the hasty shall have understanding for knowing, and the tongue of the stammerers shall be swift to speak" (xxxii. 4).

The "hasty" mean those who readily seize upon and believe whatever is said, thus falsities as well; of such it is said that "they shall understand and know," that is, receive truths; "stammerers" mean those who are hardly able to apprehend the truths of the church; that they will acknowledge them from affection is meant by "their tongue shall be swift to speak," "swiftness" is predicated of affection. [**20.**] In the same,

"Then shall the cripple leap as a hart, and the tongue of the dumb shall sing; for waters shall break out in the desert, and rivers in the plain of the desert" (xxxv. 6).

This is said of the coming of the Lord; the "cripple" signifies those who are in good but not genuine good, because they are in ignorance of truth through which good comes; "to leap as a hart" signifies to have joy from perception of truth; the "dumb" signifies those who on account of ignorance of truth are unable to acknowledge the Lord and the genuine truths of the church; "he shall sing" signifies joy from understanding of truth; "waters shall break out in the desert" signifies that truths shall be opened where they were not before; and "rivers in the plain of the desert" signify intelligence there, for "waters" signify truths, and "rivers" intelligence.

[*c.*] [**21.**] All this makes clear what is signified in the spiritual

sense by "the deaf man that had an impediment in his speech" whom the Lord healed, which is thus described in *Mark:*

> Jesus took aside the deaf man who had an impediment in his speech, "and put His fingers into his ears, and spitting, touched his tongue; and looking up into heaven,... He said to him, Ephphatha, that is, Be opened: and straightway his ears were opened, and the bond of his tongue was loosed, and he spake aright" (vii. 32–35).

The Lord's miracles, because they are Divine, all involved and signified such things as pertain to heaven and the church, therefore they were healings of the diseases which signified the various healings of the spiritual life, as may be seen in the *Arcana Caelestia* (n. 7337, 8364, 9031). The "deaf man" signifies those who are without understanding of truth, and thus in no obedience; "his difficulty in speaking" signifies the difficulty of such in acknowledging the Lord and the truth of the church; the "ears" opened by the Lord signify perception of truth and obedience; and the "tongue" whose bond was loosed by the Lord signifies acknowledgment of the Lord and of the truths of the church. [**22.**] Again, that the apostles and others after the Lord's resurrection spoke with new tongues signifies acknowledgment of the Lord and of the truths of a new church. This is thus referred to in *Mark:*

> Jesus said, "These signs shall follow them that believe: in My name shall they cast out demons, and they shall speak with new tongues" (xvi. 17).

"To cast out demons" signifies to remove and reject falsities of evil; and "to speak with new tongues" signifies to acknowledge the Lord and the truths of the church from Him. So

> To the apostles "there appeared divided tongues like as of fire, which sat on them. And being filled with the Holy Spirit they began to speak with other tongues" (*Acts* ii. 3, 4).

The "fire" signified love of truth, and "filled with the Holy Spirit" signified reception of Divine truth from the Lord; and "new tongues" signified confessions from love of truth or zeal; for, as was said above, all Divine miracles, consequently all miracles mentioned in the Word, involved and signified things spiritual and celestial, that is, such things as pertain to heaven and the church: by this Divine miracles are distinguished from miracles not Divine. It is unnecessary to quote other passages from the Word to show that "tongues" do not mean speech in the ordinary sense, but confessions from truths of the church, and in the contrary sense confessions from the falsities of any religion.

456. ***"Standing before the throne and before the Lamb"*** signifies *those in the Lord's kingdom.*—This is evident from the signification of "throne," as meaning, in reference to the Lord, heaven and the church (of which above, n. 253). That "the Lamb" means the Lord in relation to the Divine Human may also be seen above (n. 314); consequently "standing before the throne and before the Lamb" signifies that they are in the Lord's kingdom. The Lord's kingdom is heaven and the church, where the Lord is worshipped, and where the Divine in His Human is acknowledged; all who acknowledge this in heart are in heaven and come into heaven; it is said those who acknowledge this in heart, since no one can acknowledge it unless he is in good of life, and thus in truths of doctrine. On the earth many can say this with the mouth, but they cannot acknowledge it in heart unless they live well; while after the life in the world only those who are in heaven and are coming into heaven can even say this with the mouth, still less acknowledge it. But more respecting this elsewhere.

457. ***"Clothed in white robes"*** signifies *that they are then in truths and protected against falsities.*—This is evident from the signification of "white robes," as meaning reception of Divine truth, and protection against falsities (of which above, n. 395[a]).

458[a]. ***"And palms in their hands"*** signifies *in good of life according to truths.*—This is evident from the signification of a "palm," as meaning good of truth, that is, spiritual good (of which presently); also from the signification of "hands," as meaning power, and thus all ability in man (of which above, n. 72, 79); therefore that "palms were in their hands" signifies that good of truth was in them, or that they were in good of truth. Good of truth, when it is in any one, is good of life, for truth becomes good by a life according to it; until then truth is not good in any one. For when truth is merely in the memory and in thought therefrom it is not good, but it becomes good when it comes into the will and thence into act; thus it is the will that transforms truth into good. This is shown by the fact that whatever a man wills he calls good, and whatever he thinks he calls truth. Man's interior will, which is the will of his spirit, is the receptacle of his love, for that which a man loves from his spirit he wills, and that which he thus wills he does; therefore the truth that is of his will is also of his love, and that which is of his love he calls good. This make evident how good is formed in man by means of truths, and that

every good that is good in man is good of life. It is believed that there is good of thought also, apart from good of the will, since a man can have in thought that this or that is good; but this is not good, it is truth; the thought that there is such a thing as good is a truth; and knowing and thus thinking that a thing is good is regarded as a truth: but when that truth in the thought is so loved as to be willed, and from being willed is done, then, since it belongs to the love, it becomes good. [**2.**] This may be illustrated by the following example. There were spirits who in the life of the body had believed charity, and not faith alone, to be the essential of the church, and thus essential to salvation; nevertheless they had not lived a life of charity, for this was merely their thought and conclusion. But they were told that merely thinking, and from thought believing, that charity saves, and not willing and acting accordingly, is the same as believing that faith alone saves; therefore they were cast out. This makes evident that merely thinking good, and not willing and doing it, does not constitute good in any one. The same would be true if a man should gain a knowledge of truths and goods themselves, and from mere thought should bear witness to them, without giving them life by willing and doing them. All this has been said to make known that good of truth, that is, spiritual good, when it is in any one, is good of life; and it is this that is signified by "palms in their hands." [**3.**] Because "palms" signify spiritual good, in the temple built by Solomon there were, besides other things, palms sculptured on the walls, as described in the *First Book of Kings:*

> Solomon "carved all the walls of the house round about with openings of cherubim and palm trees and openings of flowers, within and without." Likewise upon the two doors (vi. 29, 32).

"The walls of the house" signify the outmosts of heaven and the church, which are effects that go forth from things interior, and the "doors" signify entrance into heaven and the church; the "cherubim" upon them signify celestial good, which is the good of the inmost heaven; the "palms" spiritual good, which is the good of the second heaven; and "flowers" spiritual-natural good, which is the good of the outmost heaven: thus these three signify the goods of the three heavens in their order. But in the highest sense, the "cherubim" signify the Lord's Divine providence, and also guard; "palms" the Lord's Divine wisdom; and "flowers" His Divine intelligence; for Divine good united to Divine truth going forth from the Lord, is received in the third

or inmost heaven as Divine providence, in the second or middle heaven as Divine wisdom; and in the first or outmost heaven as Divine intelligence. [**4.**] The "cherubim and palms" in the "new temple" have the same significance in *Ezekiel:*

> In the new temple "there were made cherubim and palm trees, so that a palm tree was between a cherub and a cherub; and the cherub had two faces;....from the ground unto above the door." Cherubim and palm trees were made on the walls and on the doors (xli. 18–20, 25, 26).

The "new temple" here signifies a new church to be established by the Lord when He came into the world; for this description of a new city, a new temple, and a new earth, signifies all things of a new church, and thus of a new heaven, and these are described by pure correspondences.

[***b.***] Because "the feast of tabernacles" signified the implantation of good by means of truths, it was commanded

> That they should take at that feast the fruit of the tree of honor, leaves of palm trees, and the boughs of thick trees, and willows of the brook; and should be glad before Jehovah seven days (*Lev.* xxiii. 39, 40).

"The fruit of the tree of honor" signifies celestial good, "palm trees" spiritual good, that is, the good of truth, "boughs of thick trees" truth known with its good, and "willows of the brook" the lowest truths and goods of the natural man, which belong to external sensual things; thus these four signify all goods and truths in their order, from first to last in man. [**5.**] Because "palms" signify spiritual good, and from spiritual good is all joy of the heart, for spiritual good is the affection itself or love for spiritual truth, so formerly by "palms in their hands" men gave expression to their joy of heart, and testified that they were acting from good. This is the signification of the following:

> Many who came to the feast "when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried out, Blessed is He that cometh in the name of the Lord, the King of Israel" (*John* xii. 12, 13).

[**6.**] The "palm" signifies also spiritual good, or the good of truth, in the following passages. In David:

> "The righteous man shall flourish like a palm tree; he shall grow like a cedar in Lebanon. They that are planted in the house of Jehovah shall spring forth in the courts of our God" (*Psalm* xcii. 12, 13).

"The righteous man" signifies those who are in good, for by the

"righteous" in the Word those who are in good of love are meant, and by the "holy" those who are in truths from that good (see above, n. 204); consequently it is said of the "righteous man" that "he shall flourish like a palm tree, and grow like a cedar in Lebanon," for the fructification of good in him is meant by "he shall flourish like a palm tree," and the multiplication of truth by "he shall grow like a cedar in Lebanon," the "palm" signifying spiritual good, the "cedar" the truth of that good, and "Lebanon" a spiritual church. The "house of Jehovah" in which they are planted, and "the courts" in which they shall spring forth, signify heaven and the church, "house of Jehovah" the internal church, and "courts" the external church; planting is effected in the interiors of man, where good of love and charity resides, and springing forth takes place in the exteriors of man, where good of life resides. [**7.**] In *Joel:*

> "The vine is withered, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, all the trees of the field are dried up; joy is withered away from the sons of man" (i. 12).

This describes the desolating of truth and good in the church, and thus of all joy of heart, that is, of all spiritual joy; for the "vine" signifies the spiritual good and truth of the church, the "fig tree" natural good and truth therefrom, and the "pomegranate" sensual truth and good, which is the outmost of the natural; "palm" signifies joy of heart, from spiritual good, and "apple" the same from natural good that is from spiritual good; the "trees of the field" that are dried up, signify perceptions of good and knowledges of truth, that there are none; and because spiritual joy and natural joy therefrom are signified by the "palm tree" and the "apple tree," it is added, "joy is withered away from the sons of man," "sons of man" meaning in the Word those who are in truths from good; and "joy" signifying spiritual joy, which is solely from good through truths. Who cannot see that vine, fig tree, pomegranate, palm tree, apple tree, and trees of the field are not here meant? Why should it be said in the Word and of what consequence is it to the church to say that these trees are withered and dried up? [**8.**] In *Jeremiah:*

> "One cutteth wood out of the forest, the work of the hands of the workman with the axe. He doth deck it with silver and with gold; he doth fasten them with nails and with hammers, that it move not; they are firm like a palm tree" (x. 3–5).

This describes natural good separate from spiritual, which is good from one's own (*proprium*), but this regarded in itself is not good,

but a delight of cupidity chiefly from love of self and the world, which is felt as a good. How man so forms this in himself as to give it the appearance of good, and to induce a conviction that it is good, is described by "One cutteth wood out of the forest, the work of the hands of the workman with the axe," "wood" signifying good, here such good, "forest" the natural, here the natural separate from the spiritual; "the work of the hands of the workman with the axe" signifies what is from one's own (*proprium*) and from self-intelligence; the corroboration of this by means of truths and goods from the Word, which are thereby falsified, is described by "he doth deck it with silver and with gold," "silver" meaning truth, and "gold" good from the Word; making these to agree by proofs from one's own (*proprium*) is described by "he doth fasten them with nails and with hammers, that it move not;" their thus appearing as good formed by truths is signified by "they are firm like a palm tree." [**9.**] In Moses:

> "They came to Elim, where were twelve fountains of waters and seventy palm trees; and they encamped there by the waters" (*Exod.* xv. 27; *Num.* xxxiii. 9).

This history contains a spiritual sense, for there is a spiritual sense in all the histories of the Word. Here, "they came to Elim" signifies a state of enlightenment and affection, thus of consolation after temptation; "twelve fountains of waters" signify that they then had truths in all abundance; "seventy palm trees" signify that they had goods of truth likewise; "and they encamped by the waters" signifies the arrangement of truth by good after temptations (this may be seen further explained in *A.C.*, n. 8366–8370). [**10.**] Because "Jericho" signifies good of truth,

> That city was called "the city of palm trees" (*Deut.* xxxiv. 3; *Judges* i. 16; iii. 13);

for all names of places and cities in the Word signify such things as pertain to heaven and the church, which are called spiritual; and "Jericho" signifies good of truth. Because of this signification of "Jericho," the Lord in the parable of the Samaritan said

> That he was going down from Jerusalem to Jericho (*Luke* x. 30);

which signifies by means of truths to good; for "Jerusalem" signifies truth of doctrine, and "Jericho" good of truth, which is good of life, and this he exercised towards the man wounded by robbers. [**11.**] Again, because of this signification of Jericho,

When Joshua was in Jericho he saw a man standing with a sword drawn in his hand, who said to Joshua, "Put off thy shoe from off thy foot in the place whereon thou standest, for it is holy. And Joshua did so" (*Jos.* v. 13, 15).

So, too, when the sons of Israel had taken Jericho by carrying the ark round about it, "the silver and the gold and the vessels of brass and of iron" which they found there "they put into the treasury of the house of Jehovah" (*Jos.* vi. 24).

From the above it is evident why Jericho was called "the city of palm trees." [**12.**] Furthermore, in the spiritual world, in the paradises where the angels are who are in spiritual good or in the good of truth, palm trees are seen in great abundance, from which it is clear that the "palm tree" signifies good of truth; for all things that appear in that world are representatives of the state of life and of the affections, thus of the good and truth in angels.

459. [*Verse* 10.] ***"And crying out with a great voice"*** signifies *adoration from good of truth and from consequent joy of heart.*—This is evident from the signification of "crying out with a great voice," as meaning adoration from good of truth and from consequent joy of heart; for "to cry out" signifies interior affection, since crying out is an effect of such affection; for when a man is in interior affection, and from that comes into confession, he cries out; it is from this that "crying out" signifies in the Word all spiritual affection, whether of joy or of grief, or some other affection (see above, n. 393, 424). Here adoration from good of truth is signified, as is evident from what precedes and what follows; from what precedes because it is said "palms in their hands," which signifies good of truth in such (as has been shown just above); and from what follows because they cried out, "Salvation unto our God who sitteth upon the throne, and unto the Lamb: and the angels, the elders, and the four animals, fell down before the throne and worshipped God." Furthermore, all adoration of the Lord, which is confession, is from good of truth, that is, from good through truths. "A great voice" also signifies truth from good; "voice" signifies truth, and "great" is predicated of good. (That "voice" signifies truth may be seen above, n. 261; and that "great" and "greatness" are predicated of good see also above, n. 336[*a*], 337, 424.)

460. ***"Saying, Salvation unto our God who sitteth upon the throne, and unto the Lamb,"*** signifies *confession that eternal life is from the Lord alone.*—This is evident from the signification of "saying," as meaning to confess, for the confession follows; also from the signification of "unto Him who sitteth upon the throne, and unto the Lamb," as meaning the Lord in relation to Divine good and in relation to Divine truth; that the "one sitting upon the throne" means the Lord in relation to Divine good, and "the

Lamb" the Lord in relation to Divine truth, may be seen above (n. 134, 253[a], 297, 314). It is evident also from the signification of "salvation," as meaning eternal life, for eternal life means in the Word eternal salvation. [**2.**] "Salvation unto Him" signifies that salvation is from Him, since He is salvation; for everything of salvation and of eternal life is from the Lord and is His in man and angel; for every good of love and every truth of faith that is in man is the Lord's in man, and not man's; for it is the Divine going forth, which is the Lord in angels in heaven and in men in the church, and from good of love and truth of faith come salvation and eternal life; so when it is said that salvation is the Lord's, and that the Lord Himself is salvation, it is clear how this must be understood, as in the following passages. In *Isaiah:*

> "Lo, this is our God; we have waited for Him that He may deliver us: this is Jehovah; we have waited for Him; let us exult and be glad in His salvation" (xxv. 9).

In the same,

> "My salvation shall not tarry; and I will place salvation in Zion, My glory in Israel" (xlvi. 13).

In the same,

> "I have given Thee for a light to the nations, that Thou mayest be My salvation unto the end of the earth" (xlix. 6).

In the same,

> "Say ye to the daughter of Zion, Behold, thy salvation cometh" (lxii. 11).

In David:

> Jehovah "shall give in Zion the salvation of Israel, when He shall bring back the captivity of His people" (*Psalm* xiv. 7; liii. 6).

All this is said of the Lord, who is here called salvation, from the act of saving, and for the reason that He is salvation in man, for so far as the Lord is in man so far man has salvation. So in *Luke:*

> Simeon said, "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples" (ii. 30, 31).

Again, this is why the Lord was called "Jesus," for *Jesus* means salvation. [**3.**] It is said, "who sitteth upon the throne, and the Lamb," both of these meaning the Lord, "who sitteth upon the throne" meaning the Lord in relation to Divine good, and "the Lamb," meaning the Lord in relation to Divine truth, both from His Divine Human (as has been shown above in the passages cited). So elsewhere, the Lamb alone upon the throne is men-

tioned, as in the *Apocalypse* (v. 6), "Behold, in the midst of the throne a Lamb standing;" also (vii. 17), "The Lamb who is in the midst of the throne shall feed them;" also in this chapter, the Lamb alone is called God (verses 11, 12), "They fell down before the throne, and worshipped God, saying, Strength unto our God." The meaning here must be the same as when the Lord speaks of "the Father" and "the Son" as if they were two, when yet by "the Father" He meant the Divine in itself, and by "the Son" His Human from that Divine; this He again clearly teaches when He says that the Father is in Him and He in the Father and that He and the Father are one. The meaning is the same in these words, "who sitteth upon the throne, and the Lamb." (That "the Lamb" means also the Lord's Divine Human, and in a relative sense the good of innocence, see above, n. 314.)

VERSES 11, 12.

461. *"And all the angels were standing around the throne, and the elders and the four animals, and they fell before the throne upon their faces, and worshipped God. Saying, Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength, unto our God unto the ages of the ages: amen."*

11. *"And all the angels were standing around the throne, and the elders and the four animals,"* signifies *the conjunction of the Lord with the whole heaven* [n. 462]; *"and they fell before the throne upon their faces, and worshipped God,"* signifies *thanksgiving from a humble heart that so many have been saved* [n. 463].

12. *"Saying, Amen,"* signifies *the Lord in relation to Divine truth from Divine good* [n. 464]; *"the blessing, and the glory, and the wisdom,"* signifies *that these are from Divine truth that goes forth from the Lord* [n. 465]; *"and the thanksgiving, and the honor,"* signifies *that these are from the Divine good that goes forth from the Lord* [n. 466]; *"and the power, and the strength,"* signifies *omnipotence from Divine good through Divine truth* [n. 467]; *"unto our God unto the ages of the ages"* signifies *the Lord to eternity* [n. 468]; *"amen"* signifies *confirmation from the Divine* [n. 469].

462. [*Verse* 11.] *"And all the angels were standing around the throne, and the elders and the four animals,"* signifies *the conjunction of the Lord with the whole heaven.*—This is evident from the signification of "standing around the throne," as meaning conjunction with the Lord; for "who sitteth upon the throne, and the Lamb," means the Lord alone (as was said just above, n. 460), and "to stand around" signifies conjunction; for in the spiritual world those with whom there is conjunction appear to be present, and those with whom there is no conjunction appear to be absent; also from the signification of "the angels, the elders, and the four animals," as meaning those who are in the three heavens, thus who are in the whole heaven, "the angels" meaning those who are in

the first or outmost heaven, "the elders" those those who are in the second or middle heaven, and "the four animals" those who are in the third or inmost heaven. That "the four-and-twenty elders" and "the four animals" mean in general the higher heavens, and in particular "the elders" mean those who are in the second or middle heaven, and "the four animals" those who are in the third or inmost heaven, may be seen above (n. 313[a], 322, 362); from which it follows, that "the angels" here mean the lower heavens. All who are in the heavens are called angels, but those who are in the higher heavens, since they are in greater intelligence and wisdom than the rest, are here called "elders," and are meant by "the four animals;" so also they stood nearest around the throne, as was seen by John and described above. It is to be noted, that John saw a large number of angels, together with "four-and-twenty elders" and "the cherubim (or four animals)," and not all that are in the heavens, that is, the whole heaven; for this was a prophetic vision, which is such that the things seen are significative; here the few that were seen signified the entire or whole heaven, as "the four-and-twenty elders" signified the second or middle heaven, and "the four animals" the third or inmost heaven.

463. *"And they fell before the throne upon their faces, and worshipped God,"* signifies *thanksgiving from a humble heart that so many have been saved by the Lord.*—This is evident from the signification of "falling upon the face and worshipping," as meaning here to give thanks from a humble heart; for "falling upon the face" signifies humiliation of heart, since to fall upon the face corresponds to such humiliation; for all acts of the body so correspond to affections that are of the mind that the two make one by correspondences; thus to fall upon the face before God in worship makes one by correspondence with humiliation of the heart. From this it became a custom with the ancients, which still continues with many nations, to fall upon the very face in worship; while in the Christian world at present it is the custom simply to fall upon the knees. That "worshipping" signifies thanksgiving that so many have been saved is evident from what precedes and follows; for the salvation of those who have lived in good according to their religion, although they have not had genuine truths, is here treated of; thanksgiving on this account by the whole heaven is what now follows. It is said "they fell upon their faces and worshipped God;" "to fall upon the face" is a testification of humiliation of heart from good of love, and "to

worship God" is a testification of humiliation of heart by truths from that good.

464. [*Verse* 12.] ***"Saying, Amen,"*** signifies *the Lord in relation to Divine truth from Divine good.*—This is evident from the signification of "Amen," as meaning truth; and because the Lord is truth itself (as He teaches in *John* xiv. 6), "Amen" in the highest sense signifies the Lord in relation to Divine truth; here this is signified by "Amen" because it is spoken by the angels of the three heavens to the Lord. "Amen" here stands at the beginning of what is said and also at the end to signify that the Lord in relation to Divine truth from Divine good is in things first and last, or that the Lord Himself is the First and the Last; for Divine truth united to Divine good is the Lord in the heavens, for this is the Divine going forth from which are all things of heaven, and heaven itself (as may be seen in *Heaven and Hell*, n. 13, 126–140, 275. That to be in things first and in things last signifies to be in all things, may be seen above, n. 41, 417, and in *A.C.*, n. 10044, 10329, 10335; and that "amen" signifies the Lord in relation to Divine truth, see above, n. 228).

465. ***"The blessing, and the glory, and the wisdom,"*** signifies *that these are from Divine truth that goes forth from the Lord in the three heavens.*—This is evident from the signification of "blessing," as meaning reception of Divine truth and fructification from it, which is the source of felicity and eternal life. (That this is the meaning of "blessing" in the Word, see above, n. 340.) It is evident also from the signification of "glory," as meaning reception of Divine truth in things interior (see above, n. 34, 288, 345); also from the signification of "wisdom," as meaning reception of Divine truth in things inmost, from which is wisdom. These three, "blessing, glory, and wisdom," are mentioned, because these things are said by the angels of the three heavens (see above, n. 462); and reception of Divine truth in the outmost or first heaven is called "blessing," reception of Divine truth in the middle or second heaven is called "glory," and reception of Divine truth in the inmost or third heaven is called "wisdom." The saying, "The blessing, and the glory, and the wisdom, be unto God unto ages of ages," signifies that these may be in the heavens from Him, for "blessing, glory, and wisdom," are said to be "unto God" when they are in those who are in the heavens, for in such are Divine blessing, Divine glory, and Divine wisdom. This the Lord plainly teaches in *John:*

> "Herein is My Father glorified, that ye may bear much fruit, and may become My disciples" (xv. 8).

And again,

Father, "all things that are Mine are Thine, and Thine are Mine, and I am glorified in them" (xvii. 10).

This is like what is said above, "salvation be unto God" (see above, n. 460). So it was a custom with the ancients to say, "Blessed be God," and "Blessing be to God," likewise, "Glory and wisdom be to God," by which they did not mean that to Him be blessing, glory, and wisdom, since it is from Him that all blessing, glory, and wisdom come; but they meant that these are from Him in all men. They spoke in this way as an attribution of the things they received to God only, and of nothing to themselves, and because, speaking thus, they spoke from the Divine, and not from themselves.

466. ***"And the thanksgiving and the honor"*** signifies *that this is from the Divine good that goes forth from the Lord in the three heavens.*—This is evident from this, that as "blessing, glory, and wisdom," are predicated of reception of Divine truth, so "thanksgiving and honor" are predicated of reception of Divine good; for there are two things that go forth from the Lord, from which are all things in the heavens and on earth, namely, Divine truth and Divine good. Divine truth is the source of all intelligence and wisdom with angels and men, and Divine good is the source of all charity and love with them. These two united go forth from the Lord, so as to be one in their very origin; but with angels and men who receive them they are two, for the reason that there are two receptacles of life in them, which are called the understanding and the will. The understanding is the receptacle of Divine truth, and the will the receptacle of Divine good, or what is the same, the understanding is the receptacle of wisdom from the Lord, and the will is the receptacle of love from the Lord. But so far as these two, Divine truth and Divine good, and thus the understanding and the will, are one in angels and men, so far are they in conjunction with the Lord; but so far as these are not one, angels and men are not in conjunction. [**2.**] As the Word was given to men in order that by it there may be conjunction of the Lord with angels and with men, so in every part of it truth is conjoined to good, and good to truth, since in the Word, especially in the prophesies, there are two expressions, one of them referring to Divine truth, and the other to Divine good; but this conjunction in the Word is seen only by angels in heaven, and by those on earth to whom it is granted to see the spiritual sense. There are expressions that have reference to truth, and expressions that have reference to good; so where there are two expressions that have nearly the same meaning,

one is significative of such things as belong to truth, and the other of such things as belong to good. There is this union in the Word because the Word is Divine, and from the Divine Divine truth united to Divine good goes forth. (Respecting this union or this marriage of good and truth in the Word, which has been heretofore unknown on earth, see above, n. 238, 288; and in *A.C.*, n. 683, 793, 801, 2516, 2712, 3004, 3005, 3009, 4158, 5138, 5194, 5502, 6343, 7022, 7945, 8339, 9263, 9314.) All this has been presented to make known that "blessing, glory, and wisdom," are predicated of truths from the Divine (as was shown above, n. 465); and that "thanksgiving and honor" are predicated of goods from the Divine. That in the Word "glory" is predicated of truth, and "honor" of good, may be seen above (n. 288, 345), where it is shown by various passages from the Word. "Thanksgiving" also is here predicated of good, for "blessing" is mentioned above, and blessing is expressed by the mouth by means of truths, while thanksgiving comes from the heart out of good.

467. ***"And the power and the strength"*** signifies *omnipotence from Divine good through Divine truth.*—This is evident from the signification of "power and strength," when predicated of the Lord, as meaning omnipotence; but "power" is predicated of Divine truth, and "strength" of the Divine good; thus both "power and strength" signify omnipotence through Divine truth from Divine good. (That "power (*potestas*)" when predicated of the Lord, means omnipotence, see above, n. 338; and that truths have all power (*potentia*) from good, or good has all power by means of truths, and that the Lord has omnipotence from Divine good by means of Divine truth, see also above, n. 209, 333; and in *Heaven and Hell*, n. 228–233.) For the sake of the marriage of good and truth in every particular of the Word, mention is made of both "power" and "strength," otherwise to mention one of them would have been sufficient; this is true also of many other passages.

468. ***"Unto our God unto the ages of the ages"*** signifies *unto the Lord to eternity;* for "our God" means "He who sitteth upon the throne, and the Lamb," and these two mean the Lord alone, "who sitteth upon the throne" meaning the Lord in relation to Divine good, and "the Lamb," the Lord in relation to Divine truth (as was said and shown above, n. 460); and "unto the ages of the ages" in reference to the Lord signifies eternity. The expression "unto the ages of the ages" is used, and not *to eternity*, because "ages of ages" is a natural expression, and *to eternity* a spiritual expression, and the sense of the letter of the Word is natural, while the internal sense is spiritual, and the latter in contained within the former. It is the same elsewhere in the Word. Thus in *Daniel:*

> To the Son of man "there was given dominion, and glory, and a kingdom;.... His dominion is a dominion of an age, which shall not pass away" (vii. 14).

In *Isaiah:*

"Trust ye in Jehovah,....for in Jah Jehovah is a rock of ages" (xxvi. 4).

In the same,

"Israel hath been saved by Jehovah with a salvation of ages;....ye shall not be ashamed to the everlasting ages" (xlv. 17).

In the same,

"My salvation shall be for an age, and My righteousness shall not be broken. .... My righteousness shall be for an age, and My salvation from generation to generation" (li. 6, 8).

In David:

"Before the mountains were brought forth, and before the earth and the world were formed, even from age to age, thou art God" (*Psalm* xc. 2).

In the same,

"The mercy of Jehovah is from age to age upon them that fear Him" (*Psalm* ciii. 17).

In the *Apocalypse:*

"To Him be the might unto the ages of the ages. .... Behold I am alive unto the ages of the ages" (i. 6, 18).

Again,

"Unto Him that sitteth upon the throne and unto the Lamb be the blessing and the honor and the glory and the strength unto the ages of the ages;....and" they "worshipped Him that liveth unto the ages of the ages" (v. 13, 14).

Again,

"And swear by Him that liveth unto the ages of the ages, who created heaven" (x. 6).

And again,

"The kingdoms of the world are become our Lord's and His Christ's; and He shall reign unto the ages of the ages" (xi. 15).

And many other passages. Moreover, "age" in the Word signifies the time from antiquity, as well as the time even to the end; it also has the same signification as *world;* but these significations of "age" will be treated of elsewhere.

469. *"Amen"* signifies *confirmation from the Divine*, as is evident from the signification of "amen," as meaning truth, and thus Divine truth from the Lord (see above, n. 464), but here confirmation from the Divine, because it is the close of the angels' worship; confirmation from the Divine means that this is Divine truth, and thus that it is so. When any one speaks Divine truth from the heart the Lord confirms it; confirmation can come from no other source. This is the signification of "amen" at the end of prayer. (That "amen" means confirmation from the Divine may be seen above, n. 34.)

VERSES 13–17.

470. *"And one of the elders answered, saying to me, These clothed with the white robes, who are they, and whence came they? And I said unto him, Lord, thou knowest. And he said unto me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Because of this they are before the throne of God, and they serve Him day and night in His temple; and He who sitteth on the throne shall dwell over them. They shall hunger no more, neither thirst any more; neither shall the sun fall on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall guide them unto living fountains of waters; and God shall wipe away every tear from their eyes."*

13. *"And one of the elders answered, saying to me,"* signifies *influx out of heaven from the Lord, and perception therefrom* [n. 471]; *"These clothed with the white robes, who are they[, and whence came they]?"* signifies *respecting those who are now in truths, and in the safe keeping of the Lord, what they are and what they have been* [n. 472].

14. *"And I said unto him, Lord, thou knowest,"* signifies *that the Lord alone knows this* [n. 473]. *"And he said unto me, These are they who come out of the great tribulation,"* signifies *being told that these are such as have been in temptations* [n. 474]; *"and have washed their robes"* signifies *removal of falsities by means of temptations* [n. 475]; *"and have made them white in the blood of the Lamb"* signifies *implantation of Divine truth from the Lord* [n. 476].

15. *"Because of this they are before the throne of God"* signifies *that for this reason they are conjoined to the Lord* [n. 477]; *"and they serve Him day and night in His temple"* signifies *that they are constantly held in truths in heaven* [n. 478]; *"and He who sitteth on the throne shall dwell over them"* signifies *influx of Divine good into truths in them* [n. 479].

16. *"They shall hunger no more, neither thirst any more,"* signifies *that good and truth shall not fail them, and consequent felicity* [n. 480]; *"neither shall the sun fall on them, nor any heat,"* signifies *that evil and falsity from lusts shall not come to them* [n. 481].

17. *"For the Lamb who is in the midst of the throne shall feed them"* signifies *that the Lord will instruct them out of heaven* [n. 482]; *"and shall guide them unto living fountains of waters"* signifies *in Divine truths* [n. 483]; *"and God shall wipe away every tear from their eyes"* signifies *a state of blessedness from affection for truth, after falsities have been removed by temptations* [n. 484].

471. [*Verse* 13.] *"And one of the elders answered, saying to me,"* signifies *influx out of heaven from the Lord, and perception therefrom.*—This is evident from the signification of "answering and saying," when predicated of the "elders," who signify heaven where the Lord is, as meaning influx and perception, "to answer" meaning influx, and "to say" perception; also from the signification of the "elders," as meaning those who are in the second or middle heaven, where those are who are in intelligence, and through whom answers come (of which above, n. 462); and because all influx is from the Lord alone, although through angels, these words signify influx and perception out of heaven from the Lord. That there is such a meaning in these words may seem strange; but in no other way are these words perceived in heaven. This seems strange because this is said in a historical way, and historical things

conceal the spiritual sense more than those purely prophetical; and yet all the historical parts of the Word contain a spiritual meaning, and still more those that are historical-prophetical, which are such as appeared to and were said to the prophets when they were in the vision of the spirit; for all such things are representative and significative; for instance, "the four-and-twenty elders" and "four animals" seen by John; this is a historical-prophetical, representing and signifying the angels of the higher heavens, as has been shown above; so it follows that "one of the elders speaking to him" was likewise significative, signifying influx and perception out of heaven from the Lord. [**2.**] "He answered" does not signify here to answer in the ordinary sense, as can be seen from its being said when there is no question, for to answer implies a question; so here it has reference to thought respecting those who were seen in white robes. Moreover, the expression "to answer" frequently occurs in the Word, and it signifies, in reference to the Lord, influx, inspiration, perception, and information, likewise mercy and aid; as in the following passages. In *Isaiah:*

"In the time of My good pleasure have I answered thee, and in a day of salvation have I helped thee" (xlix. 8).

In David:

"Save me, O Jehovah; let the king answer us in the day when we call" (*Psalm* xx. 9).

In the same,

"Answer me when I shall call, O God of my righteousness" (*Psalm* iv. 1).

In the same,

"Look, answer me, O Jehovah, my God" (*Psalm* xiii. 3).

In the same,

'I call upon thee, for thou wilt answer me, O God" (*Psalm* xvii. 6).

In the same,

"I sought Jehovah and He answered me" (*Psalm* xxxiv. 4).

In the same,

"He calleth upon Me and I will answer him" (*Psalm* xci. 15).

In the same,

"In my distress I cried out unto Jehovah, and He answered me" (*Psalm* cxx. 1);

and elsewhere. In these and other passages, "to answer" means, not to answer but to flow into the thought, to give perception,

and to give help from compassion; from this it is that "answers," in reference to the Lord, signify perceptions from influx. It is to be noted that whatever comes into perception from the Lord is called influx.

472. ***"These clothed with the white robes, who are they, and whence came they?"*** signifies *respecting those who are now in truths and in the safe keeping of the Lord, what they are and what they have been.*—This is evident from the signification of "clothed with the white robes," as meaning those who are now in truths and in the safe keeping of the Lord (of which above, n. 395[*a*], 457); also from the signification of "Who are these, and whence came they?" as meaning what they are and what they have been. "Who are they and whence came they?" signifies what they are and what they have been, because angels in the spiritual world, when they see and meet others, never inquire who they are or whence they come, but what they are; so this is the spiritual [truth] signified by these words. Angels inquire only respecting the quality of those they see, because the dwelling-places of all in the spiritual world are in accordance with the quality of affections in them, also because asking "who they are" involves person, and "whence they come" involves place; and in the spiritual thought and consequent spiritual speech of angels there is no idea of person or of place, but in their stead an idea of the thing and of the state in respect to quality; so, too, every one there is given a name from his quality. (That angels think abstractedly from person and from place, and that their wisdom is from that, see above, n. 99, 100, 270, 325[*a*].) From this it can be seen that "Who are they and whence came they?" signifies in the spiritual sense, what they are and what they have been; their quality is also described in what follows.

473. [*Verse* 14.] ***"And I said unto him, Lord, thou knowest,"*** signifies *that the Lord alone knows this.*—This is evident from what has been said above (n. 471); namely, that by "one of the elders" who answered, and to whom it is now said "Lord, thou knowest," is meant out of heaven from the Lord; for whatever in the Word is said to men by angels, is not said by angels but by the Lord through them, for this reason: everywhere in the Word the angels that speak are called Jehovah; and for this reason the Word, even where it was spoken by angels, is Divine; for no one of himself, not even an angel, is able to speak such a Divine as the Word contains, nor in fact any truth which is in itself Divine; this the Lord only can do through angels. All this makes clear that "Lord, thou knowest," signifies that the Lord alone knows it.

474. ***"And he said unto me, These are they who come out of the great tribulation,"*** signifies *being told that these are such as have been in temptations.*—This is evident from the signification of "he said to me," as meaning to be told; also from the signification of "great tribulation (or affliction)" as meaning temptations (of which presently). Here something shall first be said about temptations which those in the spiritual world undergo who are in falsities from ignorance, for such are here treated of. In the spiritual world, those only undergo temptations who had lived well in the world according to their religion, in which there were falsities of doctrine which they believed; for by means of temptations falsities are shaken off and truths are implanted, and this is preparation for heaven; for all who are to come into heaven must be in truths; therefore so long as they are in falsities they are unable to come into heaven. The reason is that Divine truth going forth from the Lord makes heaven, and makes the life of angels there; consequently as falsities are the opposites of truths, and opposites destroy, these must first be removed, and they can be removed only by means of temptations. (That temptations perform this use, see *Doctrine of the New Jerusalem*, n. 187–201, where temptations are treated of.) Such after their life in the body are let into temptations in the spiritual world because they could not be tempted while in the world on account of the complete prevalence of the falsities of their religion. It is to be noted, that all who are let into temptations are saved; while the evil, who are in falsities from evil, are not tempted, for truths cannot be implanted in them; their evils of life stand in the way; but from such truths are taken away, and thus they continue in mere falsities, and finally are plunged into hell, to a depth according to the quality of evil which is the source of their falsity. In a word, those who are to come into heaven are vastated in respect to falsities, while those who are to come into hell are vastated in respect to truths: that is, from those who are to come into heaven falsities are taken away, and from those who are to come into hell, truths are taken away; for no one with falsities can enter heaven, and no one with truths can enter hell, since truths from good make heaven, and falsites from evil make hell. The temptations which those undergo with whom falsities are to be shaken off are treated of in many passages in the Word, especially in David, and are called "afflictions," "tribulations," and "vastations;" but there is no need to cite these passages here, because it can be known without them that "tribulations" and "afflictions," when predicated of the good, mean in the spiritual sense temptations.

475[*a*]. ***"And have washed their robes"*** signifies *removal*

of falsities by means of temptations.—This is evident from the signification of "to wash," as meaning to purify from falsities and evils, consequently to withdraw them; for the evils and falsities that are in man, spirit, and angel, are not taken away, but are withdrawn, and when they have been withdrawn the appearance is that they have been taken away (respecting this see *Doctrine of the New Jerusalem*, n. 166, 170); so "to wash" signifies to withdraw falsities, and thus to purify. Also from the signification of "robes," as meaning protecting truths in general (of which above, n. 395); but "robes" here, before they have been washed and made white, signify falsities from which they have [not yet] been purified; for those who are in falsities from ignorance appear in the spiritual world at first in dusky garments of divers colors, and while they are in temptations, in filthy garments; but when they come out of temptations they appear in white robes, glistening according to their purification from falsities. Each one in the other life appears in garments according to the truths and according to the falsities that are in him; this is why "garments" signify truths, and in the contrary sense falsities (see above, n. 195, 271). From this the signification of "they have washed their robes and have made them white" can be seen. [**2.**] In ancient times, when all the externals of the church were representative and significative of things spiritual and celestial, washings were made use of, and they represented purifications from falsities and evils; "washings" had this signification because "waters" signified truths, and "filth" falsities and evils, and all purification from falsities and evils is effected by truths (that "waters" signify truths see above, n. 71). This is why washings were instituted with the sons of Israel by command; for with them there was a representative church, all things of which were significative of things spiritual, and "washings" signified purifications from falsities and evils, and thus regeneration. For this purpose

A laver of brass was placed at the entrance of the tent of meeting (*Exod.* xxx. 18–20);

Also lavers of brass were placed outside of the temple, one great laver which was called the sea of brass, and ten smaller ones (1 *Kings* vii. 23–39).

[**3.**] Because of this signification of "washings," when Aaron and his sons were consecrated to the priesthood,

Moses was commanded to wash them with water at the door of the tent, and thus to sanctify them (*Exod.* xxix. 4; xl. 12; *Lev.* viii. 6);

for the priests represented the Lord in relation to Divine good, as kings represented Him in relation to Divine truth, consequently

the priests represented also the Divine holiness which is pure without blemish. Aaron and his sons were inducted into this representation by the washing by Moses; therefore it is said that "thus they should be sanctified," although no sanctity was conferred upon them by the washing. [4.] It was therefore commanded that

Aaron and his sons should wash their hands and feet before entering into the tent of meeting, and before they came near to the altar to minister; and it is said that they were to do this "that they die not;" and that it should be to them "a statute of an age" (*Exod.* xxx. 18–21; xl. 30, 31).

Also that Aaron should wash his flesh before he put on the garments of ministry (*Lev.* xvi. 4, 24).

"Washing the hands and feet" signified the purification of the natural man, and "washing the flesh" the purification of the spiritual man. It was therefore commanded also

That the Levites should be sanctified by being sprinkled with the water of expiation, and by causing a razor to pass over their flesh, and by washing their garments (*Num.* viii. 6, 7).

This was done to the Levites because they ministered in the external things of the church under Aaron and his sons, and the purification of the external things of the church was represented by the sprinkling of the water of expiation, by shaving the hairs of the flesh, and by washing the garments. [5.] Furthermore, all who were made unclean by touching unclean things also washed themselves and their garments, and were said to be made clean thereby; as

Those who ate of the dead body of a clean beast, or of what was torn (*Lev.* xvii. 15, 16);

One who touched the bed of one that had an issue, or sat upon the vessel that he had sat on, or who touched his flesh (*Lev.* xv. 4–12);

It was also commanded that the leper, after his cleansing, should wash his garments, shave off all his hair, and wash himself with water (*Lev.* xiv. 8, 9);

Also that such vessels as had become unclean by the touch of the unclean, should be passed through water (*Lev.* xi. 32).

(Besides other statutes.)

He is greatly mistaken who supposes that those who washed their flesh, or hands and feet, or garments, were cleansed and sanctified, that is, purified from their sins; for sins are not washed away or taken away by water as filth is, but they are washed away, that is, removed, by means of truths and a life according to them, and this alone was what was represented by washings; for "waters" signify truths, and truths when there is life according to them, purify the man. [6.] That these external things contribute nothing to purification from evils and falsities, is clearly taught

by the Lord in *Matthew:*

> "Woe unto you Scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside of them may become clean also" (xxiii. 25, 26).

Like things were taught by the Lord when the Jews and Pharisees rebuked His disciples for not washing their hands before eating, for He taught

> That by this a man is not rendered unclean, but by every evil that goeth forth from the heart (*Matt.* xv. 1, 2, 19, 20; *Mark* vii. 1–23; *Luke* xi. 38, 39).

From this it can be seen that the Jews by their washings were in no wise sanctified and cleansed from their spiritual defilements, which are the evils going forth from the heart, since these evils reside within; and in the world they have nothing in common with the filth that adheres to the body. It is said that "the inside of the cup and platter must be cleansed that the outside may become clean also;" for the outside with man cannot be cleansed until the inside is cleansed, for the outside is cleansed by means of the inside. "The cup and platter" signify the interiors and exteriors of man, which receive truth and good, for the cup is what contains wine, and the platter is what contains food, and "wine" signifies truth, and "food" has the same signification as "bread," namely, good. This makes clear the signification in the spiritual sense of "cleanse first the inside of the cup and of the platter, that the outside may become clean also." [7.] What the Lord says here has the same meaning as His washing the feet of the disciples, respecting which He thus said to Peter, in *John:*

> "He that hath bathed needeth not save to wash his feet, but is clean every whit" (xiii.

"He that hath bathed" signifies one who is inwardly clean; and "needeth not save to wash his feet" signifies that then he must be cleansed outwardly, for "the feet" signify the external or natural man (see above, n. 69. More may be seen respecting this arcanum in *Doctrine of the New Jerusalem*, n. 179, 181; and in *A.C.*, where the following are made clear:—For a man to be purified, both the internal or spiritual and external or natural must be purified, and the external by means of the internal, n. 3868, 3870, 3872, 3876, 3877, 3882. The internal man is purified before the external, because the internal is in the light of heaven, and the external in the light of the world, n. 3321, 3325, 3469, 3493, 4353, 8746, 9325. The external or natural man is purified by the Lord through the internal or spiritual, n. 3286, 3288, 3321. A man is not purified until the external or natural man is also purified, n. 8742–8747, 9043, 9046, 9061, 9325, 9334. If the natural man is not purified the spiritual man is closed up, n. 6299;

and in respect to the truths and goods of faith and love, it is as it were blind, n. 3493, 3969.) The internal man is purified by knowing, understanding, and thinking the truths of the Word, and the external man by willing and doing them. This makes clear how the Lord's words to Peter must be understood, "He that hath bathed needeth not save to wash his feet;" likewise how the Lord's words to the Pharisees must be understood, "cleanse first the inside of the cup and of the platter, that the outside of them may become clean also." [**8.**] That the internal man is purified by truths which are of faith, and the external by a life according to them, is meant also by these words of the Lord,

> "Except one be born of water and of the spirit he cannot enter into the kingdom of God" (*John* iii. 5)

"water" signifying truths of faith, and "spirit" a life according to them.

[***b.***] [**9.**] From this it can now be seen what "washing" signifies in the following passages. In *Ezekiel*,

> "I washed thee with waters; yea, I washed away thy bloods from upon thee, and I anointed thee with oil" (xvi. 9).

This was said of Jerusalem, by which the church is signified; its purification from falsities and from evils is signified by "I washed thee with waters; yea, I washed away thy bloods from upon thee," "to wash with waters" signifying to purify the church by truths, and "to wash away bloods" signifying purification from falsities and evils. To imbue the church with good of love is signified by "I anointed thee with oil," "oil" meaning the good of love. [**10.**] In *Isaiah*:

> "When the Lord shall have washed away the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem out of the midst thereof, in the spirit of judgment, and in the spirit of cleansing" (iv. 4).

"To wash away the filth of the daughters of Zion" signifies to purify the affections of those who are of a celestial church from the evils of the love of self, "filth" meaning the evil of the love of self, "daughters" affections, and "Zion" a church that is in love to the Lord, which is therefore called a celestial church. "To wash away the bloods of Jerusalem" signifies to purify the same affections from falsities of evil, "bloods" meaning falsities of evil; "in the spirit of judgment and in the spirit of cleansing" signifies by means of understanding of truth and affection for truth, "spirit" meaning Divine truth going forth from the Lord, "spirit of judgment" understanding of truth therefrom, and "spirit of cleansing"

spiritual affection for truth, for that is what cleanses. [11.] In *Job:*

> "If I shall wash myself in waters of snow, and cleanse my hands with soap, yet wilt thou plunge me into the pit, and mine own garments shall abhor me" (ix. 30, 31).

This means that if one attempts to purify himself by his own efforts, although by means of truths and goods that are or that appear to be genuine, he will lead himself into falsities; "to wash oneself" means to purify oneself; "waters of snow" mean truths that are or that appear to be genuine; "soap" means the good from which they come; and "the pit" falsity. That from this come truths falsified is meant by "mine own garments shall abhor me," "garments" meaning truths, which are said "to abhor one" when they are falsified, and this is done when man from self-intelligence speculates and draws conclusions. [12.] In Moses:

> "He washed his garment in wine, and his covering in the blood of grapes" (*Gen.* xlix. 11).

This is said of Judah, by whom here the Lord in relation to Divine truth is meant; that He wholly purified this in His Human, when He was in the world, is signified by "he washed his garment in wine, and his covering in the blood of grapes," "garment" and "covering" signifying His Human, and "wine" and "blood of grapes" Divine truth. (This may be seen explained in *A.C.*, n. 6377, 6378.) [13.] That "to wash" signifies to purify from falsities and evils is clearly evident in *Isaiah:*

> "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil" (i. 16).

Because "to wash" signifies to put away falsities and evils, it is added, "put away the evil of your doings from before Mine eyes; cease to do evil." [14.] In *Jeremiah:*

> "Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved. How long shall the thoughts of thine iniquity abide in the midst of thee?" (iv. 14.)

This has the same signification. In David:

> "Wash me from mine iniquity, and cleanse me from my sin. .... Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow" (*Psalm* li. 2, 7).

Here "to wash" plainly means to purify from falsities and evils, for it is said, "Wash me from iniquity, and cleanse me from sin," and afterwards, "Thou shalt wash me, and I shall be whiter than snow;" "to wash from iniquity" means from falsities, and "from sin" means from evils, for "iniquity" is predicated of falsities, and

"sin" of evils; and because the water of expiation was prepared from hyssop, it is said, "Thou shalt purge me with hyssop and I shall be clean." [15.] In *Jeremiah:*

> "Though thou shalt wash thee with lye, and take thee much soap, thine iniquity shall still retain its spots" (ii. 22).

Here, too, it is clear that washings only represented and thus signified spiritual washings, which are purifications from falsities and evils, for it is said, "Though thou shalt wash thee with lye, and take thee much soap, thine iniquity shall still retain its spots." [16.] Thus also in David:

> "In vain have I cleansed my heart, and washed my hands in innocency. All the day long have I been plagued, and in the mornings was my chastisement" (*Psalm* lxxiii. 13, 14).

"To wash the hands in innocency" means to bear witness that one is innocent and pure from evils and falsities; for washing the hands was a testification of innocence; as can be seen also from the fact that

> Pilate washed his hands and said, "I am innocent of the blood of this righteous person" (*Matt.* xxvii. 24).

[17.] Because "washings" signified purifications from falsities and evils, and "one blind" signified those who do not see truths, and are therefore in falsities,

> The Lord told the blind man whose eyes He anointed with clay made with spittle, "to wash himself in the pool of Siloam, and when he had washed himself he came seeing" (*John* ix. 6, 7, 11, 15).

The "blind man" here represented those who can see nothing of truth because they are sensual, and see only those things that appear before the external senses, from which come fallacies instead of truths, and to the confirmation of these they apply the sense of the letter of the Word; "the clay made of spittle" signifies sensual truth, such as the Word contains for such persons; "the waters" of the cistern or pool of Siloam signify the truths of the Word, for all things in the Word, even to the waters in Jerusalem, were significative; and "to wash" signifies to purify from fallacies, which in themselves are falsities. From this it can be seen what these things signify in connection; for all the miracles and works of the Lord when he was in the world signified Divine celestial and Divine spiritual things, that is, such things as pertain to heaven and the church, and this because they were Divine, and the Divine always operates in last things from first things, and thus in fulness; last things are such as appear before

the eyes in the world. This is why the Lord spoke and the Word was written by means of such things in nature as correspond. [**18.**] The same is meant by the miracle performed on Naaman the leper by command of Elisha, which is thus described in the *Second Book of Kings:*

> Naaman of Syria, being affected with leprosy, was commanded by a messenger from Elisha to wash himself seven times in the Jordan, and his flesh would come again and he would be clean. At length Naaman "went down, and dipped himself seven times in Jordan; . . . . and his flesh came again like unto the flesh of a little child, and he was clean" (v. 10, 14).

"Naaman a leper of Syria" represented and signified those who falsify knowledges of truth and good from the Word, for "leprosy" signifies falsifications, and "Syria" knowledges of truth and good. "The waters of Jordan" signified truths that introduce into the church, which are knowledges of truth and good from the Word, for the river Jordan was the first boundary across which the land of Canaan was entered, and "the land of Canaan" signified the church; this is why "the waters of Jordan" signified introductory truths, which are first knowledges of truth and good from the Word. Because of this signification of "the waters of Jordan," Naaman was commanded to wash himself in them seven times, which signified purification from falsified truths; "seven times" signifies completeness, and is predicated of things holy, such as truths Divine are. Because "seven times" has this signification, it is said that his flesh came again like unto the flesh of a little child, the flesh coming again signifying spiritual life, such as those have who are regenerated through Divine truths. [**19.**] Because "the waters of Jordan" signified the truths that introduce into the church, which are knowledges of truth and good from the Word, and "washing" therein signified purification from falsities, and consequent reformation and regeneration by the Lord, so baptism was instituted, which was first performed in Jordan by John (*Matt.* iii. 11–16; *Mark* i. 4–13). This rite signified initiation into knowledges from the Word respecting the Lord, His coming, and salvation by Him; and as man is reformed and regenerated by the Lord by means of truths from the Word, baptism was commanded by the Lord (*Matt.* xxviii. 19); for it is by means of truths from the Word that man is reformed and regenerated, and it is the Lord who reforms and regenerates. (Respecting this more may be seen in *Doctrine of the New Jerusalem*, n. 202–209.) [**20.**] It was said by John,

That he baptized with water; but that the Lord would baptize with the Holy Spirit and with fire (*Luke* iii. 16; *John* i. 33).

This means that John only inaugurated them into knowledges from the Word respecting the Lord, and thus prepared them to receive Him, but that the Lord Himself regenerates man by means of Divine truth and Divine good going forth from Him; for John represented the same as Elijah, namely, the Word; "the waters" with which John baptized signified introductory truths, which are knowledges from the Word respecting the Lord; "the Holy Spirit" signifies Divine truth going forth from the Lord; and "fire" signifies Divine good going forth from Him; and "baptism" signifies regeneration by the Lord by means of Divine truths from the Word. [**21.**] Washings were instituted in the ancient churches, and afterwards baptisms in their place, which nevertheless were only representative and significative rites, in order that heaven might be conjoined with the human race, and in particular with the man of the church; for heaven is conjoined to man when man is in outmosts, that is, in such things as are in the world in regard to his natural man, while he is in such things as are in heaven in regard to his spiritual man; in no other way is conjunction possible. This is why baptism was instituted; also the holy supper, likewise why the Word was written by means of such things as are in the world, while there is in it a spiritual sense, containing such things as are in heaven, that is, that the sense of the letter of the Word is natural, while in it there is a spiritual sense. (That by means of this sense the Word conjoins angels of heaven with men of the church, may be seen in *Heaven and Hell*, n. 303–310; and in the *White Horse* from beginning to end. That the holy supper likewise conjoins, see *Doctrine of the New Jerusalem*, n. 210–222, and the same is true of baptism.) But he is greatly mistaken who believes that baptism contributes anything to a man's salvation unless he is at the same time in the truths of the church and in a life according to them; for baptism is an external thing, which without an internal contributes nothing to salvation, but it does contribute when the external is conjoined to an internal. The internal of baptism is, that by means of truths from the Word and a life according to them, falsities and evils may be removed by the Lord, and thus man be regenerated; as the Lord teaches (*Matt.* xxiii. 26, 27), as explained above in this article.

476. ***"And have made them white in the blood of the Lamb"*** signifies *implantation of Divine truth from the Lord*.—This is evident from the signification of "making robes white," as meaning to put off falsities and to put on truths, for "white" and "to

be made white," are predicated of truths, and these are signified by "robes." (That "white" and "to be made white," are predicated of truths, see above, n. 196; and that "robes" signify truths in general see above, n. 395[a].) It is said "made their robes white," because the garments of those who are in falsities appear in the spiritual world dusky and also spotted, and the garments of those who are in temptations appear filthy; but as soon as they emerge from temptations, as they have then been imbued with Divine truths, white and shining garments without spots appear upon them, as was mentioned above. This is why "they have made their robes white" signifies that they have put off falsities and put on truths. The above is evident also from the signification of "the blood of the Lamb," as meaning Divine truth going forth from the Lord (of which above, n. 329[a-f]); and because in temptations falsities are shaken off, and truths are implanted, so in general, "they have made their robes white in the blood of the Lamb" signifies the implantation of Divine truth from the Lord. In the sense of the letter of the Word, "the blood of the Lamb" means the passion of the cross, but in the internal or spiritual sense it means Divine truth going forth from the Lord; for it is by this that man is purified from falsities and evils, that is, his garments are made white. The passion of the cross was the Lord's last temptation, by which He fully subjugated the hells, and glorified His Human; and when this was accomplished and completed, the Lord sent the Comforter, the Spirit of Truth, by which is meant Divine truth going forth from His glorified Human, as the Lord teaches in *John* (vii. 39) and elsewhere. It is by means of Divine truth, when it is received, that man is reformed and regenerated by the Lord and saved, and not by the shedding of blood on the cross. (On this more may be seen in *Doctrine of the New Jerusalem*, n. 293, 294; and in the extracts there from the *Arcana Caelestia*.) This can be seen from this also, that the garments of angels appear glistening white and bright, not from faith in and thought about the blood of the Lord on the cross, but from Divine truth in them from the Lord; for, as was said above, their garments are all in accord with the truths in them; nor is any angel permitted to think of the Lord's passion, but only of His glorification, and the reception by Him of the Divine.

477. [*Verse* 15.] ***"Because of this they are before the throne of God"*** signifies *that for this reason they are conjoined to the Lord.*—This is evident from the signification of "are before the throne of God," as meaning to be conjoined to the Lord. (That conjunction with the Lord is signified by "standing around the throne of God," may be seen above, n. 462; and the same is signified by "are before the throne of God.") "Before the throne of God" means before the Lord, for the

Lord was upon the throne, as is said in verse 17 following, "The Lamb who is in the midst of the throne shall feed them."

478. *"And they serve Him day and night in His temple"* signifies *that they are constantly held in truths in heaven.*—This is evident from the signification of "serving," which is said of those who are in truths (of which presently); also from the signification of "day and night," as meaning constantly and in every state (of which also presently); also from the signification of "temple" of God, as meaning heaven where Divine truth prevails (of which above, n. 220, 391[*b*]): therefore these words signify that they are constantly held in truths in heaven. This is the signification, because this treats of those who had been during their life in the world in falsities from ignorance, as was shown above; and those who are in falsities from ignorance and yet in good of life according to their religion cannot be saved until the falsities in them have been withdrawn and truths have been implanted in their place; and truths are implanted by means of temptations. When, therefore, these come out of temptations the falsities still remain, although they have been withdrawn by means of truths; for nothing evil or false can be wholly wiped away from man, spirit, or angel, but only withdrawn; for the Lord withholds them from their evils and falsities and holds them in good and truth; and when this is done they seem to themselves to be without evils and falsities. For this reason, unless those who had been in falsities from ignorance in the world were constantly held in truths by the Lord, they would fall back into falsities. This, therefore, is what is meant by "they serve Him day and night in His temple," "temple" also signifying heaven where truths prevail. [**2.**] Their having been in good of life according to their religion saves them, indeed, but it does not save so long as they are in falsities, therefore after their life in the world the falsities in them are withdrawn. They cannot be saved before, because good derives its essence from truths; for good is the *esse* of truth, and truth is the form of good, therefore according to what the truths are such is the good. From all this it is clear that even though one lives well he cannot come into heaven until he is in truths. On this account there are places of instruction for those who are to come into heaven, because no one can come thither until he has been instructed (of this instruction and the places of instruction for those who are to come into heaven, see *Heaven and Hell*, n. 512–520). [**3.**] It is said "they serve Him day and night in His temple," but this does not mean that they are continually in a temple, or continually in worship and prayers, for this is not done in the heavens. Every one

there, as in the world, is in his vocation and employment, and on occasion, as in the world, in a temple; and yet they are said "to serve God day and night in a temple" when they are constantly in truths; for thus inwardly they constantly serve Him. Every good spirit and angel is his own truth and his own good, for they are affections for truth and good. Affection or love constitutes the life of every one; consequently those who are in affection for truth constantly serve the Lord, even when they are in their vocations, business, and employments, for the affection that is within continually prevails and serves. Moreover, this is the service the Lord desires, and not being constantly in temples and in worship. To be in temples in worship there, and not in truths, is not serving the Lord, but serving the Lord is to be in truths, and to act sincerely and justly in every thing; for then the principles of truth, sincerity, and justice, that are in the man, serve the Lord. Again, through these, but not through worship alone, a man after his life in the world can be in heaven, for worship without these, consequently without truths, is empty worship, into which no influx can enter. In the Word mention is made of "serving" and "ministering," also of "servants" and "ministers," and those who are in truths are said to be "servants of the Lord," and "to serve Him," while those who are in good are said to be "ministers of the Lord," and "to minister to Him." (That those are called "servants" in the Word who are in truths, may be seen above, n. 6; and that those are called "ministers" who are in good, n. 155.)

479. ***"And He who sitteth on the throne shall dwell over them"*** signifies *influx of Divine good into the truths in them.*— This is evident from the signification of "He who sitteth on the throne," as meaning the Lord in relation to Divine good (of which above, n. 297, 343, 460); also from the signification of "dwelling over them," as meaning to flow in with good into their truths; for "to dwell" is predicated in the Word of good, thus "dwellers" signify those who are in good; so when "to dwell" is predicated of the Lord, as here, "to dwell over them" signifies influx of Divine good; this is into truths, because the truths in such are what have just been treated of, also because all who are in the heavens are held in truths by the influx into truths of Divine good from the Lord; for it is only into truths that Divine good can flow, because truths are from good, and are forms of good; this is why it is necessary for man to be in good, since by it the Lord flows into the truths corresponding to the good. He is greatly mistaken who supposes that the Lord flows immediately into truths in man. (This influx is treated of in the *Arcana Caelestia*, namely, The influx of the Lord is into the good in man, and through the good into the

truths that are in him, but not the reverse, n. 5482, 5649, 6027, 8685, 8701, 10153; influx is through good into truths of every kind, but especially into genuine truths, n. 2531, 2554; in good there is a capacity to receive truths, n. 8321; there is no influx of the Lord into truths separate from good, n. 1831, 1832, 3514, 3564.) From all this it can now be seen how the particulars contained in this and the preceding verses are connected, namely, that those in whom truths from the Lord are implanted by means of temptations, are constantly held in truths by the influx into them of Divine good. (That "to dwell" is predicated in the Word of good, see *A.C.*, n. 2268, 2451, 2712, 3613, 8269, 8309, 10153; and that "the dwelling-place of the Lord" means heaven and the church in respect to good, consequently the good of heaven and the church, and in reference to man the good in him, n. 8269, 8309.)

480. [*Verse* 16.] ***"They shall hunger no more, neither thirst any more,"*** signifies *that good and truth shall not fail them, and consequent felicity.*—This is evident from the signification of "to hunger," as meaning lack of good, therefore here "they shall not hunger" means that there will be no lack of good; also from the signification of "to thirst," as meaning lack of truth, therefore here "they shall not thirst" means that there shall be no lack of truth. These words signify also felicity, because all the felicity and blessedness that angels enjoy in heaven are from and according to the good and truth they receive from the Lord, that is, according to the reception of these. That all heavenly felicity, or all heavenly joy, is in the affection for good and truth, consequently in the marriage of good and truth, in which angels are, may be seen in *Heaven and Hell* (n. 395–414). "They shall not hunger" signifies that good shall not fail them, because "bread" signifies good of love, and "to hunger" is predicated of bread and of food. "They shall not thirst" signifies that truth shall not fail them, because "water" and "wine" signify truth, and "to thirst" is predicated of water and of wine. This is why "to hunger" and "to thirst" are frequently mentioned in the Word, by which are meant not natural hunger and thirst but spiritual hunger and thirst, which are deprivation, lack, and ignorance of knowledges of truth and good, together with a desire for them. That this is the signification in the Word of "hungering and thirsting," or of "hunger and thirst," may be seen above (n. 386), where many passages respecting hunger and thirst are cited and explained.

481. ***"Neither shall the sun fall on them, nor any heat,"*** signifies *that evil and falsity from lusts shall not come to them.*—This is evident from the signification of "the sun," as meaning the Lord in relation to Divine love, and in men, spirits, and angels, good of love to the Lord from the Lord; and as meaning here in

the contrary sense the love of self and evil therefrom out of lusts (of which above, n. 401; and *Heaven and Hell*, n. 116–125); also from the signification of "heat," as meaning falsity from that evil, and therefore falsity from lusts; for when a man is in a heat, that is, when he burns with heat, he craves drink that his heat may be allayed, for he is thirsty; and "to have drink" and "to drink" signifies to imbibe truths, and in the contrary sense, to imbibe falsities, because "water" and "wine," which are for drink, signify truths. [2.] That "heat" signifies falsity from lust or lust for falsity can be seen from the following passages. In *Jeremiah:*

> "Blessed is the man that trusteth in Jehovah;....and he shall be like a tree planted by the waters, that spreadeth out his roots by the river; he shall not see when heat cometh, but his leaf shall be green; therefore he shall not be careful in the year of drought, neither shall he cease from yielding fruit" (xvii. 7, 8).

A man who suffers himself to be led by the Lord is compared to a tree and its growth and fructification, because a "tree" signifies in the Word knowledge and perception of truth and good, consequently the man in whom these are; "a tree planted by the waters" means a man in whom there are truths from the Lord, "waters" meaning truths; "that spreadeth out his roots by the river" signifies the extension of intelligence from the spiritual man into the natural; this is said because a "river" signifies intelligence, and because "roots" are spread forth from the spiritual man into the natural; "he shall not see when heat cometh," signifies not to be affected by lust for falsity; "but his leaf shall be green" signifies knowledges (*scientifica*) made alive by truths, "leaf" signifying knowledge, and "green" alive by truths; "therefore he shall not be careful in the year of drought, neither shall he cease from yielding fruit," signifies that in a state when there is no truth and no good, there shall be no fear of the loss and lack of these, but that even then truths conjoined to good shall be fruitful, "year of drought" signifying a state of loss and lack of truth. This is said because in spirits and angels there are alternations of state (respecting which alternations see *Heaven and Hell*, n. 154–161). [3.] In *Isaiah:*

> "For thou hast been made a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the flood, a shadow from the heat; for the blast of the violent ones is as a flood against a wall, as a drought in a dry place; the tumult of strangers shalt thou bring down as the heat by the shadow of a cloud, the branch of the violent ones shall he repress" (xxv. 4, 5).

"The poor and needy" signify those who are in lack of good

from ignorance of truth, and yet have a desire for these; "flood" and "heat" have reference to evils and falsities that rise up and flow in from the selfhood (*proprium*) and also from others who are in evil; "the blast of the violent ones" signifies things contrary to goods and truths of the church; those are called "violent" who endeavor to destroy goods and truths, and "their blast" signifies eagerness to destroy. "The tumult of strangers shalt thou bring down" signifies that the Lord will allay and remove the irruption of falsities from evil, "tumult" signifying irruption, "strangers" falsities from evil, and "to bring down" to allay and remove; "he shall repress the heat by the shadow of a cloud" signifies to defend from lust for falsity, "heat" meaning lust for falsity, and "shadow of a cloud" defence from it, for the shadow of a cloud tempers the heat of the sun, and allays its fervor.

[4.] In *Jeremiah:*

> "His dead body shall be cast out in the day to the heat, and in the night to the frost" (xxxvi. 30).

This was said of Jehoiakim king of Judah, after he had burned the scroll written by Jeremiah, which act signifies that the truths of the church will perish by a lust for falsities, and a consequent turning against truths. The kings of Judah represented and thus signified in the Word truths from good, and this king the truth of the church about to perish; the scroll that he burned signifies the Word, which is said to be burned when it is falsified and adulterated, and this is done by a lust for falsity from evil; "dead body" signifies the man of the church without spiritual life, which is had by means of truths from the Word; when this life is extinct, only falsities are desired and truths are avoided, and in consequence the man becomes dead, and in the spiritual sense "a dead body." Lust for falsities is signified by "heat in the day," and turning against truths by "frost in the night;" for when the light of heaven, which in its essence is Divine truth, flows in, those who are in falsities from evil become cold with an intensity corresponding to the warmth of the falsity from evil.

[5.] In the same:

> "When they are heated I will set their feasts and I will make them drunken, that they may rejoice, that they may sleep the sleep of an age and not awake" (li. 39).

This is said of Babylon, which signifies the profanation of good and truth. "When they are heated" signifies the warmth and lust of falsifying truths and adulterating goods; "to set their feasts,

to make drunken, and to rejoice," signifies to be insane from falsifications to the last degree, "their feasts" signifying adulterations of good and truth, "drunkenness and rejoicing" insanities in the highest or last degree; "to sleep the sleep of an age and not awake" signifies not to have perception of truths to eternity. [6.] In *Hosea:*

> "They are all hot as an oven, and devour their judges; all their kings are fallen; not one among them calleth unto Me" (vii. 7)

"To be hot as an oven" signifies their lusting after falsity from love of it; "they devour judges, and all their kings are fallen," signifies the destruction of all intelligence when the truths that constitute it are lost, "judges" signifying the intelligent, and in an abstract sense the things that belong to intelligence, and "kings" signifying truths. "Not one among them calleth unto Me" signifies that no one cares for truths from the Divine. [7.] In *Job:*

> "He beholdeth not the way of the vineyards; drought and heat shall seize upon the waters of snow" (xxiv. 18, 19).

"Not to behold the way of the vineyards" signifies to make the truths of the church of no account; "drought and heat shall seize upon the waters of snow" signifies that lack of truth, and consequent lust for falsity will destroy all genuine truths, "waters of snow" meaning genuine truths. [8.] In *Isaiah:*

> "He shall say to the bound, Go forth, to them that are in darkness, Show yourselves. They shall feed upon the ways, and in all the high places shall be their pasture. They shall not hunger nor thirst, neither shall the heat or the sun smite them; for He that hath mercy on them shall lead them, even unto fountains of waters shall He guide them" (xlix. 9, 10).

What the particulars here signify need not be explained, for they are similar to those in the *Apocalypse* now under consideration, where it is said "They shall hunger no more, neither thirst any more, neither shall the sun fall on them nor any heat smite them; for the Lamb shall feed them and shall guide them unto living fountains of waters." In the *Apocalypse*, the same as in the Prophet, these things are said of the Lord; "the bound, to whom He shall say, Go forth, and those who are in darkness, to whom He shall say, Show yourselves," signify the nations that had lived in good according to their religion, and yet were in falsity from ignorance; these are called "bound" when in temptations; and "darkness" means falsities from ignorance. "The heat shall not smite them" signifies that falsity from lust shall not

affect them. [**9.**] In the *Apocalypse:*

> "The fourth angel poured out his bowl upon the sun, and it was given unto him to scorch men with fire; and men were heated with great heat, and they blasphemed the name of God" (xvi. 8, 9).

These words will be explained hereafter in their proper place. As "the sun" signifies Divine love, so "heat" signifies ardent desire for truth,

> As in *Isa.* xviii. 4; and *Zech.* viii. 2, where "heat" is attributed to Jehovah, that is, to the Lord.

In many passages "anger" and "wrath" are predicated of God, "anger" signifying zeal for good, and "wrath" zeal for truth; for *wrath* and *heat* in the original language come from the same word.

482. [*Verse* 17.] ***"For the Lamb who is in the midst of the throne shall feed them"*** signifies *that the Lord will instruct them out of heaven.*—This is evident from the signification of "the Lamb," as meaning the Lord in relation to Divine truth (of which see above, n. 297, 343, 464); also from the signification of "throne," as meaning heaven (of which also above, n. 253[*a*]); "in the midst of the throne" signifies in the whole heaven, for "in the midst" signifies in every and each thing, that is, in the whole (see above, n. 213); also from the signification of "to feed" as meaning to instruct (of which presently). This makes evident that "the Lamb who is in the midst of the throne shall feed them" signifies that the Lord will instruct them out of heaven. It is here said, "the Lamb who is in the midst of the throne shall feed them," and above, "He who sitteth on the throne shall dwell over them" which makes it very clear that it is the Lord who is meant both by "He who sitteth on the throne," and by "the Lamb in the midst of the throne," but "He who sitteth on the throne" means the Lord in relation to Divine good, and "the Lamb in the midst of the throne" means the Lord in relation to Divine truth; for "to dwell," which is said of Him who sitteth upon the throne, is predicated of good (see above, n. 470); and "to feed," which is said of the Lamb, is predicated of truths; for "to feed" signifies to instruct in truths. [**2.**] In the Word of the Old Testament mention is frequently made of "Jehovah" and "God," also of "Jehovah" and "the Holy One of Israel," and both mean the Lord alone, "Jehovah" the Lord in relation to Divine good, and "God" and "the Holy One of Israel" the Lord in relation to Divine truth; it is thus said because of the marriage of Divine good and Divine truth in every particular of the Word. That "to feed" signifies to instruct can be seen without

further explanation, since it is a custom derived from the Word to call those who teach "pastors (or feeders)," and those who are instructed "a flock;" but why they are so called is not yet known, and shall therefore be told. In heaven all things that appear before the eyes are representative, representing under a natural appearance the spiritual things that angels think and by which they are affected; thus are their thoughts and affections presented before their eyes in such forms as exist in the world, that is, in like forms of natural things, and this by virtue of the correspondence that is established by the Lord between spiritual things and natural. (This correspondence has been treated of in many places; also in *Heaven and Hell*, n. 87–102, and 103–115.) It is from this correspondence that in heaven flocks of sheep, lambs, and goats appear feeding in green pastures, and also in gardens; and these appearances spring from the thoughts of those who are in the goods and truths of the church, and who from these think intelligently and wisely. It is from this that mention is so often made in the Word of "flock," "pasture," "feeding," and "feeder (or shepherd);" for the Word in the letter consists of such things as appear in heaven before the eyes, and these signify correspondent spiritual things.

[**3.**] As it is known in the church that "to feed" signifies to instruct, "pasture" instruction, and "shepherd" an instructor, a few passages only in which "feeding" and "pasture" are mentioned shall be quoted without further explanation. In *Isaiah:*

"In that day shall thy cattle feed in a broad meadow" (xxx. 23).

In the same,

"He shall feed His flock like a shepherd; He shall gather the lambs into His arm,.... and shall gently lead the sucklings" (xl. 11).

In the same,

"He shall say to the bound, Go forth; to them that are in darkness, Show yourselves. They shall feed upon the ways, and in all the high places shall be their pasture" (xlix. 9).

In *Jeremiah:*

"Against the shepherds that feed My people, ye have scattered My flock. .... Because of cursing the land mourneth; the pastures of the desert are dried up" (xxiii. 2, 10).

In the same,

"He shall feed" Israel "on Carmel and Bashan" (l. 19).

In *Ezekiel:*

"I will seek My flock and I will search them out. .... I will feed them upon the mountains of Israel by the water courses, and in all the

inhabited places of the land. I will feed them in a good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel" (xxxiv. 11, 13, 14).

In *Hosea:*

"I did know them in the wilderness, in a land of drought; when they had pasture...." (xiii. 5, 6).

In *Joel:*

"The herds of cattle are perplexed, because they have no pasture; and the flocks of sheep are made desolate" (i. 18).

In *Micah:*

Out of Bethlehem of Ephratah shall go forth one "who shall stand and feed in the strength of Jehovah" (v. 2, 4).

In the same,

"Feed Thy people with Thy rod, the flock of Thine heritage;....they shall feed in Bashan and Gilead" (vii. 14).

In *Zephaniah:*

"The remnants of Israel....shall feed and lie down" (iii. 13).

In David:

"Jehovah is my Shepherd, I shall not want; He will make me to lie down in pastures of herbage" (*Psalm* xxiii. 1, 2).

In the same,

The Lord "chose David;....from following the ewes giving suck He brought him to feed Jacob His people, and Israel His inheritance; and he fed them in the integrity of His heart" (lxxviii. 70–72).

In the same,

Jehovah "hath made us .... His people, and the flock of His pasture." (*keri*, "Therefore we are His people and the flock of His pasture") (*Psalm* c. 3).

In *John:*

Jesus said to Peter, "Lovest thou Me?" He said that he loved Him. He said unto him, "Feed My lambs." He said a second time, "Feed My sheep." Again He said a third time, "Feed My sheep" (xxi. 15–17).

Also in many other passages, in which "to feed" signifies to instruct in truths, and "pasture" truths in which they are instructed.

483[*a*]. ***"And shall guide them unto living fountains of waters"*** signifies *in Divine truths.*—This is evident from the signification of "living fountains of waters," as meaning Divine truths, "living" signifying living from the Divine, "fountain" the Word, and "waters" truths therefrom. "Living waters" are often mentioned in the Word, and by them are meant truths that come from the Lord and are received. These are living, because the

Lord is life itself, as He teaches, and that which comes from life itself is living; while that which comes from man is dead. That the Lord may give life to truths, He flows into them through good, and good makes alive. The Lord also flows in out of the higher or inner [part of man], and opens the spiritual mind, and imparts to it an affection for truth; and spiritual affection for truth is the very life of heaven in man. This life is what the Lord insinuates into man by means of truths. This makes clear what is meant here by "living fountains of waters," and by "living waters" in the following passages. [**2.**] In *Isaiah:*

> "When the poor and needy seek water and there is none, their tongue faileth for thirst. .... I will open rivers on the heights, and fountains will I place in the midst of the valleys; I will make the desert into a pool of waters, and the dry land into springs of waters" (xli. 17, 18).

This treats of the saving of the nations by the Lord, who are called "poor and needy" from lack and ignorance of truth; their desire to learn truths from those who are in the church, where there were no truths, is described by "they seek waters and there are none, and their tongue faileth for thirst," "water" meaning truth, and "thirst" desire for truth. That the Lord will instruct them is signified by "I will open rivers on the heights, and fountains will I place in the midst of the valleys," "to open rivers" meaning to give intelligence, "on the heights" meaning in the interior man, "in the midst of the valleys" in the exterior man, and "to place fountains" to instruct in truths. "To make the desert into a pool of waters, and the dry land into springs of waters," signifies abundance of truth in those who before were in lack and ignorance thereof, "desert" meaning where there is no good because there is no truth, and "dry land" where there is no truth and thus no good; a "pool of waters" and "fountains of waters" signify abundance of knowledges of truth. All this makes clear that "waters," "fountains," "springs," "rivers," and "pools of water," are not here meant, but knowledges of truth and intelligence therefrom, whence comes salvation. [**3.**] In the same,

> "Behold your God will come for vengeance, ... and will save you. .... The dry place shall become a pool, and the thirsty place springs of water" (xxxv. 4, 7).

This, too, is said of the instruction of the nations in truths, and their reformation by the Lord when He should come into the world; and "the dry place shall become a pool, and the thirsty place springs of waters," has the same signification as "the desert shall become a pool (or collection) of waters, and the dry

land springs of waters," in the passage above. [**4.**] In *Jeremiah:*

> "They shall come with mourning, and with supplications will I lead them; I will lead them unto fountains of waters in the way of right, they shall not stumble in it" (xxxi. 9).

This, too, treats of reception of the Lord by the nations; that He would instruct them in genuine truths is signified by "He will lead them unto fountains of waters in a way of right, they shall not stumble in it." In *Isaiah:*

> "They shall not hunger nor thirst, neither shall the heat or the sun smite them; for He that hath mercy on them shall lead them, and unto fountains of waters shall He guide them" (xlix. 10).

This, again, is said of the instruction of the nations by the Lord; instruction in truths is meant by "unto fountains of waters shall He guide them." (What "to hunger" and "to thirst" signify see above, n. 480; also what "heat" and "sun" signify, n. 481.) [**5.**] In *Joel:*

> "It shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah and shall water the river-bed of Shittim" (iii. 18).

What is signified by "the mountains shall drop down new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters," may be seen explained above (n. 433[*c*]); and that "a fountain shall go forth out of the house of Jehovah and shall water the river-bed of Shittim" signifies that there shall be truth out of heaven from the Lord illustrating the knowledges (*scientifica et cognitiones*) that are in the natural man. [**6.**] In David:

> "Before" Thee "thou art in travail, O earth, before the God of Jacob; who turned the rock into a pool of waters, the flint into a fountain of waters" (*Psalm* cxiv. 7, 8).

"Pool of waters" and "fountain of waters" here mean truths in abundance, by means of which is the church; for "thou art in travail, O earth," signifies the commencement of the church, which is said "to be in travail" when truths are brought forth therein, "the earth" meaning the church. [**7.**] In the same,

> Jehovah "sendeth forth fountains into the streams; they run between the mountains. They give drink to the wild beast of the fields; the wild asses quench their thirst. By them the bird of the heavens dwells" (*Psalm* civ. 10–12).

"To send forth fountains into the streams" signifies to give intelligence by means of truths from the Word; "they run between

the mountains" signifies that truths will be from good of love, "fountains" meaning truths from the Word, "streams" the things that are of intelligence, and "mountains" good of love. The instruction of those who are in the good of the church is signified by "they give drink to the wild beast of the fields;" the instruction of those in the church who desire truths is signified by "the wild asses quench their thirst;" that the understanding is thus perfected is signified by "the bird shall dwell by them." "The wild beasts of the fields" mean in the spiritual sense the nations that are in good of life, "wild asses" natural truth, "thirst" desire for truths, and "bird of the heavens" thoughts from the understanding.

[*b*.] [8.] In the highest sense, a "fountain" means the Lord in relation to Divine truth or Divine truth from the Lord, consequently the Word, as can be seen from the following passages. In *Jeremiah:*

> "My people hath committed two evils; they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, that hold no waters" (ii. 13).

Here Jehovah, that is, the Lord, calls Himself "the fountain of living waters," which signifies the Word, or Divine truth, consequently the Lord Himself, who is the Word; for it is said, "they have forsaken Me, the fountain of living waters." "To hew out for themselves cisterns, broken cisterns, that hold no waters," signifies to frame for themselves doctrinals from self-intelligence, in which there are no truths, "cisterns" meaning doctrinals, "broken cisterns" doctrinals that do not hold together, "that hold no waters" signifies in which there are no truths. Such are doctrinals that are not from the Word, that is, from the Lord through the Word (for the Lord teaches through the Word), but are from self-intelligence; that these are not from the Lord through the Word is meant by "they have forsaken the fountain of living waters." [9.] In the same,

> "All that forsake Thee shall be ashamed, and they that depart from Me shall be written on the earth, because they have forsaken Jehovah, the fountain of living waters" (xvii. 13).

Here again, Jehovah, that is, the Lord, calls Himself "a fountain of living waters" from Divine truth, which is from Him; "to be written on the earth" signifies to be damned (see above, n. 222[*b*]). [10.] In David:

> "They shall be filled with the fatness of Thy house; and Thou makest them drink of the stream of Thy pleasures; for with Thee is the fountain of life, in Thy light shall we see light" (xxxvi. 8, 9).

"Fatness" signifies good of love, and "stream of pleasures" truth from that good; "to make to drink" means to teach. "With Thee is the fountain of life" signifies that with the Lord and from Him is Divine truth; because that is what is signified by "fountain of life" it is added, "in Thy light shall we see light," for "the light" of the Lord means Divine truth. [11.] In *Zechariah:*

> "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. .... And in that day....I will cut off the names of the idols out of the land;....and I will cause the prophets and the unclean spirit to pass out of the land" (xiii. 1, 2).

This treats of the Lord's coming. That those who are in the Lord's kingdom will then understand the Word, that is, the Divine truth therein, is signified by "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem," a "fountain" signifying the Word, "the house of David and the inhabitants of Jerusalem" the Lord's spiritual kingdom. The Lord's spiritual kingdom is in those in the heavens and on the earth who are in Divine truths. "For sin and for uncleanness" signifies the removal of evils and falsities by means of truths from the Word. Because the Word or Divine truth therein is meant by a "fountain" it is said, "In that day I will cut off the names of the idols out of the land, and I will cause the prophets and the unclean spirit to pass out of the land;" "idols" signifying false religion, "prophets" false doctrine, and "unclean spirit" evils flowing from falsities of doctrine; for when a man lives according to the falsities of religion and doctrine he becomes an unclean spirit. [12.] That Divine truth from the Lord is meant by a "fountain" the Lord Himself teaches in plain words in *John:*

> When the Lord sat by Jacob's fountain in the field of Samaria, He said to the woman of Samaria, "Every one that drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall not thirst forever; but the water that I shall give him shall become in him a fountain of water springing up unto everlasting life" (iv. 5–20).

It is clear that the "water" that the Lord gives does not mean water, but Divine truth; for it is said that in drinking of the water that the woman of Samaria came to draw, one thirsts again, but not of the water that the Lord gives. That "that water shall become in him a fountain of water springing up unto everlasting life" means that in that truth is life. That there is life in truths when the Lord gives them may be seen in this article above. The Lord said these things to the woman of Samaria, when He

sat by Jacob's fountain, because by the "Samaritans" the Lord meant the nations that were to receive Divine truths from Him; and by the "woman of Samaria" a church constituted of such; and by "Jacob's fountain" Divine truth from Himself, that is, the Word. [**13.**] In Moses:

"Thus Israel dwelt securely alone by the fountain of Jacob" (*Deut.* xxxiii. 28).

This is in the prophecy of Moses respecting the sons of Israel, in the conclusion of that prophecy. Because "Israel" here signifies a church that is in Divine truths from the Word, it is said "by the fountain of Jacob," which means the Word, so, too, the Lord in relation to the Word, for He is the Word because He is Divine truth, as He teaches in *John* (i. 1–3, 14). This is said at the end of that prophecy, because in that prophecy the Word is treated of. "Fountain" has the same meaning in the prophecy of Israel the father respecting Joseph:

"The son of a fruitful one is Joseph, the son of a fruitful one near a fountain" (*Gen.* xlix. 22).

"Fountain" here means the fountain of Jacob, for the field that contained that fountain was given to Joseph by his father (*John* iv. 5, 6). What is signified by "Joseph the son of a fruitful one, the son of a fruitful one near a fountain," may be seen above (n. 448[*b*]). A "fountain" also means the Word, and "fountains" mean Divine truths from the Word, in David:

"Bless ye God in the congregations, the Lord from the fountain of Israel" (*Psalm* lxviii. 26).

In the *Apocalypse:*

"I will give unto him that is athirst of the fountain of the water of life freely" (xxi. 6).

In *Isaiah:*

"Then with gladness shall ye draw waters out of the fountains of salvation" (xii. 3).

In David:

"All my fountains are in Thee," Jehovah (*Psalm* lxxxvii. 7).

[**14.**] As most things in the Word have also a contrary sense, so have "fountain" and "fountains," and in that sense they signify the doctrine of falsities, and falsities of doctrine. Thus in *Jeremiah:*

"I will dry up her sea and make her fountain dry" (li. 36).

This is said of Babylon; and her "sea" signifies falsities in one

complex, and "fountain" the doctrine of falsity. [15.] In *Hosea*:

> "An east wind shall come, the wind of Jehovah, coming up from the desert, and his fountain shall become dry, and his spring shall be dried up" (xiii. 15).

This is said of Ephraim, and by him is here meant a perverted understanding of the Word which confirms falsities by means of the Word; its destruction is signified by "his fountain shall become dry, and his spring shall be dried up by the east wind, the wind of Jehovah from the desert," "his fountain" meaning the doctrine of falsity, "spring" its falsity, and "east wind from the desert" its destruction by fallacies that are from external sensual things; for external sensual things, when they are not enlightened by things internal, destroy man's understanding, because all fallacies are from that source. [16.] In David:

> "Thou hast broken up the sea by Thy strength; thou hast broken the heads of the sea monsters in the waters. Thou hast broken in pieces the heads of leviathan, and hast given him to be food to the people of Ziim. Thou hast broken up fountains and stream; thou hast dried up streams of strength" (*Psalm* lxxiv. 13–15).

Here too, "fountains" and "streams" signify false doctrine, which is from self-intelligence; "streams of strength" are confirmed principles of falsity therefrom; "sea monsters" and "leviathan" signify knowledges (*scientifica*) belonging to the sensual and natural man, from which is all falsity when the spiritual man is closed over them. The sensual and natural man are the seat of what is man's own (*proprium*), therefore conclusions drawn from those alone are conclusions from one's own (*proprium*) or from self-intelligence; for the Divine flows in through the spiritual man into the natural, and not into the natural when the spiritual is closed over it, but the spiritual man is opened by means of truths and a life according to them. The "people of Ziim" to whom leviathan is to be given for food, signify those who are in infernal falsities.

484. ***"And God shall wipe away every tear from their eyes"*** signifies *a state of blessedness from affection for truth, after falsities have been removed by temptations.*—This is evident from the signification of "wiping away tears from the eyes," as meaning to take away grief of mind on account of falsities and from falsities; and as blessedness through truths from good follows when that grief ceases after the temptations that have been endured, so this too is signified; for angels have all their blessedness through truths from good, or through spiritual affection for truth; spiritual affection for truth is from good, and good con-

stitutes it. This is the source of all angelic blessedness, because Divine truth going forth from the Lord constitutes heaven in general and in particular, therefore those who are in Divine truths are in the life of heaven, consequently in eternal blessedness. [2.] A "tear" from the eyes signifies grief of mind on account of falsities and from falsities, because the "eye" signifies understanding of truth; a "tear" therefore signifies grief because there is no understanding of truth, consequently because of falsities. "Tear" has the same signification in *Isaiah:*

"He will swallow up death for ever, and the Lord Jehovih will wipe away tears from off all faces" (xxv. 8).

This signifies that the Lord by His coming will remove evils and falsities in those who live from Him, so that there will be no grief of mind on account of them or from them; "death" signifies evil, because spiritual death is from it; and "tear" is predicated of falsity. [3.] It is to be noted, that both "shedding tears" and "mourning" signify grief on account of falsities and from falsities, but "shedding tears" grief of mind, and "mourning" grief of heart on account of falsities. Grief of mind is grief of thought and understanding, which pertain to truth, and grief of heart is grief of affection or will, which pertain to good; and as there is everywhere in the Word a marriage of truth and good, both "mourning" and "tears" are mentioned in the Word when grief is expressed on account of falsities of doctrine or of religion. That "mourning" means grief of heart can be seen from the fact that "mourning" bursts forth from the heart and breaks out into lamentations through the mouth; and that "shedding tears" means grief of mind can be seen from this, that it issues forth from thought through the eyes. In both mourning and shedding tears water comes forth which is bitter and astringent, and this occurs through an influx into man's grief from the spiritual world, where bitter water corresponds to lack of truth because of falsities, and to consequent grief; therefore those who are in truths grieve on account of falsities. From this it can be seen why it is that in the Word, where "tears" are mentioned "mourning" also is mentioned, namely, that it is on account of the marriage of good and truth in every particular of the Word. [4.] Only the following passages will be cited in evidence of this. In *Isaiah:*

"I will bewail with bewailing for Jazer, the vine of Sibmah; I will water thee with my tears, O Heshbon and Elealeh" (xvi. 9).

In *Jeremiah:*

"In secret places my soul shall weep, . . . and mine eyes shall run down with tears" (xiii. 17).

In the same,

"Who will give . . . . mine eyes a fountain of tears, that I may mourn day and night" (ix. 1).

In *Lamentations:*

"In mourning she will mourn in the night, and her tears are on her cheeks" (i. 2).

In *Malachi:*

"Covering the altar of Jehovah with tears, with mourning and with sighing" (ii. 13).

In David:

"They that sow with tears . . . . , and he that in mourning beareth the casting of seed" (*Psalm* cxxvi. 5, 6).

In *Jeremiah:*

"Refrain thy voice from mourning, and thine eyes from tears" (xxxi. 16).

In the same,

"Let the mourning-women make haste and take up a lamentation over us, that our eyes may run down with tears" (ix. 18).

Here we have "lamentation" in place of mourning, because it is the voice of mourning. In David:

"I am weary with my sighing, all the night do I bathe my bed; with my tears I make my couch to melt" (*Psalm* vi. 6).

Here "to bathe the bed" means by mourning, which is of the mouth, because it is said of sighing; while "to drench the couch," which has a like meaning, has reference to tears. These passages have been cited that from them it may be seen that two like expressions in the Word, especially in the Prophets, are not vain repetitions, but that one has reference to good, and the other to truth.

CHAPTER VIII.

AND when he opened the seventh seal there came silence in heaven as it were for half an hour.

2. And I saw the seven angels who stood before God; and there were given unto them seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there were given unto him many incense-offerings, that he should offer them with the prayers of all the saints upon the golden altar which is before the throne.

4. And the smoke of the incense-offerings with the prayers of the saints ascended out of the angel's hand before God.

5. And the angel took the censer, and filled it from the fire of the altar, and cast it unto the earth; and there followed voices, and thunders, and lightnings, and an earthquake.

6. And the seven angels having seven trumpets prepared themselves to sound.

7. And the first angel sounded, and there came hail and fire mingled with blood; and they were cast unto the earth; and the third part of the trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood.

9. And there died the third part of the creatures in the sea having souls; and the third part of the ships was destroyed.

10. And the third angel sounded, and there fell from heaven a great star, burning as a lamp; and it

fell upon the third part of the rivers and upon the fountains of the waters.

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; and the third part of them was darkened, that the day should not shine for the third part of it, and the night likewise.

13. And I saw, and I heard one angel flying in mid-heaven, saying with a great voice, Woe, woe, woe, to those that dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound.

EXPOSITION.

VERSES 1–4.

485. *"And when he opened the seventh seal, there came silence in heaven as it were for half an hour. And I saw the seven angels who stood before God; and there were given unto them seven trumpets. And another angel came and stood at the altar, having a golden censer; and there were given unto him many incense-offerings, that he should offer them with the prayers of all the saints upon the golden altar which is before the throne. And the smoke of the incense-offerings with the prayers of the saints ascended out of the angel's hand before God."*

1. *"And when he opened the seventh seal"* signifies *prediction respecting the last state of the church* [n. 486]; *"there came silence in heaven"* signifies *astonishment that the church is such and that its end is at hand* [n. 487]; *"as it were for half an hour"* signifies *a time corresponding to, or the delay before, the preparation of all things for undergoing the changes that follow* [n. 488].
2. *"And I saw the seven angels who stood before God"* signifies *all the heavens more interiorly and more closely conjoined to the Lord* [n. 489]; *"and there were given unto them seven trumpets"* signifies *influx from them, and consequent changes of state and separations* [n. 489½].
3. *"And another angel came and stood at the altar"* signifies *the conjunction of heaven with the Lord through celestial good* [n. 490]; *"having a golden censer"* signifies *the conjunction of that good with spiritual good, and thus the conjunction of the higher heavens* [n. 491]; *"and there were given unto him many incense-offerings"* signifies *truths in abundance* [n. 492]; *"that he should offer them with the prayers of all the saints upon the golden altar which is before the throne"* signifies *the conjunction* [*of the heavens*] *with those who must be separated from the evil and saved* [n. 493].
4. *"And the smoke of the incense-offerings with the prayers of the saints ascended out of the angel's hand before God"* signifies *the conjunction of all with the Lord* [n. 494].

486. [*Verse* 1.] ***"And when he opened the seventh seal"*** signifies *prediction respecting the last state of the church.*—This is evident from the signification of "opening a seal," as meaning to foretell and manifest the successive states of the church (as above, n. 352, 361, 369, 378, 390, 399); also from the signification of "seventh," as meaning what is full and finished (of which above, n. 257, 299), and thus the last, for what is full and finished is also the last. It is the last state of the church when there is no truth because there is no good, or what is the same, when there is no faith because there is no charity (that then is the last state of the church see *Last Judgment*, n. 33–39); what took place in this state is predicted in what now follows. [**2.**] That which took place and is here predicted, occurred in the spiritual world before the judgment; for the state of the church in the spiritual world was then the same as in the natural world, but under another appearance. In the spiritual world there are societies, distinguished according to affections for good and truth and their varieties, and each one after death comes into the one of these that is in accord with his affection. It is not so in the natural world. Because of these distinctions in the spiritual world, the church appears there such as it is on the earth, and the church in the two worlds makes a one by correspondences. When it was the last state of the church in the spiritual world, all the things that are foretold in what now follows were accomplished; some of these shall be related in the following pages, because they were seen.

487. ***"There came silence in heaven"*** signifies *astonishment that the church is such and that its end is at hand.*—This is evident from what follows, which describes the destruction of the church and the damnation of all in whom there was no church, that is, in whom there was no conjunction of truth and good or of faith and charity; for this conjunction makes the church in every one. As these things, when the seventh seal was opened, were perceived in heaven, and therefore engaged the minds of angels, there was astonishment, and from astonishment silence. "Silence" has many significations; in general it signifies all things that cause it, and among these it is especially induced by astonishment.

488. ***"As it were for half an hour"*** signifies *a time corresponding to, or the delay before, the preparation of all things for undergoing the changes that follow.*—It is said "half an hour" because a "half" signifies as much as is correspondent and as much as is sufficient, and an "hour" signifies a delay. "Hour" is frequently mentioned in the Word, by which duration greater or less is meant, but the period of a certain hour is not thought

of; and when a number is added, as when it is said the first, the second, the sixth, the tenth, or the twelfth hour, duration of state is signified, and also a quality of state according to the signification of the number added. (Of the signification of "hour" see above, n. 194; and that "half" signifies as much as is correspondent, and as much as is sufficient, see *A.C.*, n. 10255.)

489. [*Verse* 2.] ***"And I saw the seven angels who stood before God"*** signifies *all the heavens more interiorly and more closely conjoined to the Lord.*—This is evident from the signification of "seven angels," as meaning all the heavens; "seven" signifying all persons and all things (see above, n. 257, 299), and "angels" signifying the heavens (see also above, n. 90, 302, 307); also from the signification of "standing before God," as meaning to be conjoined to the Lord (of which see above, n. 462, 477). Why "the seven angels who stood before God" signify that now all the heavens were more interiorly and more closely conjoined to the Lord, will be explained in the following article.

489[½]. [**2.**] ***"And there were given unto them seven trumpets"*** signifies *influx from them, and consequent changes of state and separations.*—This is evident from the signification of "trumpet" or "horn," as meaning Divine truth that must be revealed, and is revealed clearly and plainly (of which see above, n. 55, 262), here the influx of Divine good and truth through the heavens from the Lord, for through that influx all changes and separations are effected, which are treated of in what follows; so each time an angel sounded a trumpet, a change is described and a separation was effected; therefore "sounding a trumpet" in what follows, signifies influx. [**3.**] That all changes of state and separations of the evil from the good, and of the good from the evil, that occurred before the judgment and during the judgment, were effected by an interior influx, more intense or more moderate, of Divine good and truth from the Lord out of heaven, has been said and shown above (n. 413[*a*], 418[*a*], 419[*a*], 426); also how it was done, and the kind of effect that followed; this is signified by "the angel filled the censer with the fire of the altar, and cast it unto the earth" (verse 5), and afterwards that "the angels sounded." As this was done by the Lord through the heavens, the Lord first conjoined the heavens to Himself more interiorly and closely, for otherwise the heavens also would have been endangered; therefore this is signified by "the seven angels stood before God," "to stand before God" meaning to be conjoined to Him; and when they are conjoined to Him more interiorly and closely, those in whom there is no spiritual good are separated; for it is

spiritual good only that conjoins, and not any external or natural good that does not derive its essence, and thus its existence, from spiritual good. [**4.**] This separation of the evil from the good when the Lord conjoins the angels to Himself more interiorly and closely by a strong influx into their spiritual good, and through this into the interiors of the evil, may be comprehended by those who are in some measure of intelligence; for through such influx the interiors in the evil who have only feigned goodness in externals are opened, and when their interiors are opened the evils and falsities that lie inwardly concealed are manifested; this is done because they have no spiritual good; and external good without spiritual good is only apparent good, in itself feigned and hypocritical. That it is such is not evident until the interiors are uncovered and laid open. Spiritual good is formed in man by the Lord by means of truths and a life according to them; but external good, separate from internal spiritual good, is formed by a moral life having for its end self and the world, that is, honors, gain, and the enjoyments of the flesh; and if these alone are considered, Divine truths are regarded as of no account except as means of acquiring reputation; and this has as its sole end the external things above mentioned. (Of internal good and external good in the good, and of these in the evil, see *Doctrine of the New Jerusalem*, n. 36–53.) These things have been mentioned in order that what follows may be understood. (See also what has been said and shown on this subject in the places cited above, n. 413[*a*], 418[*a*], 419[*a*], 426.)

490. [*Verse* 3.] ***"And another angel came and stood at the altar"*** signifies *the conjunction of heaven with the Lord through celestial good.*—This is evident from the signification of an "angel," as meaning heaven (of which presently); also from the signification of "altar," as meaning good of love to the Lord (of which also presently). An "angel" signifies the angelic heaven because the things seen by John were representative; and as heaven could not be presented to his view, instead of the heavens angels were seen; as above, "seven angels who stood before God" (n. 488); also "four-and-twenty elders and four animals" which represented the heavens (above, n. 313[*a*] 322, 362, 462); so here, "the angel who stood at the altar." The angels seen by John could represent heaven, because the whole heaven before the Lord is as one angel-man, likewise each society of heaven; also because an angel derives his angelic form, which is the human form, from the whole heaven. (Respecting this see *Heaven and Hell*, n. 51–58, 59–67, 68–72, 73–77, 78–86, where this arcanum is fully unfolded.) For this reason when

an angel appears representatively, he represents either the society of heaven from which he is, or many societies together, or the whole heaven in respect to that in heaven and the church that is treated of. That "angels" in the Word signify entire societies in heaven, and also the whole heaven, may be seen above (n. 90, 302, 307). This angel "who stood at the altar" signifies the inmost or third heaven, because the "altar" signifies good of love to the Lord, and all who are in the inmost or third heaven are in that good. [**2.**] An altar was seen in heaven not because any altar exists there such as the Israelitish nation had; but as that altar is frequently mentioned in the Word, and it signifies good of love to the Lord and worship from that good, so an altar was seen by John, by whom the Word was to be written, in order that the Word may be everywhere consistent with itself. For the same reason he saw a golden altar, which was for the offering of incense, also a censer and incense offerings, which are presently mentioned; also the ark of the covenant (chap. xi. 19). Many representatives appear in heaven to those who stand below, which nevertheless do not actually exist there, but are only representative forms of such things as the angels present are thinking from the influx of the Lord; consequently they are all significative of Divine things; for instance, animals appeared which were cherubim, also a book sealed with seven seals, and at the opening of the first four seals there went forth horses, besides other like things mentioned elsewhere. So here an altar, a censer, and incense offerings appeared, which were exhibited before John's sight because these are mentioned in the Word and there signify things Divine, and because the Word in the *Apocalypse* was to be written by means of such things. There were two altars in use with the Israelitish nation, one called "the altar of burnt offering," the other "the altar of incense," and because this one was overlaid with gold it was called "the golden altar." The altar of burnt offering was a representative of the Lord and of the worship of Him from celestial good; and the altar of incense was a representative of the Lord and of the worship of Him from spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity towards the neighbor. But what altars represented and signified, in general and in particular, may be seen above (n. 391).

491. ***"Having a golden censer"*** signifies *the conjunction of celestial good with spiritual good, and thus the conjunction of the higher heavens.*—This is evident from the signification of a "cen-

ser," as meaning worship from spiritual good, for such worship was represented by incense from the censers (see above, n. 324). "Having a golden censer" signifies the conjunction of celestial good with spiritual good, because the angel standing at the altar had a censer, and the "altar" signifies worship from celestial good, and "a golden censer" spiritual good from celestial good, "gold" signifying celestial good. The censers that were in use with the Jewish and Israelitish nations were of brass; and the offerings of incense from those censers represented worship from spiritual good, and conjunction at the same time with natural good, for "brass" signifies natural good; so here "a golden censer" signifies the conjunction of celestial good with spiritual good. It also signifies the conjunction of the two higher heavens, because the good of the inmost heaven is celestial good, and the good of the middle heaven is spiritual good; when therefore the conjunction of these goods is mentioned, the conjunction of the heavens is also meant, because the good is what constitutes the heaven. Celestial good is good of love to the Lord, and it constitutes the highest or inmost heaven; and spiritual good is the good of love towards the neighbor, and it constitutes the heaven next below, which is called the second or middle heaven. [**2.**] "Frankincense" in the Word signifies spiritual good, the same as the censer that contained it (where the containant is taken for the content), as can be seen in the following passages. In *Isaiah:*

> "I have not made thee to serve by a meal offering, nor wearied thee by frankincense" (xliii. 23).

"A meal offering and frankincense" are mentioned, because the "meal offering," which was made of fine flour and was therefore a bread, signifies celestial good, consequently "frankincense" signifies spiritual good. Both are mentioned because in every part of the Word there is a marriage of good and truth, that is, where it treats of good it also treats of truth, and spiritual good in its essence is truth; this shows that "frankincense" means spiritual good, or the truth of celestial good. This can be seen further from other passages in which "meal offering" and "frankincense" are mentioned together. Thus in *Isaiah:*

> Causing the meal offering to ascend, ... offering frankincense" (lxvi. 3).

[**3.**] In *Jeremiah:*

> "They shall offer the burnt offering and the sacrifice, the meal offering and frankincense" (xvii. 26).

"Burnt offering" also signfiies worship from the good of celestial

love, and "sacrifice" worship from the good of spiritual love; these two goods are signified also by "meal offering and frankincense." The same is true of "meal offering and incense offering," for the incense offering was chiefly of frankincense. In *Malachi:*

> "In every place incense is offered to My name, and a pure meal offering" (i. 11).

In David:

> "My prayers are accepted as incense before Thee; and the lifting up of my hands as the evening meal offering" (*Psalm* cxli. 2).

Therefore

> Oil was poured upon the meal offering, and frankincense put on it (*Lev.* ii. 1, 2, 15).

This was done in order that the meal offering might represent the conjunction of celestial good and spiritual good, for "oil" signified celestial good, and "frankincense" spiritual good. [**4.**] So again,

> Frankincense was put upon the bread of faces in the tabernacle (*Lev.* xxiv. 7),

and this was done with reference to the conjunction of the two kinds of good, for the "bread" signified celestial good, and "frankincense" spiritual good; so when the frankincense was put upon the bread the conjunction of the two goods was represented. For the sake of representing the conjunction of celestial good and spiritual good, a table for the bread was placed in the tabernacle, and on the other side an altar for incense offerings was placed. [**5.**] Where meal offering and frankincense are not mentioned, "oil and frankincense" are mentioned, and "gold and frankincense," since "oil" and "gold," the same as "meal offering," signify celestial good. "Oil and incense" are mentioned in *Ezekiel:*

> "Thou hast taken .... my oil and my incense and hast set them before them" (xvi. 18).

"Gold and frankincense" are mentioned in *Isaiah:*

> "All they from Sheba shall come; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah" (lx. 6).

And in *Matthew:*

> The wise men from the east who came to the new-born Christ "opened their treasures, and offered unto Him gifts, gold, frankincense, and myrrh" (ii. 11);

"gold" signifying celestial good, "frankincense" spiritual good, and "myrrh" natural good therefrom, thus the three goods of the three heavens. All this makes evident the signification of the

angel that was seen at the altar having a golden censer, for the "altar" was representative of celestial good, and the "censer" was representative of spiritual good, and the two together were representative of the conjunction of celestial good with spiritual good, or what is the same, of the conjunction of the higher heavens, or of the heaven where celestial angels are with the heaven where the spiritual angels are.

492. *"And there were given unto him many incense offerings"* signifies *truths in abundance.*—This is evident from the signification of "incense offerings," as meaning the truths of spiritual good; also from the signification of "many," as meaning abundance of truths, for "multitude" is predicated in the Word of truths, and "magnitude" of good. "Incense offerings" signify truths, because the offerings of incense represented worship from spiritual good, and "frankincense" signified that good, as was shown in the article above; therefore "incense offerings" of frankincense represented what goes forth from that good, and truths are what go forth from that good; for truths are what that good, that is, what man from that good, thinks and speaks. Moreover, spiritual good is formed in man by means of truths; for truth becomes spiritual good in man when he lives according to it (see above, n. 458[*a*]); thus spiritual good is in its essence truth (see also above, n. 376[*a,b,e*]). But offerings of incense and their signification have been further treated of above (n. 324).

493. *"That he should offer them with the prayers of all the saints upon the golden altar which is before the throne"* signifies *the conjunction of the heavens with those who must be separated from the evil and saved.*—This is evident from the signification of "offering incense offerings with prayers," as meaning to conjoin the good of the higher heavens by means of truths with those who are in worship from spiritual good (of which presently); also from the signification of "all the saints," as meaning those who are in good by means of truths, thus who are in spiritual good; that such are called "saints" may be seen above (n. 204); again, from the signification of "the golden altar," as meaning the heaven where there is spiritual good, for the altar upon which incense was offered was called "the golden altar;" again, from the signification of "before the throne," as meaning conjunction with heaven, "to be before the throne" signifies such conjunction, as may be seen above (n. 462, 477, 489). [**2.**] That these words signify the conjunction of the heavens with those who must be separated from the evil and saved, can be seen from the order of things in the interal sense, and from the connection of

what goes before with what is now said and with what follows, and also from the signification of the words in the internal sense. For this and the following chapters treat of the last state of the church, or its state when its end has come and the judgment is at hand; but before this state is described, the separation of those who were to be saved is treated of, who are all such as are meant by "those sealed on their foreheads," and by "those clothed in white robes" who were treated of in the preceding chapter. Because these were at that time associated in societies with those who were to be damned, in this chapter the means by which they were separated and saved are described, namely, that the higher heavens were first closely conjoined with the Lord by Divine influx into celestial good, and through that into spiritual good, and afterwards by Divine influx through these goods, conjoined into one, into the lower regions where those who were to be saved and those who were to be damned were together in societies. This influx of the Lord out of the higher heavens was received by those who in the world had lived in good, for that good continued in them, therefore by means of that good they were conjoined to the higher heavens, and thus separated from those who were unable to receive the influx, because they had not lived in good but in evil while they were in the world. [**3.**] This is what is meant also by the Lord's words in the Gospels:

> "Then shall two men be in the field, one shall be taken, the other shall be left. Two women shall be grinding . . . . , one shall be taken, the other shall be left" (*Matt.* xxiv. 40, 41; *Luke* xvii. 34–36).

This is the order of things in the internal sense, and the connection of those that precede with what is now said and with what follows (respecting which see more above, n. 413, 418, 419, 426, 489). From this it can now be seen what the spiritual sense is of these words, "that he should offer the incense offerings with the prayers of all the saints upon the golden altar which is before the throne," namely, the conjunction of the higher heavens with those who must be separated from the evil and saved. The "prayers" with which incense offerings were to be offered do not mean prayers, but truths from good, by means of which prayers are offered; for truths are what pray in man, and man is continually in such prayers when he lives according to truths. (That "prayers" mean in the Word truths from good which are in man, and not prayers of the mouth, may be seen above, n. 325.)

494. [*Verse* 4.] ***"And the smoke of the incense offerings with the prayers of the saints ascended out of the angel's hand before God"*** signifies *the conjunction of all with the Lord.*—This is evi-

dent from the signification of "the smoke of the incense offerings," as meaning truths of spiritual good (of which presently); also from the signification of "the prayers of the saints," as meaning truths from good in those who were to be separated from the evil and saved (of which above, n. 493); also from the signification of this "angel," as meaning heaven (as above, n. 490); therefore "out of the hand of the angel" means by means of heaven; also from the signification of "before God," as meaning to be conjoined with the Lord (see above, n. 462, 477, 488); so "the smoke of the incense offerings with the prayers of the saints ascended out of the angel's hands before God" signifies the conjunction of all with the Lord effected by means of heaven. "The smoke of the incense offerings" signifies truths from spiritual good, because "frankincense," from which the smoke came, signified spiritual good, and the "fire" with which the frankincense was burned, signified celestial good; so the "smoke" ascending therefrom signifies truth from good, for all truth goes forth from good. This is why "smoke" became representative; "the smoke of the incense offering," which was agreeable from its odor and fragrance, was a representative of truth from good; for "odor (and fragrance)" signify what is agreeable and acceptable (see above, n. 324[a]). "Smoke" has a like signification in Moses:

> The sons of Levi "shall put smoke to Thy nostrils, and a burnt offering upon Thine altar" (*Deut.* xxxiii. 10).

"The sons of Levi" mean those who are in truths of spiritual good; these truths are signified by "smoke," and celestial good is signified by "burnt offering." The smoke of incense offerings is also called "a cloud of incense" (*Ezekiel* viii. 11). So, too, "smoke" in the contrary sense signifies falsity from evil

(In *Isa.* xxxiv. 10; *Joel* ii. 30; *Nahum* ii. 13; *Psalm* xviii. 8; xxxvii. 20).

because the fire that makes such smoke signifies evil of love.

VERSES 5, 6.

495. *"And the angel took the censer, and filled it from the fire of the altar, and cast it unto the earth: and there followed voices, and thunders, and lightnings, and an earthquake. And the seven angels having seven trumpets prepared themselves to sound."*

5. ***"And the angel took the censer, and filled it from the fire of the altar,"*** signifies *the conjunction of celestial love and spiritual love* [n. 496]; ***"and cast it unto the earth"*** signifies *influx into the lower parts, where those were who were to be separated and removed* [n. 497]; ***"and there followed voices, and thunders, and lightnings,"*** signifies *reasonings from disturbance of affections and of thoughts therefrom, respecting good and evil and respecting truth and falsity* [n. 498]; ***"and an earthquake"*** signifies *changes of state of the church* [n. 499].

6. *"And the seven angels having seven trumpets prepared themselves to sound"* signifies *changes in their order to arise from influx out of heaven* [n. 500].

496. [*Verse* 5.] *"And the angel took the censer and filled it from the fire of the altar"* signifies *the conjunction of celestial love and spiritual love.*—This is evident from the signification of a "censer," as meaning spiritual good (of which above, n. 491), and therefore spiritual love, since all good is of love: also from the signification of "fire of the altar," as meaning celestial love, for "fire" signifies in the Word love in both senses, namely, heavenly love and hellish love. "The fire of the altar" signifies heavenly love, because the altar of burnt offering, upon which was the fire, was the chief representative of worship of the Lord from that love (see above, n. 490); and because this love of the Lord is perpetual it was appointed that a fire should burn continually upon the altar, and that they should take of that fire in the censers for burning incense, which was done to represent the conjunction of celestial love with spiritual love. [**2.**] That a fire burned continually upon the altar is evident from Moses:

> "And the fire upon the altar shall be kept burning, and shall not be put out; and the priest shall kindle wood on it every morning, and shall place on it the burnt offering; and he shall burn on it the fats of the peace offerings. The fire shall be kept burning continually upon the altar, and shall not be put out" (*Lev.* vi. 12, 13).

This represented the Lord's Divine love as unceasing and eternal. [**3.**] That they should take from the fire of the altar in the censers for burning incense see also in Moses:

> Aaron "shall take .... burning coals of fire from off the altar before Jehovah in a censer; .... and he shall put the incense upon the fire before Jehovah" (*Lev.* xvi. 12, 13).
>
> And that Aaron took fire from off the altar, and put incense on it, by which expiation was made for the people (*Num.* xvi. 46, 47).

This represented that all propitiation and expiation were from the Lord's Divine love, also that every thing that has that love in it is heard and received by the Lord; and the rising of the smoke of the incense represented hearing and reception. [**4.**] And because Korah, Dathan, and Abiram, and their company, took fire from the altar and burned incense, and thus their censers were sanctified,

> It was commanded that after they had been swallowed up by the earth, their censers, which were of brass, should be gathered up, and the fire be scattered yonder, and the censers be beaten into plates for covering the altar (*Num.* xvi. 36–39).

This represented the holiness of the Lord's Divine love. And as incense offerings with the fire of the altar were holy, so incense offerings with strange fire were profane; therefore

> Nadab and Abihu, the sons of Aaron, were consumed by fire from heaven, because they offered incense with strange fire (*Lev.* x. 1, 2).

Incense offering with strange fire represented worship from love other than Divine, and worship from any other love is profane. [5.] These passages have been cited to make known that "the fire of the altar" signifies the Lord's Divine love, which love in heaven is called Divine celestial love and Divine spiritual love; Divine celestial love is in the Lord's celestial kingdom, and Divine spiritual love is in the Lord's spiritual kingdom. For there are two kingdoms, into which all the heavens are divided, the celestial kingdom and the spiritual kingdom; Divine celestial love constitutes the celestial kingdom, and Divine spiritual love the spiritual kingdom. (That all the heavens are divided into these two kingdoms, see *Heaven and Hell*, n. 20–28; and that these two loves constitute these two kingdoms, or all the heavens, n. 13–19.) But it must be noted that the Lord's Divine love in the heavens is called celestial and spiritual from its reception by angels, and not from its being divided in itself; also that spiritual love springs from celestial love as an effect from effecting cause, and as truth from good; for the good of spiritual love is in its essence the truth of the good of celestial love. For this reason these two kingdoms are conjoined to each other and are one in the Lord's sight. But this has been said for those who love to search into interior things. That "fire" signifies love in both senses will be seen proved from the Word in what follows.

497. ***"And cast it unto the earth"*** signifies *influx into the lower parts where those were who were to be separated and removed.*—This is evident from the signification of "casting down the censer filled with the fire of the altar," as meaning the influx of Divine love out of the heavens (of which presently); also from the signification of "the earth," as meaning the lower parts, where those were who were to be separated and removed from each other. In the spiritual world there are lands, hills, and mountains, and these lands, hills, and mountains are inhabited: on the hills and mountains angels dwell, and these are the heavens; and upon the lands which are below the hills and mountains those who were to be separated from each other dwell; so "lands (earths)" here signify the lower parts. (That the face of things in the spiritual world is in this respect the same as upon our globe is shown in many passages in *Heaven and Hell;* also in the *Last Judgment;* as well as frequently in the above explanations.) From this it can be seen that "he cast the censer filled

with the fire of the altar unto the earth" signifies influx of the Divine love out of the heavens into the lower parts, where those were who were to be separated and removed. For there were societies below upon the lands there, in which the good and the evil were together, and these must be separated from each other before the last judgment could take place; for from the time of the Lord until the time of the last judgment, all who could live an external moral life, and thus imitate a spiritual life in appearance were tolerated. (That these were tolerated even until the judgment, and why, see *Last Judgment*, n. 59, 69, 70; and that "the former heaven" which was destroyed was formed out of these, n. 65–72.) And in the same societies, that is, "in the former heaven," there were also the simple good, some associated with the others there, and some elsewhere, but conjoined with the others by a pious and holy external; and yet it was necessary that the good should be separated from the evil before the judgment, in order that the good might be raised up into heaven and the evil be cast into hell; and as this separation was effected by the influx of Divine good and truth out of the heavens into those lower parts where they all were, so it can be seen that "He cast down the censer filled with the fire of the altar" signifies this influx into the lower parts. (Respecting the operation of this influx with the good and its operation with the evil see above, n. 413, 418[*a*], 419, 426, 489, 493.)

498. *"And there followed voices and thunders, and lightnings"* signifies *reasonings from disturbance of affections and of thoughts therefrom respecting good and evil and respecting truth and falsity.*—This is evident from the signification of "voices," as meaning reasonings (of which presently); also from the signification of "thunders and lightnings," as meaning conflicts and disturbances of affections and thoughts therefrom respecting good and evil and truth and falsity. The cause of such conflicts and disturbances is the closing of the externals with the evil by influx out of the heavens, and the opening of the internals, the externals being simulations of goods and truths, and the internals thoughts of evil and falsity; when therefore their externals were closed and their internals were opened, there arose a conflict and disturbance of affections and thoughts respecting good and evil and truth and falsity, and consequent reasonings. Such things are heard in the spiritual world as the voices of a multitude, murmuring, rattling menacing, and combating; and at a distance, where the voices are not heard, they are heard and seen as thunders and lightnings; as thunders from the conflict of affections, and as lightnings from the conflict of thoughts therefrom. As these things

arise from the flowing down of Divine good and truth out of the higher heavens into the lower parts, so voices, thunders and lightnings, when heard and seen by the good, signify Divine truth in respect to perception and enlightenment (on the signification of these, see n. 273, 353); but it is otherwise when these are heard and seen by the evil.

499. *"And an earthquake"* signifies *changes of state of the church.*—This is evident from the signification of "earthquakes," as meaning changes of state of the church (of which above, n. 400). In the same place it is shown that in the spiritual world the lands quake, and the hills and mountains are shaken, when the state of the church there is changed for the worse and evil and falsity begin to rule. Earthquakes occur in the spiritual world for the reason that all the lands there are from a spiritual origin, and are changed with the changing of the church in those there. Where the church is flourishing the country is beautiful, and full of paradises, flower-gardens, and lawns; but where the church is corrupt it is unbeautiful, and full of deserts and rocks; and the change is in exact accord with the decline of the church from good and truth into evil and falsity; but this takes place only in the lower parts (on this see *Heaven and Hell*, n. 156, and elsewhere). Such being the origin of the lands there it can be seen that earthquakes occur there from changes in the state of the church.

500. [*Verse* 6.] *"And the seven angels having seven trumpets prepared themselves to sound"* signifies *changes in their order to arise from influx out of heaven.*—This is evident from the signification of "the seven angels" who stood before God, as meaning the heavens conjoined to the Lord more interiorly and closely (of which above, n. 488); also from the signification of "sounding the trumpets," as meaning influx, and consequent changes of state and separations (of which see also above, n. 489); and because what now follows treats in order of the changes of state that are to arise from influxes out of heaven, this is signified by "the seven angels having seven trumpets prepared themselves to sound."

VERSE 7.

501. *"And the first angel sounded, and there came hail and fire mingled with blood; and they were cast unto the earth; and the third part of the trees was burnt up, and all green grass was burnt up."*

7. *"And the first angel sounded"* signifies *influx out of heaven, and in consequence the first change* [n. 502]; *"and there came hail and fire mingled with blood"* signifies *the destroying infernal falsity and evil, mingled with the truths and goods of the Word, to which violence was offered* [n. 503, 504]; *"and they were cast unto the earth"* signifies *progres-*

sion towards the lower parts [n. 505]; ***"and the third part of the trees was burnt up"*** signifies *that the perceptions and knowledges of truth and good were destroyed by cupidities arising from evil loves* [n. 506]; ***"and all green grass was burnt up"*** signifies *that all true knowledge* (*scientificum*) *was destroyed by the cupidities of the same loves* [n. 507].

502[*a*]. [*Verse 7.*] ***"And the first angel sounded"*** signifies *influx out of heaven, and in consequence the first change.*—This is evident from the signification of "sounding a trumpet," as meaning influx of Divine truth out of heaven; and as the first change resulting therefrom is now described, this is what is signified. "To sound a trumpet" signifies influx of Divine truth out of heaven, because when Divine truth flows down out of heaven it is sometimes heard in the spiritual world as the sound of a horn or as the blast of a trumpet, and to those who stand below there appear as it were angels having trumpets; but these are representations and appearances, such as exist below the heavens, for it is Divine truth descending or flowing down out of heaven towards the lower parts that is thus represented. This is why "to sound a trumpet" signifies the flowing down of Divine truth out of heaven. [**2.**] When this flowing down is strong it produces one effect with the good and another with the evil. With the good it enlightens the understanding, joins them more closely with heaven, and thus gladdens and vivifies their minds; but with the evil it disturbs the understanding, separates them from heaven, joins them more closely with hell, induces terror in their minds, and finally brings spiritual death. This makes clear that "sounding a trumpet" signifies, in its effect, revelation and manifestation of Divine truth (see above, n. 55, 262); and in the contrary sense deprivation of truth and desolation. Since it is here said that angels sounded seven times, it is necessary to show from the Word what "to sound" signifies, and thus why it is said "the angel sounded." [**3.**] That "to sound trumpets (and horns)" signifies revelation and manifestation of Divine truth, is evident from the sound of a trumpet that was heard when Jehovah descended upon Mount Sinai and promulgated the Law; which is thus described in Moses:

> "And it came to pass on the third day when it was becoming morning, that there were voices and lightnings, and a heavy cloud upon the mount [Sinai], and the voice of a horn exceeding loud; and all the people that were in the camp trembled;....when Jehovah descended upon it in fire. .... And the voice of the horn went forth and became exceeding strong. .... And Jehovah said unto Moses, Go down, charge the people lest they break through unto Jehovah to gaze, and many of them fall" (*Exod.* xix. 16–25).

The "Law" that was then promulgated signifies Divine truth; the "voice of a horn" represented its flowing down out of heaven and its manifestation; "the voice of the horn going forth and becoming exceeding strong" represented the increase of this influx in approaching the lower parts, for it is said that "the people stood in the lower parts of the mount;" that "the people trembled greatly," and were admonished "not to approach nearer to the mountain lest they perish," signifies the effect of the flowing down of Divine truth in such as the sons of Jacob were. That interiorly they were wholly evil is evident from their worship of the golden calf after a month of days; moreover, if they had not stood afar off they would have perished, consequently they were in fear of death. [**4.**] "To sound horns (and trumpets)" represented and thus signified Divine truth coming down and flowing in out of heaven, as can be seen from the employment and use of trumpets among the sons of Israel. For it was commanded

> That trumpets should be made of silver, and that the sons of Aaron should sound them for calling the assembly, for journeyings, on days of gladness, on feast days, in the beginnings of months, over sacrifices, for a memorial, and for battle (*Num.* x. 1–10).

They were made of silver, because "silver" signifies truth from good, thus Divine truth. (That "silver" has this signification, see *A.C.*, n. 1551, 1552, 2954, 5658.) The "sons of Aaron sounded them," because Aaron himself as chief priest represented the Lord in relation to Divine good, and his sons the Lord in relation to Divine truth (see *A.C.*, n. 9806, 9807, 9966, 10017). They were sounded for convocations and journeyings, because Divine truth is what calls together, gathers together, teaches the way, and leads. They were sounded on the day of gladness, at feasts, in the beginnings of months, and over sacrifices, because Divine truth coming down out of heaven produces gladness and the holiness of worship. They were sounded for wars and for battle to signify that with the evil, who are called "enemies" in the Word, truth flowing down out of heaven produces the terror of death, puts to flight, and disperses; in this sense, and because of this effect, it is here said that "the seven angels sounded" in their order.

[***b.***] [**5.**] Because it was commanded that they should sound trumpets for convocations, it is said by the Lord in *Matthew*,

> "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heavens to the other" (xxiv. 31).

Here "angels with a great sound of a trumpet" signify the Di-

vine truth that must be revealed when the age is consummated, that is, when the church shall come to an end. [6.] In *Isaiah:*

> "In that day a great horn shall sound, and the perishing in the land of Assyria shall come, and the outcasts from the land of Egypt, and shall bow down to Jehovah in the mountain of holiness, at Jerusalem" (xxvii. 13).

This is said of the Lord's coming; a calling to the church and salvation by the Lord are signified by "In that day a great horn shall sound, and the perishing in the land of Assyria shall come, and the outcasts from the land of Egypt;" "to sound a horn" signifies Divine truth calling together and saving; "the perishing in the land of Assyria" mean those who are deceived by false reasonings, and "the outcasts from the land of Egypt" those who are deceived by knowledges (*scientifica*), thus the nations that were in falsities from ignorance of truth; that these shall worship the Lord from love and in truth is signified by "they shall bow down to Jehovah in the mountain of holiness, at Jerusalem," "mountain of holiness" signifying the church in respect to the good of love, consequently also the good of love of the church, and "Jerusalem" signifying the church in respect to truth of doctrine, consequently the truth of doctrine of the church. From this it is evident that "to sound with a horn" signifies Divine truth coming down out of heaven. [7.] Because Divine truth coming down from the Lord through the heavens makes the heart glad and imparts the holiness of worship, and therefore trumpets were sounded on days of gladness and at the feasts, so it is said in David:

> "Sing unto Jehovah with the harp; with the harp and the voice of a song, with trumpets and the sound of a horn sound before the King Jehovah" (*Psalm* xcviii. 5, 6).

In *Zephaniah:*

> "Sing, O daughter of Zion; shout (sound), O Israel; be glad and exult with all the heart, O daughter of Jerusalem" (iii. 14).

This is said of the establishment of the church by the Lord; "trumpets," "sound of the horn," and "sounding," signify joy on account of Divine truth coming down out of heaven. In *Job:*

> "When the morning stars sang, and all the sons of God shouted (sounded)" (xxxviii. 7).

This is said of the state of the church in its beginning; and "stars" signify knowledges of truth and good, and "sons of God" Divine truths; the joy of these, that is, of men because of these,

is signified by their singing and sounding. [8.] In David:

"Praise" God "with the sound of the horn" (*Psalm* cl. 3).

In the same,

"Blessed is that people who know the trumpet sound; they shall walk, O Jehovah, in the light of Thy countenance" (*Psalm* lxxxix. 15).

"The sound of the horn" signifies Divine truth making the heart glad, so it is said, "in the light of Thy countenance," which signifies Divine truth. That "the voices of the horn" and "sounds of trumpets" signify Divine truth coming down out of heaven, and terrifying the evil and dispersing them, thus here in the *Apocalypse* "the trumpets" with which the seven angels sounded, is evident in *Isaiah:*

"Jehovah shall go forth as a lion, He shall stir up zeal like a man of war, He shall shout (sound) and shall cry out, He shall prevail over His enemies" (xlii. 13);

"enemies" meaning the evil. In *Joel:*

"Sound ye with the horn in Zion, and sound in My holy mountain; let all the inhabitants of the land tremble; for the day of Jehovah cometh,....a day of darkness and of thick darkness" (ii. 1, 2).

"The day of Jehovah" means the coming of the Lord, when a last judgment takes place on the evil. [9.] In *Zechariah:*

"Jehovah shall be seen over them, and His dart shall go forth as lightning; and the Lord Jehovih shall sound with a horn, and shall go with tempests of the south" (ix. 14).

This, too, refers to the Lord's coming, when the evil are to perish; "to sound with a horn" signifies to disperse by means of Divine truth; "the dart that shall go forth as lightning" signifies truth dispersing and destroying.

"To sound with a horn" has the same signification in *Jeremiah* (li. 27;) and in *Hosea* (v. 8, 9).

[10.] Because the evil, where they are gathered together in the spiritual world, are deprived by the influx of Divine good and Divine truth of the truths and goods they have simulated in externals, and are let into their evils and falsities which they have inwardly cherished, and are thus separated from the good and cast down into the hells, and because when this takes place there are heard by those at a distance as it were horns and trumpets sounding, as has been said above repeatedly, so with the sons of Israel it was on this account commanded that they should sound with the trumpets for battle; and it is said that this was done by

Phinehas and by Gideon, in their combats against the Midianites and at the taking of Jericho. It is said of Phinehas in Moses,

> That Moses sent twelve thousand men armed, a thousand from each tribe, with the vessels of the sanctuary and the trumpets, in the hand of Phinehas the son of Eleazar the priest, against Midian; and they slew all the males and their kings (*Num.* xxxi. 1–8).

[11.] Of Gideon it is said in the *Book of Judges*,

> That he divided the three hundred men into three companies, and put a horn in the hand of every one, and empty pitchers and torches within the pitchers; and he said, "When I blow the horn, I and all that are with me, blow ye also the horn about the whole camp." And when they sounded the horns "Jehovah set the sword of a man against His fellow and against the whole camp," and the Midianites fled (vii. 16–22).

And of the taking of Jericho, in *Joshua*:

> It was commanded that seven priests should bear seven jubilee horns before the ark, and should go round the city six days, once each day, and on the seventh day they should go round the city seven times, and sound the horns; "and when the people in Jericho heard the voice of the horn and the shoutings of the people, the wall of the city fell down under itself, and the people went up into the city and took it" (vi. 1–20).

These things represented the routing of the evil in the spiritual world, which is effected by Divine truth out of heaven, which is heard there when it flows down as a horn sounding, as was said above. All the miracles related in the Word were representative and thus significative of things Divine in the heavens; therefore the effect of the sound of horns against enemies on earth was like the effect against the evil in the spiritual world; for in the Word "enemies" represented and thus signified the evil, "the Midianites" those who are in falsities of evil, and the city "Jericho" here the falsification of knowledges of truth. [12.] From all this the signification can be seen of the following from *Jeremiah*:

> "Sound against" Babylon "round about; she hath given her hand; her foundations are fallen, her walls are destroyed" (l. 15).

And in *Zephaniah*:

> "A day of wasteness and desolation, a day of darkness and of thick darkness, a day of cloud and of gloominess, a day of the horn and of sounding upon the fenced cities, and upon the high corners" (i. 15, 16).

From this it can now be seen what is signified by "the seven angels sounded the trumpets," and that such effects result therefrom as are here described; and thus that "to sound trumpets" signifies influx of Divine truth out of heaven, and the consequent

changes that are to arise; for this and the following chapters of the *Apocalypse* treat of the state of the church in the spiritual world before the judgment, and of the dispersion and casting into hell of the evil.

503[a]. ***"And there came hail and fire mingled with blood"*** signifies *the destroying infernal falsity and evil mingled with the truths and goods of the Word, to which violence was offered.*—This is evident from the signification of "hail," as meaning destroying infernal falsity (of which presently); from the signification of "fire," as meaning destroying infernal evil (of which also presently); and from the signification of "blood," as meaning Divine truth, here that to which violence was offered, consequently Divine truth falsified, because it is said, "hail and fire mingled with blood." That "blood" signifies Divine truth going forth from the Lord and received by man, and in the contrary sense its destruction by falsities of evil, and thus violence offered to it, may be seen above (n. 329). [**2.**] This significance of "hail and fire," as meaning destroying falsity and evil, is also from the appearances in the spiritual world when Divine truth flows down there out of heaven and flows into the sphere where those are who are in falsities from evil and who are eager to destroy the truths and goods of the church; to those who then stand afar off there is an appearance of a torrent of hail and fire, a torrent of hail in consequence of their falsities, and a torrent of fire in consequence of their evils. The reason of this appearance is that when Divine truth flows into the sphere where falsities and evils are, it is changed into a resemblance of what is in that sphere; for all influx is so modified in the recipient subject as to be in agreement with the recipient, as with the light of the sun in black subjects, and the heat of the sun in putrid subjects. So it is with Divine truth (which is the light of heaven) and Divine good (which is the heat of heaven) in evil subjects, which are spirits who are in falsities from evil; such is the cause of this appearance. From this it is that "hail and fire" have these significations in the Word; for the sense of the letter of the Word comes for the most part from appearances in the spiritual world. [**3.**] That "hail" signifies infernal falsity destroying the truth of the church is evident elsewhere in the Word, where the destruction of truth is depicted by "hail;" as in Egypt, when Pharaoh would not let the people of Israel go; which is thus described in Moses:

Moses said to Pharaoh that he would cause it to rain a very grievous

hail, such as had not been in Egypt. "There shall be hail upon man and upon beast, and upon every herb of the field in the land of Egypt. And Moses stretched forth his rod toward heaven; and Jehovah sent voices and hail, and the fire ran along the earth; and Jehovah caused hail to rain upon the land of Egypt; and there was hail, and fire with it, running in the midst of the very grievous hail. .... And the hail smote....all that was in the field, from man even to beast; and the hail smote every herb of the field, and broke down every tree of the field. Only in the land of Goshen, where the sons of Israel were, was there no hail. .... And the flax and the barley were smitten; for the barley was a ripening ear, and the flax was a stalk. But the wheat and the spelt were not smitten, for these were covered" (*Exod.* ix. 18–35).

"The hail in Egypt" has the same signification as the "hail" here in the *Apocalypse;* for this reason many like things are said; as that "the hail and the fire ran together," and "the hail smote every herb of the field, and broke down every tree of the field." Many like things are here mentioned, because the plagues of Egypt and the plagues in the *Apocalypse* that came when the seven angels sounded have the same signification; for the "Egyptians" signify merely natural men, the "sons of Israel" spiritual men, the "plagues of Egypt" the changes that precede a final judgment, the same as here in the *Apocalypse;* for the drowning of Pharaoh and the Egyptians in the Red Sea represented a final judgment and damnation. This makes clear that here, too, "hail and fire" signify falsities and evils destroying the church. (This may be seen explained in *A.C.*, n. 7553–7619.) [**4.**] So "hail" and "coals (or fire)" have a like signification in David:

"He smote their vine with hail, and their sycamore trees with a grievous hail; and He shut up their beast to the hail, and their cattle to the coals. He sent among them the wrath of his anger,....an incursion of evil angels" (*Psalm* lxxviii. 47–49).

Because "hail" signifies falsity destroying the truths of the church it is said "He smote their vine with hail, and their sycamore trees with a greivous hail," for "vine" signifies the spiritual truth of the church, and "sycamores" its natural truth; and as "coals (or fire)" signifies love of evil and its ardor for destroying the goods of the church, it is said, "He shut up their beast to the hail, and their cattle to the coals," "beast" and "cattle" signifying the evil affections or cupidities that arise from evil love, and "coals (or fire)" the cupidity and ardor for destroying; "an incursion of evil angels" signifies the falsity of evil from hell. [**5.**] In the same,

"He gave them hail for their rain, a fire of flames in their land; and he

smote their vine and their fig tree, and broke down the tree of their border" (*Psalm* cv. 32. 33).

This, too, is said of the "hail of Egypt" which signifies infernal falsity destroying the truths of the church; and the "vine" and the "fig tree" here signify the same as the "vine" and the "sycamore trees" above, namely, the "vine" spiritual truth, and the "fig tree" natural truth, each belonging to the church; and "tree" signifies perceptions and knowledges of truth and good.

[*b*.] [6.] "Hail" has the same signification in *Joshua*, when Joshua fought against the five kings of the Amorites, of which it is said:

"It came to pass when" the kings "fled before Israel, and they were in the going down to Beth-horon, that Jehovah cast down great hailstones from heaven upon them unto Azekah;...and more died from the hailstones than the sons of Israel slew with the sword" (x. 11).

As the histories of the Word, the same as the prophecies, are representative and contain an internal sense, so does this that is related of the five kings of the Amorites and the battle of the sons of Israel with them; for the "nations" that were driven out of the land of Canaan signified the evil who must be cast out of the Lord's kingdom, and the "sons of Israel" signified those to whom it would be granted to possess the kingdom, for the "land of Canaan" signified heaven and the church, thus the Lord's kingdom; so the "five kings of the Amorites" signified those who are in falsities of evil and who wish to destroy the truths of good of the church; this is why they were slain by "hailstones out of heaven," that is, were destroyed and perished by their own falsities of evil; for the evil themselves perish in consequence of their evils and falsities, with which they wish to destroy the truths and goods of the church. [7.] In David:

"At the brightness before Him His clouds passed, with hail and coals of fire. Jehovah thundered in the heavens, and the Most High uttered His voice, hail and coals of fire. And He sent forth His arrows and scattered them, and many lightnings and discomfited them" (*Psalm* xviii. 12–14).

Here "hail and fire" have the same signification as "hail and fire" in this passage in the *Apocalypse*, namely, falsities and evils destroying the truths and goods of the church. It is said that such things are from Jehovah, because Divine truth coming down out of heaven is changed in the evil into infernal falsities, as has been said above; and from this change there springs forth appearances such as the fall of hail and fire; and yet these things are

not out of heaven from the Lord, but from those who are in falsities of evil, who turn the influx of Divine truth and good into the falsity of evil. It has been granted me to have a clear perception of these changes, when Divine truth has flowed down out of heaven into some hell. On the way it was gradually turned into falsity of evil, like that which was in those through whom it flowed; just as it is with the sun's heat when it falls into dungheaps, or the sun's light when it falls into subjects that turn its rays into repulsive colors; or when the sun's light and heat produce in fetid marshy lands noxious plants that nourish serpents, while in good lands they produce trees and grasses that nourish men and useful beasts. The cause by which such effects are produced in fetid land is not the light and heat of the sun, but the lands themselves which are such, and yet these effects may be ascribed to the sun's fire and heat. From this it can be seen what the origin is of the appearances of hail and fire in the spiritual world, and why it is said that "Jehovah causes them to rain," and yet there is nothing from Jehovah but what is good; and when Jehovah, that is, the Lord, renders the influx powerful, it is not to destroy the evil but to rescue and protect the good, for He thus conjoins the good to Himself more closely and interiorly, and thus they are separated from the evil, and the evil perish; for if the evil were not separated the good would perish and the angelic heaven would fall to ruin. [**8.**] "Hail" and "rain of hail" have the same signification in the following passages. In *Isaiah:*

> "Woe to the crown of pride, to the drunkards of Ephraim. .... Behold, the Lord strong and mighty, as a deluge of hail, as a storm of slaughter" (xxviii. 1, 2).

In the same,

> "The hail shall overthrow the refuge of lies, and the waters shall overflow the hiding place" (xxviii. 17).

In the same,

> "Then Jehovah shall cause His glorious voice to be heard, and shall cause His arm to rest, in the indignation of anger, and in the flame of a devouring fire, with scattering and inundation, and with hailstones" (xxx. 30).

In the same,

> "It shall hail until the forest shall sink down and the city be laid low in lowliness" (xxxii. 19).

In *Ezekiel:*

> "And I will plead with Gog with pestilence and with blood; and I will rain upon him a deluge, and hailstones, fire and brimstone" (xxxviii. 22).

In the *Apocalypse:*

> "Then the temple of God was opened in heaven, and there was seen in His temple the ark of the covenant; and there came lightnings and voices and thunders and an earthquake and great hail" (xi. 19).

And again,

> "And a great hail as of a talent-weight cometh down out of heaven upon men; and the men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great" (xvi. 21).

[**9.**] So those who are in falsities of evil are called "hailstones" in *Ezekiel:*

> "Say unto them that daub on what is unfit, that it shall fall; there shall come an overflowing rain, in which ye, O great hailstones, shall fall" (xiii. 11).

Here "them that daub on what is unfit" signify those who confirm falsities to make them appear outwardly as truths; such are called "hailstones" because they thus destroy truths; the dispersion of such falsities is signified by "an overflowing rain." [**10.**] In *Job:*

> "Hast thou come to the treasuries of the snow, and hast thou seen the treasuries of the hail, which I keep back against the time....of battle and war, which is the way in which light is poured forth?" (xxxviii. 22–24).

Job is asked by Jehovah about many things, whether he knows them, and the things he is asked about signify such things as belong to heaven and the church; and "Hast thou come to the treasuries of the snow, and hast thou seen the treasuries of the hail?" signifies whether he knows why truth is taken away and is destroyed by falsities of evil, which in the spiritual world appears like a fall of snow and hail out of the sky there. That there are such appearances when the evil are to be dispersed is signified by "which I keep back against the time of battle and war;" so it is added, "which is the way in which light is poured forth?" which signifies, which is the process by which truth is insinuated? "light" meaning truth. [**11.**] "Hail" signifies falsity of evil, and "a storm of hail" destruction of truth, because hail in itself is cold and cannot bear the heat of heaven, and "coldness" signifies deprivation of good of love; good of love is the heat in the angelic heaven (see *Heaven and Hell*, n. 126–140). Another reason for this meaning is that "stones" signify in the Word truth, and in the contrary sense falsities, and great hail appears to be made up of stones cast down out of heaven, which destroy the crops and herbage of the field, as well as the smaller animals, as stones

would, and this is why they are called "hail-stones." (That "stones" signify in the Word truths, and in the contrary sense falsities, see *A.C.*, n. 643, 1298, 3720, 6426, 8609, 10376.)

504[*a*]. It has been shown thus far what "hail" signifies, it remains to show what "fire" signifies. "Fire" signifies in the Word the good of celestial love, and "flame" the good of spiritual love; but in the contrary sense "fire" signifies the evil arising from love of self, and "flame" the evil arising from love of the world. It is to be noted, that all goods whatsoever derive their existence from celestial love and from spiritual love, and that all evils whatsoever derive their existence from love of self and love of the world; and as "fire" signifies in the Word love in both senses, so it signifies every good and every evil that springs from either of these loves. Because "fire" is predicated in the Word both of heaven and of hell, and it has not been known heretofore that "fire" signifies love, some passages shall be cited from the Word to show in clear light that in a good sense "fire" means heavenly love, and in a bad sense hellish love. [**2.**] That "fire" signifies in the Word heavenly love is evident first from the signification of "the fire of the altar," as meaning heavenly love, or love to the Lord (see above, n. 496); and that "fire" not of the altar has the same signification can be seen from the following passages. In *Ezekiel:*

> I looked, and behold a wind of a tempest came out of the north, a great cloud, and a fire infolding itself in itself and a brightness round about it, and as it were the appearance of a living coal in the midst of the fire. Also out of the midst of it a likeness of four animals. .... The appearance of the animals was like burning coals of fire, and like the appearance of lamps; the same went up and down among the animals, so that the fire was bright, and out of the fire went forth lightning. .... Above the firmament that was over their head was...the likeness of a throne, upon which was the appearance of a man. .... And I saw as it were the appearance of a living coal, near to the appearance of fire round about within it, from the appearance of his loins and upward; and from the appearance of his loins and downward I saw as it were the appearance of fire, and it had brightness round about" (i. 4, 5, 13, 26, 27; viii. 2).

"The cherubim" that were seen as animals mean the Lord in respect to Divine providence and guard that He be not approached except through good of love; and as this guard itself is in the heavens, and especially in the inmost or third heaven, this heaven is signified by "the cherubim" (see above, n. 152, 277, 313, 322, 362, 462); and as they especially signify the third heaven, and the Lord is above the heavens, so the Lord was seen "upon

a throne above the cherubim." So, too, the "fire" that appeared in the midst of the cherubim, that had brightness round about, and out of which went forth lightning; also about the throne and from the loins of Him that sat on the throne, upwards and downwards, signifies evidently Divine celestial love; for the Lord is himself Divine love, and whatever goes forth from the Lord goes forth from His Divine love; this therefore is the "fire" that had brightness round about it. [**3.**] Likewise in *Daniel:*

> "He came to the Ancient of days; .... His garment is like white snow, and the hair of His head like pure wool; His throne is a flame of fire, His wheels a glowing fire; a stream of fire issues and goes forth from Him" (vii. 13, 9, 10).

"The Ancient of days" means the Lord; here "the Son of man" means the Lord in relation to Divine truth, and "the Ancient of days" the Lord in relation to Divine good or Divine love, and He is called "the Ancient of Days" from that most ancient time when there was a celestial church, which was in love to the Lord. That church and the heaven of those who were from it are meant by "the throne which was like a flame of fire;" but "the wheels which were like a glowing fire" signify the doctrine of celestial love; the Divine love itself going forth from the Lord is signified by "the fire issuing and going forth from before Him." [**4.**] It is also related by *Daniel* that he saw

> "A man clothed in linen, whose loins were girded with gold of Uphaz; his body was also like a beryl, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet like the splendor of brass" (x. 5, 6).

That it was the Lord who was thus seen by Daniel is evident from the *Apocalypse*, where He was represented before John in nearly the same way, of whom it is said,

> "In the midst of the seven lampstands one like unto the Son of man, ... girt about at the paps with a golden girdle; and His head and hairs white as white wool, as snow; and His eyes as a flame of fire; and His feet like unto burnished brass, as if made glowing in a furnace. .... His appearance was like the sun" (i. 13–16; ii. 18).

From this similarity of description of "the Son of man" seen by John in the midst of the seven lampstands, and of "the man clothed in linen" and "the Ancient of days" seen by Daniel, it was evidently the Lord whom they both saw. "His face appeared as lightning and His eyes as a flame of fire" to signify the Lord's Divine love; for with man the face is a representative image of the affection of his love, especially the eyes, for from

these the love shines forth, from which they sparkle as from fire. [5.] Also of the One sitting on the white horse it is said,

"His eyes were as a flame of fire" (*Apoc.* xix. 12).

Evidently it was the Lord in respect to the Word who was there represented as sitting upon a white horse, for it is said that He who sat on the white horse is called "the Word of God," and that He is "King of kings, and Lord of lords." Because "fire" signifies Divine love,

The Lord was seen by Moses on mount Horeb in fire in a bush (*Exod.* iii. 1–3).

So, too, the Lord was seen "in fire" by Moses and all the Israelitish people when He came down upon mount Sinai, which is thus described in Moses,

"And mount Sinai was altogether on smoke because Jehovah descended upon it in fire, so that the smoke thereof ascended as the smoke of a furnace" (*Exod.* xix. 18; *Deut.* iv. 36).

Here, too, the "fire" that was seen represented the Divine love. [6.] Because "fire" signifies in the highest sense the Lord's Divine love, it was commanded that fire should burn continually on the altar, and that they should take of that fire for the incense-offerings. It was on this account that the Greeks and Romans had a perpetual fire among their religious observances, of which vestal virgins had charge. Their worship also of fire as holy was derived from the ancient churches that were in Asia, all things of whose worship were representative. Because "fire" signifies in the highest sense the Divine love, a lampstand was placed in the Tent of meeting, on which were seven lamps that burned continually, which is thus described in Moses:

"Command the sons of Israel that they bring unto thee pure oil of the olive beaten for the light, to cause the lamps to burn continually. .... Aaron shall order it from evening to morning before Jehovah continually. .... He shall order the lamps upon the pure lampstand before Jehovah continually" (*Lev.* xxiv. 2–4). (Respecting this lampstand, see *Exod.* xxv. 31 to the end; xxxvii. 17–24; xl. 24, 25; *Num.* viii. 2–4.)

The same is signified by the "seven lamps of fire" burning before the throne of God (*Apoc.* iv. 5).

But "the fire of the altar" signified Divine celestial love, and "the fire of the lampstand," which was a flame, signified Divine spiritual love. From this it is that the "oil," too, which produced the fire of the flame in the lamps of the lampstand, signifies the

Divine love; also the "oil" that the five wise virgins had in their lamps, and that the five foolish virgins did not have (*Matt.* xxv. 1–12). [**7.**] Again "fire" signifies the Lord's Divine love, in the Gospels:

John said, 'I baptize you with water....," but Jesus "shall baptize you with the Holy Spirit and with fire" (*Matt.* iii. 11; *Luke* iii. 16).

"Baptizing with the Holy Spirit and with fire" signifies the regeneration of man by means of the Divine truth and Divine good of love from the Lord, the "Holy Spirit" meaning the Divine truth that goes forth from the Lord, and "fire" the Divine love from which it springs. [**8.**] The same that is signified by "fire" is also signified by "a place for fire" in *Isaiah:*

Jehovah "who hath His place for fire in Zion, and His oven in Jerusalem" (xxxi. 9).

It is said "who hath His place for fire in Zion" because "Zion" signifies a church in which is celestial love; and "His oven in Jerusalem" because "Jerusalem" signifies a church in which is truth of doctrine; celestial love is comparitively "a place for fire," and truth of doctrine is like an "oven" in which bread is prepared.

[*b*.] [**9.**] Because good of love is signified by "fire," and worship from good of love was represented by "burnt offerings," sometimes fire was sent down out of heaven and consumed the burnt-offering; as when a burnt-offering was made for the expiation of the people, which is thus described in Moses:

When the offering was made "fire went forth from before Jehovah and consumed upon the altar the burnt offering and the fat; and all the people saw it, and shouted and fell on their faces" (*Lev.* ix. 24).

It is also said,

That fire from heaven consumed the burnt offering of Elijah, and the wood, and the stones, and the dust, and licked up the waters that were round about in the trench (1 *Kings* xviii. 38).

This "fire," too, signified Divine love, and thus acceptance of worship because of good of love.

Likewise the fire that went up out of the rock, and consumed the flesh and unleavened cakes that Gideon brought to the angel of God (*Judges* vi. 21).

Again, Divine love was signified by the command,

That the lamb should be roasted with fire, and not sodden with water.

and that what remained until the morning should be burnt with fire (*Exod.* xii. 8–10).

(For the explanation of these verses see *A.C.*, n. 7852–7861.) [**10.**] Again, the Lord's Divine love was signified by the fire in which the Lord went before the sons of Israel in the desert, when they were journeying; also by the fire over the Tent of meeting during the night, which is thus described in Moses:

"Jehovah went before them by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire to give them light;.... neither the pillar of cloud by day nor the pillar of fire by night departed from before the people" (*Exod.* xiii. 21, 22; *Num.* ix. 15; *Deut.* i. 33).

And again,

"The cloud of Jehovah was upon the tabernacle by day, and there was fire in it by night, in the eyes of all the house of Israel, throughout all their journeys" (*Exod.* xl. 38; *Psalm* cv. 32, 39).

The "cloud appearing by day, and the fire by night," represented the Lord's protection of heaven and the church; for "the tabernacle" represented heaven and the church, "cloud and fire" protection; the "day" when there was the cloud signifies Divine truth in light, and the "night" signifies Divine truth in shade. From being hurt by too much light they were shielded by a cloud, and from being hurt by too much shade they were shielded by a shining fire. [**11.**] That such was the meaning of all this can be seen in *Isaiah:*

"Jehovah will create over every dwelling of mount Zion and over her assemblies a cloud by day and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering. And there shall be a tabernacle for a shade in the day-time from the heat, and for a refuge and hiding-place from flood and from rain" (iv. 5, 6).

"Dwelling of mount Zion" signifies the good of a celestial church, and "her assemblies" signify the truths of that good; protection lest it should be hurt by too much light or too much shade is signified by "a cloud by day," and by "a smoke and the shining of a flame of fire by night;" therefore it is said "over all the glory shall be a covering," and that "there shall be a tabernacle for a shade in the day-time from the heat." Lest falsities should break in because of too much light or too much shade is signified by "it shall be for a refuge and hiding-place from flood and from rain," "flood and rain" meaning a breaking in of falsities. [**12.**] In *Zechariah:*

"I will be unto" Jerusalem "a wall of fire round about, and in glory I will be in the midst of her" (ii. 5).

"Wall of fire" signifies defence by Divine love, for this the hells cannot approach; "glory in the midst of her" is Divine truth therefrom in light on every side. Because "fire" signifies Divine love, the burnt offerings were called

"Offerings made by fire to Jehovah," and "offerings made by fire of an odor of rest to Jehovah" (*Exod.* xxix. 18; *Lev.* i. 9, 13, 17; ii. 2, 9, 10, 11; iii. 5, 16; iv. 35; v. 12; vii. 30; xxi. 6; *Num.* xxviii. 2; *Deut.* xviii. 1

this signifying that they were adopted in order to represent worship from the good of love, "burnt offerings" representing such worship, because in them the entire animals were burned in the fire and consumed. [**13.**] Because the Word is Divine truth itself united to Divine good, for everywhere in it there is a marriage of good and truth,

Elijah was seen to ascend up into heaven by a chariot of fire and horses of fire (2 *Kings* ii. 11).

For the same reason the mountain was seen to be "full of horses and chariots of fire round about Elisha" (2 *Kings* vi. 17).

For Elijah and Elisha represented the Lord in relation to the Word; therefore a "chariot" signified doctrine from the Word, and "horses" understanding of the Word. [**14.**] Again, that "fire" signifies love is evident in David:

Jehovah "maketh His angels spirits, His ministers a flaming fire" (*Psalm* civ. 4).

That "He makes angel spirits" signifies that he makes recipients of Divine truths, consequently it signifies Divine truths; and that "He makes His ministers a flaming fire" signifies that He makes recipients of Divine good, consequently it signifies Divine goods. (That "angels" mean in the Word the Lord in relation to Divine truth, and in a relative sense, recipients of Divine truth from the Lord, see above, n. 130, 200, 302; and that "ministers" signify recipients of Divine good which is of Divine love, see also above, n. 155.) From this it is clear that "a flaming fire" signifies the good of love. "Fire" signifies love, because the Lord from Divine love appears in the angelic heaven as a sun, from which sun heat and light go forth; and in the heavens heat from the Lord as a sun is the Divine good of love, and light from the Lord as a sun is the Divine truth; this is why "fire" signifies in the Word the good of love, and "light" truth from good. (That the Lord from Divine love appears in the angelic heaven as a sun may be seen in *Heaven and Hell*, n. 116–125; and that light from that sun is Divine truth, and heat from that sun is Divine good, n. 126–140; also n. 567, 568.) It is from the correspondence between fire and love that in ordinary

language, in speaking of affections that belong to love, the expressions "to grow hot," "to burn," "to glow," "to boil," "to be on fire," and others of like meaning are used. Moreover, man grows warm from love of any kind, according to the degree of it.

[*c.*] [15.] So far respecting the signification of "fire" in the Word, when it is attributed to the Lord, or when it is predicated of heaven and the church. But when "fire" is predicated in the Word of the evil and of the hells, it signifies the love of self and of the world, and thus every evil affection and cupidity that torments the wicked after death in the hells. "Fire" has this contrary signification for the reason that Divine love, when it comes down out of heaven and falls into societies where the evil are, is changed into a love contrary to the Divine love, and thus into various heats of cupidity and lust, and so into evils of every kind, and also into torments, because evils carry with them the punishments of evil. From this change of the Divine love into hellish love with the evil, the hells where love of self and the world and hatreds and revenge prevail, appear to be on fire, both within and round about, although the devilish throng that is in them perceive no fire. Indeed, from these loves the throng that is in such hells appear with faces inflamed and reddened as from fire. [16.] This, therefore, is the signification of "fire" in the following passages. In *Isaiah:*

> "Wickedness shall burn as a fire; it shall consume the briars and thorns, and shall kindle the thickets of the forest, that they may roll upward in the lifting up of smoke. .... And the people are become as fuel of the fire; a man shall not spare his brother" (ix. 18, 19).

In the same,

> The whole people "shall be for burning, fuel for fire" (ix. 5).

In the same,

> Ye Assyrians, "conceive chaff, bring forth stubble; your spirit, fire shall devour you. So shall the peoples be burnt for lime; thorns cut down which are burned with fire. Who among us shall dwell with the devouring fire;....who among us shall dwell with the burnings of eternity?" (xxxiii. 11, 12, 14.)

"The Assyrians" mean those who from falsities and fallacies reason against the goods and truths of the church from self-intelligence, thus from self-love; these are here described. [17.] In the same,

> In the day of Jehovah's vengeance, "the streams of the land shall be

turned into pitch, and its dust into brimstone, and the land shall become burning pitch; it shall not be quenched night or day, the smoke thereof shall go up forever" (xxxiv. 8–10).

In the same,

"They have become as stubble; the fire hath burnt them; they shall deliver not their soul from the hand of the flame" (xlvii. 14).

In the same,

"Behold, all ye that kindle a fire, that compass yourselves about with sparks; go into the place of your fire, and into the sparks that ye have kindled" (l. 11).

In the same,

"Their worm shall not die, neither shall their fire be quenched" (lxvi. 24).

In *Ezekiel*:

"I will deliver thee into the hand of burning men;....thou shalt be for fuel to the fire" (xxi. 31, 32).

In David:

"Thou shalt make them as an oven of fire in the time of Thine anger, ...and fire shall consume them" (*Psalm* xxi. 9).

In the same,

"Burning coals shall overwhelm" the wicked; "fire shall cast them into pits, they shall not rise again" (cxl. 10).

In *Matthew*:

"Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. .... He will cleanse His floor, and gather His wheat into the garners, but the chaff He will burn with unquenchable fire" (iii. 10, 12; *Luke* iii. 9, 17).

In the same,

"As the tares .... are burned with fire, so shall it be in the consummation of the age" (xiii. 40).

In the same,

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall send them into a furnace of fire" (xiii. 41, 42, 50).

In the same,

He said to them on the left hand, "Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels" (xxv. 41).

In the same,

"Whosoever shall say to his brother, Thou fool, shall be subject to the hell of fire" (v. 22; likewise xviii. 8, 9; *Mark* ix. 45, 47).

In *Luke:*

> The rich man in hell said, "Father Abraham, ... send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame" (xvi. 24).

In the same,

> "When Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them .... ; after the same manner shall it be in the day that the Son of man is revealed" (xvii. 29, 30).

In the *Apocalypse:*

> "If any one worship the beast .... he shall drink of the wine of the wrath of God, ... and he shall be tormented with fire and brimstone" (xiv. 9, 10).

Again,

> The beast and the false prophet "were cast alive into a lake of fire burning with brimstone" (xix. 20).

Again,

> "The devil .... was cast into the lake of fire and brimstone" (xx. 10).

Again,

> "Death and hell were cast into the lake of fire; .... and if any one was not found written in the book of life he was cast into the lake of fire" (xx. 14, 15).

And again,

> "The unfaithful, ... and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone" (xxi. 8).

In these passages, "fire" signifies all cupidity belonging to the love of evil, and its punishment, which is torment. To this may be added what is presented in *Heaven and Hell* (n. 566-575), where it is shown what is meant by "infernal fire" and by "gnashing of teeth."

[*d.*] [**18.**] In the article above, in which "hail" was treated of, it was said that the Divine, when it comes down out of heaven into a lower sphere where the evil are, presents an effect which is the opposite of its effect in heaven itself; that is, in heaven it vivifies and conjoins, but in the lower parts where the evil are it produces death and disjunction. This is because the Divine influx out of heaven opens, in the good, the spiritual mind, and fits it to receive; but in the evil, who have no spiritual mind, it opens the interiors of their natural mind, where evils and falsities reside, and from this they have an aversion to every good of heaven, and hatred for truths, and a lust for every wickedness, and in consequence they are separated from the good, and then

damned. This influx with the good, of which we are now speaking, appears in the heavens as a fire vivifying, recreating, and conjoining; but below with the evil, it appears as a devouring and destroying fire. [**19.**] It is because of this effect of the Divine love flowing down out of heaven, that in the Word anger and wrath are so often attributed to Jehovah, that is, to the Lord, anger from fire, and wrath from the heat of fire; there is also the expression "the fire of His anger," and that "He is a consuming fire," with many other like expressions, which do not mean that the fire going forth from the Lord is such, for in its origin it is Divine love, but that it becomes such in the evil, who by reason of its flowing into them become angry and wrathful. That this is so can be seen from the fire that appeared on mount Sinai, when the Lord descended upon it and promulgated the law; this fire, although in its origin it was Divine love and the source of Divine truth, appeared to the people of Israel as a consuming fire, before which they trembled greatly

(*Exod.* xix. 18; xx. 18; *Deut.* iv. 11, 12, 15, 33, 36; v. 5, 22–26);

this was because the Israelitish people had no spiritual internal but only a natural internal, which swarmed with evil and falsities of every kind, and the appearance of the Lord to every one is according to his quality. (That the sons of Jacob were such, see *Doctrine of the New Jerusalem*, n. 248.) [**20.**] This is why Jehovah, that is, the Lord, is called in the Word "a consuming fire;" as in the following passages:

"Jehovah God is a consuming fire" (*Deut.* iv. 24).

In *Isaiah:*

"Behold, Jehovah will come with fire and with His chariots like a tempest, ... in flames of fire. For in fire Jehovah will plead, and in His sword with all flesh; and the slain of Jehovah shall be multiplied" (lxvi. 15, 16).

In the same,

"Thou shalt be visited .... with a flame of devouring fire" (xxix. 6).

In the same,

"In the indignation of the anger" of Jehovah, "and in a flame of a devouring fire, in scattering, and inundation, and hailstones" (xxx. 30).

In David:

"There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it. .... At the brightness that was before Him the clouds passed, hail and coals of fire. Jehovah

thundered out of the heavens, and the Most Highest uttered His voice, hail and coals of fire" (*Psalm* xviii. 8, 12, 13).

In the same,

"Our God shall come, and shall not keep silence; a fire shall consume before Him" (*Psalm* l. 3).

In the same,

Jehovah "shall rain upon the wicked snares, fire, and brimstone" (*Psalm* xi. 6).

In *Ezekiel:*

"I will set my faces against them, that although they go out from the fire yet the fire shall consume them. .... And I will make the land a waste, because they have committed trespasses" (xv. 4, 6–8).

In Moses:

"A fire has been kindled in mine anger, and shall burn even unto the lowest hell, and it shall consume the earth and its produce, and shall set on fire the foundations of the mountains" (*Deut.* xxxii. 22).

Such things appear in the spiritual world when Divine good and truth come down out of heaven towards the lower parts where the evil are who must be separated from the good and dispersed; and these things are said because of these appearances. And as the fire that comes down out of heaven, which in its origin is Divine love, becomes, when it is received by the evil there, a consuming fire, in the Word such fire is predicated of Jehovah. Infernal fire has no other source than the change of the Divine love into evil loves, and into direful cupidities for doing evil and inflicting injury. [**21.**] This was represented also by

The fire that fell from heaven and consumed Sodom and Gomorrah (*Gen.* xix. 24);

And the fire that consumed Nadab and Abihu, the sons of Aaron, because they offered incense with strange fire (*Lev.* x. 1, seq.).

"Incense offered with strange fire" signifies worship from other love than love to the Lord. Also by

The fire that consumed the uttermost part of the camp of the sons of Israel, because of their lusts (*Num.* xi. 1–3).

The same was represented by

The Egyptians that perished in the Red Sea when Jehovah looked out from the pillar of fire and of cloud towards their camp (*Exod.* xiv. 24–27).

That this fire was in its origin the Divine love, shining before the sons of Israel in their journeyings and over the tabernacle in the night time, has been shown above in this article; and yet Jehovah's looking out from it threw the camps of the Egyptians into

utter disorder and destroyed them. [**22.**] It is shown in the *Apocalypse* that fire appeared descending from heaven to consume the evil in the spiritual world, and was seen there by John; for he says that

> Fire came down out of heaven, and consumed Gog and Magog and their crew (xx. 9; *Ezek.* xxxviii. 22).

"To consume" signifies here to disperse and to cast into hell. So again it is said in *Isaiah:*

> "The light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and consume his briers and brambles in one day" (x. 17).

"Briers and brambles" signify evils and falsities of the doctrine of the church; the destruction of these by Divine truth descending out of heaven is signified by "the light of Israel shall be for a fire, and his Holy One for a flame."

[*e.*] [**23.**] Because "fire" in the contrary sense, or in respect to the evil, properly signifies love of self, and "flame" love of the world, so "fire" signifies every evil, as enmity, hatred, revenge, and many others, for all evils swarm forth from these two origins (see *Doctrine of the New Jerusalem*, n. 75); consequently "fire" signifies also the destruction of man in respect to spiritual life, and thus damnation and hell. All these things are signified by "fire" because love is signified by "fire," as can be seen still further from the following passages. In *Isaiah:*

> "The peoples shall see, and pine away in hatred; yea, fire shall consume thine enemies" (xxvi. 11).

Destruction of the evil, who are here meant by "peoples" and "enemies," is depicted by "hatred" and "fire." [**24.**] In the same,

> "When thou passest through the waters I will be with thee, and through the rivers they shalt not overwhelm thee; when thou goest through the fire thou shalt not be burned, neither shall the flame set thee on fire" (xliii. 2).

"To pass through waters and through rivers and not be overwhelmed" signifies that falsities and reasonings from falsities against truths shall not enter and corrupt, "waters" here meaning falsities, and "rivers" reasonings from falsities against truths; "to go through the fire and not be burned, and not be set on fire by the flame," signifies that evils and the cupidities arising from them shall do no harm, "fire" signifying evils, and "flame"

cupidities therefrom. [**25.**] In the same,

> "Our house of holiness and our beauty, where our fathers praised Thee, is burned up with fire; and all our desirable things are laid waste" (lxiv. 11).

"House of holiness" and "beauty" signify a celestial and a spiritual church, "house of holiness" a celestial church, and "beauty" a spiritual church. "Where our fathers praised thee" signifies the worship of the Ancient church, "to praise" signifying to worship, and "fathers" those who were of the Ancient church; "to be burned up with fire" signifies that all the goods of that church were turned into evils by which the goods were consumed and destroyed; "and all our desirable things are laid waste" signifies that all truths also were consumed, "desirable things" signifying in the Word the truths of the church. [**26.**] In the same,

> "Ye shall be as an oak casting its leaves, and as a garden that hath no waters. And the strong one shall be as tow, and his work as a spark, that they may both burn together and no one quench them" (i. 30, 31).

An "oak" signifies the natural man, and "leaves" knowledges (*scientifica et cognitiones*) of truth therein; "garden" signifies the rational man; so "ye shall be as an oak casting its leaves, and as a garden that hath no waters," signifies that there shall no longer be any true knowledge or rational truth. "The strong one" and "his work" signifies what is hatched out of self-intelligence; he who trusts in himself and in his own intelligence is often called "strong" in the Word, for he regards himself and his work that he brings forth as strong; and as man's own (*proprium*) drinks in every evil and falsity and thereby destroys every good and truth, it is said, "the strong shall be as tow, and his work as a spark, and they shall both burn together," "to be burned" signifying to perish by falsities of evil. [**27.**] In *Ezekiel:*

> "Thy mother is like a vine. .... Now she is planted in a desert, in a land of drought and thirst; fire hath gone out from a rod of her branches, it hath consumed them and her fruit" (xix. 10, 13, 14).

"The mother who was like a vine" signifies the Ancient church, which was in good of life and in truths therefrom. "Now she is planted in a desert, in a land of drought and thirst," signifies that the church is now destitute of goods and truths; "land of drought" meaning the church where there is no good, and "land

of thirst" where there is no truth; "fire hath gone out from a rod of her branches, it hath consumed them and her fruit," signifies that the evil of falsity has destroyed every truth and good, "fire" means evil, "a rod of branches" falsity of doctrine in which is evil, and "to consume them and her fruit" means to destroy truth and good; evil of falsity is the evil that is from falsity of doctrine. [**28.**] In *Zechariah:*

> "The Lord will impoverish" Tyre, "and smite her wealth in the sea; and she shall be consumed by fire" (ix. 4).

"Tyre" signifies the church in respect to knowledges of truth and good, thus "Tyre" signifies knowledges of truth and good that belong to the church; its devastation by falsities and evils is signified by "the Lord shall smite her wealth in the sea, and she shall be consumed by fire." [**29.**] In David:

> Enemies "have cast Thy sanctuary into the fire, they have profaned the dwelling place of Thy name even to the earth;....they have burned all God's festal places even to the earth. .... There is no more any prophet, neither is there with us any one that knoweth how long" (*Psalm* lxxiv. 7–9).

That cupidities arising from evil loves have destroyed the goods and truths of the church is signified by "enemies have cast the sanctuary into the fire, and have profaned the dwelling place of the name of Jehovah;" that they utterly destroyed all things of Divine worship is signified by "they have burned all God's festal places even to the earth;" that there was no longer any doctrine of truth or understanding of truth is signified by "there is no more any prophet, neither is there with us any one that knoweth how long." [**30.**] In Moses:

> If men of Belial should drive the inhabitants of a city to serve other gods they should all be smitten with the edge of the sword, and the city with all its spoil should be burned with fire (*Deut.* xiii. 14–17).

This signifies in the spiritual sense that a doctrine from which is worship that acknowledges any other god than the Lord must be abolished, because in such doctrine there is nothing but falsities from evil cupidities. This is signified in the spiritual sense by these words, because a "city" in the Word signifies doctrine, and "to serve other gods" signifies to acknowledge and worship some other god than the Lord; "sword" signifies the destruction of truth by falsity; and "fire" the destruction of good by evil. [**31.**] In *Luke:*

> The Lord said that He came to send fire on the earth; and what would He if it were already kindled? (xii. 49;)

which signifies hostilities and combats between good and evil, and between truth and falsity; for before the Lord came into the world there were in the church nothing but falsities and evils, consequently there was no combat between these and truths and goods; but when truths and goods had been unveiled by the Lord, then it was possible for combats to exist, and without combats between these there can be no reformation; this therefore is what is meant by the Lord's "willing that fire be already kindled." That this is the meaning of these words can be seen from those that follow:

That He had come to give division; "for from henceforth there shall be five in one house divided;....the father shall be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother" (verses 51–53).

"The father against the son and the son against the father" means evil against truth and truth against evil; and "the mother against the daughter and the daughter against the mother" means cupidity for falsity against affection for truth, and affection for truth against cupidity for falsity; "in one house" means in one man. [**32.**] As "sons" signify in the Word the truths of the church, and "daughters" its goods, it can be seen what is signified by "burning sons and daughters" in *Jeremiah:*

"They have built the high places of Topheth, in the valley of the son of Hinnon, for burning their sons and their daughters" (vii. 31).

In the same,

"I will cause an alarm of war to be heard against Rabbah of the sons of Ammon;.... and her daughters shall be burned with fire" (xlix. 2).

And in *Ezekiel:*

"When ye offer your gifts, when ye make your sons to pass through the fire" (xx. 31).

"To burn sons and daughters with fire" signifies to destroy the truths and goods of the church by evil cupidities or by evil loves; whether or not such abominations were committed, they signify the destruction of the truth and good of the church by filthy and abominable lusts, which are upheld by falsities. [**33.**] From all this the signification of "hail and fire mingled with blood, and they were cast unto the earth, so that a third part of the trees was burnt up, and all green grass was burnt up," can now be seen, namely, influx out of heaven, and thus the first change before the last judgment; but what "tree" and "green grass" signify will be told in what follows. Like things are said in the description

of the plagues in Egypt that preceded their final destruction, which was a drowning in the Red Sea, namely,

> That hail in which ran fire rained on the land of Egypt, by which every herb of the field was smitten, and every tree of the field was broken down (*Exod.* ix. 18–35).

[**34.**] That like things are to occur before "the day of Jehovah," which is the last judgment, is predicted in the Prophets. In *Joel:*

> "The day of Jehovah, ... a day of darkness and of thick darkness; ....a fire consumeth before it, and after it a flame burneth" (ii. 1–3).

In the same,

> "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh" (ii. 30, 31).

In the same,

> "The fire hath consumed the habitations of the desert, and the flame hath burned all the trees of the field" (i. 19, 20).

In *Ezekiel:*

> "Say to the forest of the south, ... Behold, I will kindle a fire in thee, and it shall consume every green tree in thee.... ; the flame of the grievous flame shall not be quenched ; wherefore all faces from the south even to the north shall be burned therein" (xx. 46,47).

"The forest of the south" signifies a church that is able to be in the light of truth from the Word, but that is now in knowledges alone without spiritual light; "the trees" that the fire will consume signify such knowledges; that evil cupidities will deprive such knowledges of all spiritual life, and that there will be no longer any truth in clearness, nor even a remnant of it in obscurity, is signified by "all faces from the south to the north shall be burned therein." Now that the signification of "fire" in both senses is known, the signification in the Word of "to become warm," "to be inflamed," "to glow," "to boil up," "to be burned," "to be burnt up," also of "warmth," "flame," "glow," "burning," "conflagration," "place for fire," "coals," and the like, can be seen.

505. ***"And they were cast unto the earth"*** signifies *progression towards the lower parts, where the evil were.*—This is evident from the signification of "being cast unto the earth," namely, "hail and fire mingled with blood," which was effected by "the first angel sounding," as meaning to advance towards the lower parts, where the evil were consociated, with whom also

there were some of the good. This signifies progression towards the lower parts, because the changes and desolatings that are signified by "the third part of the trees and all the green grass were burnt up," were effected progressively towards the lower parts where the evil were, as has been said above. "The earth" means here the lower parts, because these things were seen by John when he was in the spirit, that is, when he was in the spiritual world; for man's spirit, when it has its sight opened, sees the things that are in the spiritual world; and in that world there are mountains, hills, and valleys, and upon the mountains and hills are the angelic heavens, but in the valleys below are those who have not yet been taken up into heaven; on these, therefore, there were now the evil mixed with the good; and so these valleys that were below the mountains and hills are here meant by "the earth (or land);" so "to be cast unto the earth" means out of the heavens towards the lower parts. But when mountains, hills, and valleys taken together are called "the earth," "the earth" signifies the church there.

506. *"And the third part of the trees was burnt up"* signifies *that the perceptions and knowledges of truth and good were destroyed by cupidities arising from evil loves.*—This is evident from the signification of "a third part," when predicated of truths, as meaning all (of which presently); also from the signification of "trees," as meaning the interiors of man that belong to his mind (of which above, n. 109), and thus perceptions of truths and goods, and knowledges of them (see above, n. 420); also from the signification of "to be burnt up," as meaning to be destroyed by cupidities arising from evil loves, of which above (n. 504[*c–e*]), where it was shown that these cupidities are signified by "fire," therefore "to be burnt up" means to be destroyed by these. [**2.**] "The third part" signifies all, and thus "the third part of the trees" signifies every perception of truths and goods, and thus every knowledge of them, because the number "three" signifies fulness, the whole, and all, and is predicated of truths; so "the third part" has the same meaning, for "a third" means the same as "three;" moreover, numbers multiplied into themselves and divided by themselves have the same signification as the integral numbers from which they are derived (see above, n. 430[*a*,*b*]). That "the third part" signifies all and is predicated of truths see also above (n. 384). "The third part" has the same signification in the following passages:

"The third part of the sea became blood" (verse 8);
"The third part of the creatures that were in the sea died" (verse 9);

"A burning star fell upon the third part of the rivers" (verse 10);
"The third part of the waters became wormwood" (verse 11);
"The third part of the sun was smitten, and the third part of the moon, and the third part of the stars" (verse 12).
(Likewise ix. 15, 18; xii. 4.)

[3.] This describes how all perception of truth and good, and thus the knowledge of them, would first be destroyed by the loves of self and the world and the cupidities and pleasures arising therefrom. Perception and knowledge of spiritual truth and good are destroyed by these loves and cupidities arising therefrom, because these loves are corporeal and merely natural loves into which man is born, and unless these are subdued and ruled by spiritual loves, which are out of heaven from the Lord, they extinguish every perception and thus every knowledge of the truths and goods of heaven and the church; for these loves regarded in themselves are direct opposites of spiritual loves. From this it can be seen that when the church lapses it comes first from an internal spiritual state into a natural state, that consists in loving self and the world above all things; consequently it is in thick darkness in respect to all things of heaven and the church, however much light it may have in respect to worldly things. [4.] When perception of spiritual truths and goods perishes, knowledge of them also perishes, for although man knows them and talks about them from the Word or from doctrine, still he does not know them when he does not perceive them. Perception of a thing makes knowledge of it. Knowledge without perception is not living, but dead, and is a knowledge of the mere sense of the words, and not of the thing itself. Such are the knowledges of truth and good from the Word and from the doctrine of the church that those have in whom the loves of self and of the world are dominant; however skilled such may be in cleverly and artfully speaking and preaching about them, they are mere shells, which seem to the vulgar to have kernels within, and yet they are empty.

507. ***"And all green grass was burnt up"*** signifies *that all true knowledge* (*scientificum*) *was destroyed by the cupidities of the same loves.*—This is evident from the signification of "grass," as meaning knowledge (*scientificum*) (of which presently); also from the signification of "green," as meaning truth and living from truth, because as green grass serves as food for animals, so true knowledge serves as spiritual nourishment for man; for whatever is produced in fields, in gardens, and in plains, and serves as nourishment either for man or beast, has a correspondence with such things as serve for the nourishment of the spirit and mind, and

such nourishment is called spiritual nourishment. Like things appear in the spiritual world, from the correspondence of spiritual things with natural things; and as the Word in the letter is natural, and is written by correspondences, it is here said that "the third part of the trees and all green grass were burnt up," which means in the spiritual sense that all perception and knowledge of truth and good, as well as all true knowledge (*scientificum*) are destroyed, by these two corporeal, terrestrial, and merely natural loves. [**2.**] By true knowledge (*scientificum*) is meant all knowledge by which spiritual truth is confirmed, and which has life from spiritual good. For by knowledges (*scientifica*) a man may be wise or he may be insane. A man is wise by knowledges when he uses them to confirm the truths and goods of the church, which are spiritual truths and goods; and he becomes insane by knowledges when he uses them to invalidate and refute the truths and goods of the church. When they are used to confirm the truths and goods of the church they are called true knowledges, also living knowledges; but when they are used to invalidate and refute the truths and goods of the church they are called false knowledges, also dead knowledges. Knowledges (*scientiae*) are only means to uses, and they are such as the uses are that spring from them. They are living knowledges when man by means of them acquires for himself intelligence and wisdom. All intelligence and wisdom is from truths that are from heaven; such intelligence and wisdom, because it is from heaven, that is, from the Lord through heaven, is living, because it is the very spiritual life of man; but from falsities there can be no intelligence and wisdom, and if it is supposed to exist in any one, it is dead, because it is from hell. [**3.**] This has been said to make known that "green grass" signifies true knowledge (*scientificum*), which is living, but "grass burnt up" signifies false knowledge, which is dead. When truth and good, which come from heaven, find no receptacle in the knowledges (*cognitiones et scientifica*) in man, but evils and falsities which are from hell are received, knowledges (*scientifica*) are not living but dead, and correspond to grass withered and burnt up. It is the same with man himself, for a man is such as is the way in which knowledges (*cognitiones et scientiae*) are alive in him; for from living knowledges (*scientiae*) he has intelligence, but from knowledges not living he has no intelligence; and if they are dead in consequence of the confirmation of falsities by them there is insanity and folly. [**4.**] Such a man, from correspondence, is compared in the Word to "grass," and is also called "grass" in the following passages. In *Isaiah:*

"The inhabitants .... have become as the herb of the field, as the greenness of herbage, as the grass of the housetops, and as a scorched field before the corn is grown" (xxxvii. 27; 2 *Kings* xix. 26).

In David:

The wicked "are soon cut down like the grass, and wither as the greenness of herbage" (*Psalm* xxxvii. 2).

In the same,

"As for man, his days are as grass; as a flower of the field so he flourisheth" (*Psalm* ciii. 15).

In the same,

The haters of Zion "shall be as the grass of the housetops, which withereth before it is plucked up" (*Psalm* cxxix. 6).

In *Isaiah*:

"The glory of Jehovah shall be revealed, and they shall see. .... The voice said, Cry; and he said, What shall I cry? All flesh is grass, and all its holiness is as the flower of the field; the grass hath withered and the flower hath fallen, because the breath of Jehovah hath blown upon it. Surely the people is grass. The grass hath withered, the flower hath fallen; but the Word of our God shall stand for ever" (xl. 5–8).

This is said of the Lord's coming, and of the revelation of Divine truth from Him at that time, which is meant by "the glory of Jehovah shall be revealed, and they shall see." That there will then be in man no true knowledge (*scientificum*) and no spiritual truth, is signified by "all flesh is grass, all its holiness is as the flower of the field; the grass hath withered, the flower hath fallen," "grass" meaning true knowledge, and "flower of the field" spiritual truth. That man is such is meant by "all flesh is grass," and by "surely the people is grass; the grass hath withered," "all flesh" meaning every man, and "people" those who are in truths, here those who are in falsities. [**5.**] In the same,

"I am He that comforteth you; who art thou, that thou fearest man that dieth, and a son of man that is as grass?" (li. 12.)

These words signify that all things are from the Lord, and nothing from self-wisdom and self-intelligence. "Man" means man in respect to wisdom, and "son of man" the same in respect to intelligence; that this latter is mere knowledge (*scientia*) is meant by "is as grass." [**6.**] In the same,

"I will pour out My spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up in the midst of the grass" (xliv. 3, 4).

The "spirit of Jehovah" signifies the Divine truth, and "blessing" signifies the multiplication and fructification of truth; so

intelligence through true knowledges (*scientifica*) is signified by "springing up in the midst of the grass." [**7.**] In David:

> Jehovah who "causeth the grass to grow for the beast, and the herb for the service of man" (*Psalm* civ. 14).

In the same,

> Jehovah who "prepareth rain for the earth, who maketh grass to grow upon the mountains, who giveth to the beast his food" (*Psalm* cxlvii. 8, 9).

In Moses:

> "My doctrine shall flow down as the rain, My word shall drop as the dew, as the mist on the grass, and as the drops on the herb" (*Deut.* xxxii. 2).

In these passages "grass" signifies true knowledge (*scientificum*), and "herb of the field" spiritual truth; for "herb of the field" means what springs up in a field at first, that is, when it has just been ploughed, therefore it is called "herb for the service of man." It is said "grass for the beast," and "as food for the beast," because "beast" signifies in the Word the affection of the natural man, and to this, true knowledge is for food and nourishment. [**8.**] In *Job:*

> "Behold behemoth, which I made with thee; he eateth grass as an ox" (xl. 15).

"Behemoth" has the same meaning as "beast" in the Word, namely, the natural affections that belong to man, therefore it is said, "Behold behemoth, which I have made with thee." His spiritual pasture is true knowledge; this is meant by "he eateth grass as an ox." [**9.**] That "green" signifies what is living can be seen without further explanation; for any vegetable subject while it is growing, that is, while it lives as it were, is green, but when it is no longer growing, or is as it were dying, its greenness perishes; therefore "green" or "to be green" signifies living or to be living; as can be seen also from the following passages:

> *Jer.* xi. 16; xvii. 8; *Ezek.* xvii. 24; xx. 47; *Hosea* xiv. 8; *Psalm* xxxvii. 35; lii. 8; xcii. 10; and elsewhere.

VERSES 8, 9.

508. *"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood. And there died the third part of the creatures in the sea having souls; and the third part of the ships was destroyed."*

8. ***"And the second angel sounded"*** signifies *influx out of heaven, and the second consequent change with the evil* [n. 509]; ***"and as it were a great mountain burning with fire"*** signifies *love of self and of self-*

intelligence therefrom [n. 510]; ***"was cast into the sea"*** signifies *into the natural man* [n. 511]; ***"and the third part of the sea became blood"*** signifies *that in consequence every thing therein became falsity of evil* [n. 512].

9. ***"And there died the third part of the creatures in the sea having souls"*** signifies *that in consequence every living knowledge (scientificum) in the natural man perished* [n. 513]; ***"and the third part of the ships was destroyed"*** signifies *that all knowledges of truth and good from the Word and from doctrines from the Word also perished* [n. 514].

509. [*Verse* 8.] ***"And the second angel sounded"*** signifies *influx out of heaven, and the second consequent change with the evil*, as is evident from what has been said and shown above (n. 502).

510. ***"And as it were a great mountain burning with fire"*** signifies *love of self, and of self-intelligence therefrom.*—This is evident from the signification of "a mountain burning with fire," as meaning love of self and love of self-intelligence therefrom. This love is signified by such a mountain, because a "mountain" in the Word signifies love in both senses, namely, heavenly love and hellish love (see above, n. 405); likewise "fire" (see also above, n. 504[a–e]); and here the evil who must be separated from the good and cast into hell are treated of, and with such every truth is turned by that love into falsity. This effect, that will arise from "casting that mountain into the sea," is described in what follows; for "that mountain cast into the sea, so that the third part of the sea became blood," signifies that every thing in the natural man became falsity of evil. From this it can be seen that "a great mountain burning with fire" signifies love of self and love of self-intelligence therefrom. All self-intelligence is from love of self. [**2.**] "Mountain" means love in both senses, because angels of the third heaven, who are in heavenly love, dwell upon mountains in the spiritual world; so when a "mountain" is mentioned, that heaven is meant, and according to the ideas of angelic thought, which are abstracted from persons and places, that which constitutes heaven is meant, that is, heavenly love. But in the contrary sense "mountain" signifies love of self, because they who are in the love of self have a constant desire to go up mountains, to make themselves equal to those who are in the third heaven. Because they dwell upon this in their fancy, it is also the object of their endeavor when they are out of the hells; this is why a "mountain" in the contrary sense signifies the love of self. In a word, those who are in the love of self are always aspiring after high things, so after death, when all states of the love are changed into things correspondent,

in their fancy they mount aloft, believing themselves, while in the fancy, to be upon high mountains, and yet bodily they are in the hells. This is why those who are of Babylon, who are in such love of self as to wish to rule not only over all the earth but over the heavens, are called "mountains," and are said "to sit upon a mountain" and "to ascend above the heights of the cloud." As in *Jeremiah:*

> "Behold, I am against thee, O destroying mountain,....destroying the whole earth; and I will stretch out My hand against thee, to roll thee down from the rocks and make thee a mountain of burning" (li. 25).

In *Isaiah:*

> "Thou hast said in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit on the mount of the assembly; .... I will ascend above the heights of the cloud; I will become like the Most High: yet thou shalt be cast down to hell" (xiv. 13–15).

This is said of Babylon.

511. ***"Was cast into the sea"*** signifies *into the natural man.*—This is evident from the signification of the "sea," as meaning knowledge (*scientificum*) in general which is in the natural man, consequently the natural man in respect to its knowledge (see above, n. 270, 342[*b*]). This is the signification of "sea," because "water" signifies truth, and truth in the natural man is called knowledge (*scientificum*); but truth itself is in itself spiritual, and in the spiritual man makes one with affection for truth, for it is a form of affection there; consequently so far as this affection with its form is therefrom in the knowledges that are in the natural man, so far knowledges contain in themselves truths, and are true knowledges; for the knowledges of the natural man, viewed in themselves, are not truths, but only containing vessels of truth, therefore "vessels" in the Word signify knowledges. [**2.**] That the "sea" signifies the natural man can be seen from passages in the Word cited above (n. 275, 342[*b,c*]), which make clear that the "sea" in reference to its water signifies knowledge (*scientificum*) in general, while the "sea" in reference to its waves signifies disputation and reasoning, which are maintained by knowledges; and as both knowledges and reasoning are in the natural man, the "sea" signifies the natural man itself. But the state of the natural man is wholly in accordance with the affection of man's love. When spiritual affection, that is, an affection for good and truth for the sake of good and truth, is dominant in man, and

when this affection flows in through the spiritual man into the natural man, then the natural man is a spiritual-natural man, for it is subordinate and subject to the spiritual, and as they thus act as a one both are in heaven. But so long as a merely natural affection is dominant in man, there is in the natural man no truth, but everything therein is knowledge (*scientificum*) not true, but dead knowledge and false knowledge, for the reason that the knowledges therein then conjoin themselves with affections merely natural, all of which spring from the loves of self and of the world, while truths themselves, because in themselves they are spiritual, conjoin themselves only with spiritual affections, as has been said above. When truths conjoin themselves with affections merely natural, they are no longer truths but falsities, for affection merely natural falsifies truths. Conjunctions of truth with affections merely natural correspond to whoredoms and adulteries of various kinds, and in the spiritual sense are meant in the Word by various kinds of whoredoms and adulteries. There are conjunctions of the truths of the Word with the loves of self and the world that correspond to these. [**3.**] That the "sea" signifies the natural man with the things that are in it is also from correspondence; for in the spiritual world seas appear in various places, especially about the outmost boundaries where spiritual societies or heaven itself ends. There are seas there because in the boundaries of heaven and beyond them those dwell who have been merely natural men, and these appear there in deep places, where they have their abodes; the natural men there, however, are not evil, the evil natural men are in the hells. The seas there seen make evident also what those are who are in them, especially from the color of the waters, as verging towards darkness or clearness: if towards darkness those therein are sensual spirits, who are the lowest natural, and if towards clearness those therein are the interior natural. But the waters of the seas that are over the hells are thick, black, and sometimes ruddy; and the infernal crew therein appear like snakes and serpents, and like such monsters as are in seas.

512. ***"And the third part of the sea became blood"*** signifies *that in consequence everything therein became falsity of evil.*— This is evident from the signification of the "third part," as meaning all (see above, n. 506); also from the signification of the "sea," as meaning the natural man (see just above, n. 511); therefore "the third part of the sea" signifies the whole natural man and everything therein; also from the signification of "blood," as meaning

falsity of evil (see also above, n. 329[*f*,*g*]). From this the spiritual sense of this verse can be seen, namely, that "the great mountain burning with fire was cast into the sea, and the third part of the sea became blood," signifies that love of self, when it enters into and occupies the natural man, turns every knowledge (*scientificum*) into falsity of evil. [**2.**] The love of self is a love purely corporeal, springing from the rising up and fermenting of worn-out parts and the titillation caused by these inwardly in the body; in consequence of which the perceptive faculty of the mind, which requires a pure atmosphere, not only becomes dull and gross, but even perishes. That this is the origin of the love of self can be seen from its correspondence with human dung; for those who have been enticed by this love, when they come into the other life love above all things stercoraceous filth, and its stench is grateful to them, which proves that the effluvium therefrom affects with delight the sensory of their smell, as it had before affected the general sensory, which is extended by interior cuticles to every part. From this alone it can be seen that the love of self is more gross and foully corporeal than any other love, and consequently that it takes away all spiritual perception, which is a perception of the truth and good of heaven and the church. Moreover, it shuts up the spiritual mind and fixes its seat entirely in the natural and sensual man, which communicates most closely with the body and has no communication with heaven. From this again it comes to pass that all those in whom the love of self is dominant are sensual, and do not see the things that belong to heaven and the church except in the densest darkness; and furthermore they discard and deny these whenever they are alone and are thinking with themselves. From all this the signification of "the third part of the sea became blood, in consequence of the great mountain burning with fire that was cast into it," can now be seen.

513[*a*]. [*Verse 9.*] ***"And there died the third part of the creatures in the sea having souls"*** signifies *that in consequence every living knowledge (scientificum) in the natural man perished.* —This is evident from the signification of "dying," as meaning to perish spiritually, that is, in respect to the life of heaven; also from the signification of the "third part," as meaning all (see above, n. 506); also from the signification of the "creatures in the sea (or fishes)," as meaning knowledges (*scientifica*) (of which presently); also from the signification of "having souls," as meaning to be alive; consequently "there died the third part of the creatures in

the sea having souls" signifies that in consequence every living knowledge perished. A living knowledge means a knowledge that derives life from spiritual affection; for that affection gives life to truths, and thus gives life to knowledges, for knowledges are containants of spiritual truths (see above, n. 506, 507, 511). [**2.**] "The creatures of the sea (or fishes)" signify knowledges, because the "sea" signifies the natural man, and thus "fishes in the sea" signify the knowledges themselves that are in the natural man. This signification of "fishes" also is from correspondence, for spirits that are not in spiritual truths, but only in natural truths, which are knowledges, appear in the spiritual world in seas, and when viewed by those who are above, as fishes; for thoughts that spring from knowledges in such present that appearance. For all the ideas of the thought of angels and spirits are turned into various representatives outside of them; when turned into such things as are of the vegetable kingdom they are turned into trees and shrubs of various kinds; and when into such things as are of the animal kingdom they are turned into land animals and flying things of various kinds; when the ideas of angels of heaven are turned into land animals they are turned into lambs, sheep, goats, young cattle, horses, mules, and other like animals; but when into flying things they are turned into turtle-doves, pigeons, and various kinds of beautiful birds. But the ideas of thought of those who are natural and who think from mere knowledges are turned into forms of fishes. Consequently in the seas various kinds of fishes appear, and this it has often been granted me to see. [**3.**] It is from this that in the Word "fishes" signify knowledges, as in the following passages. In *Isaiah*:

> "At My rebuke I dry up the sea, I make the rivers into a desert; their fish shall rot because there is no water, and shall die of thirst" (l. 2).

"The rebuke of Jehovah" means the ruin of the church, which takes place when there is no knowledge of good and truth, that is, no living knowledge, because there is no perception; "to dry up the sea" signifies to deprive the natural man of true knowledges (*scientifica*), and thus of natural life from the spiritual; "to make the rivers into a desert" signifies the same deprivation in the rational man, with consequent loss of intelligence; "their fish shall rot because there is no water, and shall die of thirst," signifies that there is no longer any living knowledge (*scientificum*), be-

cause there is no truth, "fish" meaning knowledges, "water" truth, and "to rot" meaning to perish in respect to spiritual life. [4.] The same that is here said of the sea, that "a third part of it became blood, and the third part of the creatures in it died," is said also of Egypt, that its river and all its waters became blood, and consequently the fish died, in Moses:

> Moses said to Pharaoh that the waters of the river should be turned into blood, and that consequently the fish should die, and the river should stink, and that the Egyptians would loathe to drink the waters of the river; and this was done in respect to all the water in Egypt (*Exod.* vii. 17–25).

It is said of this in David:

> "He turned their waters into blood, and slew their fish" (*Psalm* cv. 29).

The same was done in Egypt, because "Egypt" signifies the natural man in respect to its knowledge (*scientificum*), or the knowledge belonging to the natural man; "the river of Egypt" signifies intelligence acquired by means of knowledges; "the river becoming blood" signifies intelligence from mere falsities; "the fish dying" signifies that true knowledges were destroyed by falsities, for knowledges live by truths but are destroyed by falsities, for the reason that all spiritual truth is living truth, and from it is all the life, or as it were the soul, in knowledges; therefore without spiritual truth knowledge is dead. [5.] In *Ezekiel:*

> "I am against thee, Pharaoh, king of Egypt, the great whale that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made myself. Therefore I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, that all the fish of thy rivers may stick unto thy scales. And I will leave thee in the desert, thee and all the fish of thy rivers" (xxix. 3–5).

"Pharaoh" has the same signification as "Egypt," for the king and the people have the same signification, namely, the natural man and knowledge therein, therefore he is called "a great whale;" "whale (or sea-monster)" signifying knowledge in general, therefore it is said that "he shall be drawn out of the river," and that "the fish shall stick to his scales," which signifies that all intelligence is to perish, and that knowledge (*scientia*) which will take its place will be in the sensual man without life. In the sensual man, which is the lowest natural, standing nearest to the world, there are fallacies and falsities therefrom, and

this is signified by "fish sticking to the scales" of the whale. That the natural man and the knowledge therein will be without life from any intelligence is signified by "I will leave thee in the desert, thee and all the fish of thy rivers." That such things would come to pass because the natural man attributes all intelligence to itself, is signified by "that hath said, My river is mine own, I have made myself," "river" meaning intelligence.

[**6.**] In Moses :

> The sons of Israel said in the wilderness, "We remember the fish that we did eat in Egypt freely, and the cucumbers and the melons, and the leeks and the onions and the garlic ; now our soul is dried up ; there is nothing at all except this manna before our eyes." Afterwards "there went forth a wind from Jehovah, and brought quails from the sea, and let them fall over the camp." But because of this lust "Jehovah smote the people with a very great plague;" consequently the name of that place was called the Graves of Lust" (*Num.* xi. 5, 6, 31, 33, 34).

This signified that the sons of Israel had turned away from things spiritual and hungered after natural things ; indeed, they were not spiritual but purely natural, merely representing a spiritual church by external things. That they had turned away from spiritual things is signified by "our soul is dried up, there is nothing at all except this manna before our eyes," "manna" signifying spiritual food, which is knowledge (*scientia*), intelligence, and wisdom. That they hungered after natural things is signified by "their lusting after the fish in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic," all which signify such things as belong to the lowest natural, that is, the sensual corporeal man ; and because they rejected things spiritual, and coveted merely natural things instead, "they were smitten with a great plague, and the name given to the place was the Graves of Lusts."

[**7.**] In *Ezekiel:*

> He said to me, "These waters issue forth toward the eastern border, and go down into the plain and come towards the sea, being sent forth into the sea that the waters may be healed ; whence it comes to pass that every living soul that creeps, whithersoever the rivers come, shall live ; whence there is exceeding much fish. . . . . Therefore it shall come to pass that the fishers shall stand upon it from En-gedi even unto En-eglaim ; in the spreading of nets are they there ; their fish shall be according to their kind, as the fish of the great sea, exceeding many. But the miry places and the marshes thereof which are not healed shall be given to salt" (xlvii. 8–11).

This treats of the house of God, which signifies heaven and the church ; and "the waters that issue forth out of the house of God towards the east" signify Divine truth reforming and regenerating ; the "plain" and the "sea" into which the waters go down,

signify the outmost things of heaven and the church, which in men of the church are the things that belong to the natural and sensual man, the "plain" signifying the inner things thereof, and the "sea" the outer things thereof; that both knowledges from the Word and confirming knowledges (*scientifica*) receive spiritual life through this Divine truth is signified by "the waters of the sea are healed" thereby, and by "every soul that creepeth shall live," and by "there shall be exceeding much fish;" that there are in consequence true and living knowledges of every kind is signified by "their fish shall be according to their kind, as the fish of the great sea, exceeding many." Those who are reformed, and thus become intelligent, are meant by "the fishers from En-gedi even to En-eglaim." Those who cannot be reformed because they are in the falsities of evil are signified by "the miry places and marshes that are not healed, but are given to salt." Every one can see that this does not mean that fishes are multiplied by waters issuing forth out of the house of God, but that "fishes" mean such things in man as can be reformed, since "the house of God" means heaven and the church, and the "waters" issuing therefrom mean Divine truth reforming.

[***b.***] [**8.**] In the Word throughout, mention is made of "the beast of the earth," "the bird of heaven," and "the fish of the sea," and he who does not know that the "beast of the earth (or of the field)" means man's voluntary faculty, "the bird of heaven" his intellectual faculty; and "the fish of the sea" his knowing faculty, must be wholly ignorant of the meaning of these passages, as in the following. In *Hosea:*

> "Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. .... Therefore the land shall mourn, and every one that dwelleth therein shall pine away, among the beasts of the field, and among the birds of the heavens; yea, the fishes of the sea also shall be gathered up" (iv. 1, 3).

In *Zephaniah:*

> "I will consume man and beast, I will consume the bird of the heavens, and the fishes of the sea, and the stumbling-blocks with the wicked" (i. 3).

In *Ezekiel:*

> "In the day that Gog shall come upon the land of Israel, ... there shall be a great earthquake over the land of Israel, and the fishes of the sea, and the bird of the heavens, and the beast of the field, shall tremble before Me" (xxxviii. 18–20).

In *Job:*

> "Ask the beasts and they shall teach thee, or the birds of heaven and they shall tell thee, or the shrub of the earth and it shall teach thee, and the fishes of the sea shall declare unto thee. Who doth not

know by all these things that the hand of Jehovah doeth this?" (xii. 7–9.)

In these passages "the beast of the field" means man's voluntary faculty, "the bird of heaven" his intellectual faculty, and "the fish of the sea" his knowing faculty; otherwise how could it be said "the beasts shall teach thee, the birds of heaven shall tell thee, and the fishes of the sea shall declare unto thee, that the hand of Jehovah doeth this?" Also it is said, "Who doth not know by all these things?" [**9.**] Likewise in David:

"Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet, flock and all herds, the beasts of the fields, the bird of heaven, and the fish of the sea, and whatsoever passeth through the paths of the seas" (*Psalm* viii. 6–8).

This is said of the Lord and His dominion. That He has dominion over angels in the heavens and over men on the earth is known from the Word, for He says that unto Him "all power in heaven and in earth has been given" (*Matt.* xxviii. 18); but that dominion was given to Him over animals, birds, and fishes, was not a matter of sufficient importance to be mentioned in the Word, where every and each thing has reference to heaven and the church. It is therefore evident that "flock and herds, beasts of the fields, bird of heaven, and fish of the sea," mean such things as belong to heaven in angels and to the church in man, "flock and herds" signifying, in general, things spiritual and natural, "flock" things spiritual, and "herds" things natural that are in man, or that belong to the spiritual mind and to the natural mind in him. "The beasts of the fields" signify things voluntary, which belong to the affections; "the birds of heaven" signify things intellectual, which belong to the thoughts; and "the fishes of the sea" signify knowledges (*scientifica*) which belong to the natural man. [**10.**] Like things are signified by these words in the first chapter of *Genesis*

"And God said, We will make man in our image, after our likeness; that he may have dominion over the fish of the sea and over the bird of heaven, ... and over every animal that creepeth upon the earth" (verses 26, 28).

This chapter treats in the internal spiritual sense of the establishment of the Most Ancient church, thus of the new creation or regeneration of the men of that church. That it was given to them to perceive all things of their affection which belong to the will, and to see all things of their thought which belong to the understanding, and to so rule over them as not to fall away into the lusts of evil and into falsities, is meant by "that he may

have dominion over the fish of the sea and the bird of heaven, and every animal of the earth;" and man has dominion over these things when the Lord has dominion over man, for man of himself cannot have dominion over any thing in himself. "Fish of the sea, bird of heaven, and beast of the field," have this signification because of their correspondence. The correspondences of the interior things of man with these things stand forth so as to be clearly seen in the spiritual world; for there beasts of every kind, and birds, and fishes in the seas, are seen, which nevertheless are nothing else than the ideas of thought that flow forth from affections, and these are presented under such forms because they are correspondences.

[*c.*] [**11.**] Because "fishes" signify the knowledges (*scientifica et cognitiones*) belonging to the natural man that serve the spiritual man as means for becoming wise, so "fishes" mean in the Word those who are merely in knowledges, also those who are acquiring knowledges for themselves, also those who teach others and by means of knowledges reform them. The works of such are meant by "the casting and spreading of nets," as in the following passages. In *Isaiah:*

> "The fishers shall mourn, and all they that cast the hook into the river shall be sad, and they that spread the net upon the faces of the waters shall languish" (xix. 8).

"The fishers that cast the hook into the river and they that spread the net" mean those who wish to acquire for themselves knowledges and through these intelligence, here that they are unable to do this because knowledges of truth nowhere exist. [**12.**] In *Jeremiah:*

> "I will bring" the sons of Israel "again upon their land; .... I will send to many fishers who shall fish them; and I will send to many hunters, who shall hunt them upon every mountain and upon every hill, and out of the holes of the rocks" (xvi. 15, 16).

"To send to fishers who shall fish them, and to hunters who shall hunt them," means to call together and establish the church in those who are in natural good and in spiritual good, as may be seen above (n. 405[*c*]). [**13.**] In *Habakkuk:*

> "Wherefore dost Thou make man as the fishes of the sea, as the creeping thing that hath no ruler? Let him draw out all with the hook, and gather him into his net. .... Shall he therefore empty his net, and not spare to slay the nations continually?" (i. 14, 15, 17.)

This was said of the Chaldean nation wasting and destroying the church; and the Chaldean nation signifies the profanation of truth, and the devastation of the church. "To make men as

the fishes of the sea, and as the creeping thing that hath no ruler," signifies to make man so natural that his knowledges (*scientifica*) are devoid of spiritual truth, and his delights are devoid of spiritual good; for in the natural man there are knowledges by which come thoughts, and delights by which come affections; and if the spiritual is not dominant over these, both thoughts and affections are vagrant, and thus man is destitute of the intelligence that should lead and rule. That then every falsity and every evil has power to draw them over to their side, and thus wholly destroy them, is signified by "Let him draw out all with the hook, and gather into his net, and afterwards slay," "to draw out" meaning out of truth and good, "into his net" meaning into falsity and evil, and "to slay" meaning to destroy. [**14.**] In *Amos:*

> "The days will come in which they shall draw you out with sharp instruments, and your posterity with fish-hooks" (iv. 2).

This signifies leading away and alienating from truths by means of acute reasonings from falsities and fallacies; it is said of those who abound in knowledges because they have the Word and the prophets; such are here meant by "the kine of Bashan in the mountain of Samaria." [**15.**] From all this the meaning of "fishermen," "fishes," and "nets," so often mentioned in the New Testament, can be seen, as in the following passages:

> "Jesus. . saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He said unto them, Come ye after Me, and I will make you fishers of men" (*Matt.* iv. 18, 19; *Mark* i. 16, 17).

Again,

> Jesus entered into Simon's boat and was teaching the multitude. After that He told Simon to let out his nets for a draught, and they inclosed a great multitude of fishes, so that the boats were filled, and in danger of sinking. And amazement seized them all, because of the draught of fishes; and He said unto Simon, "Fear not; from henceforth thou shalt catch men" (*Luke* v. 3–10).

In this there is a spiritual sense, like that in the rest of the Word; the Lord's choosing these fishermen and saying that "they should become fishers of men," signified that they should gather to the church; "the nets which they let out, and in which they inclosed a great multitude of fishes, so that the ships were in danger of sinking," signified the reformation of the church through them, for "fishes" here signify knowledges of truth and good by means of which reformation is effected, likewise the multitude of

men who are to be reformed. [**16.**] The draught of fishes by the disciples after the Lord's resurrection has a like signification; it is thus described in *John:*

> When Jesus manifested Himself to the disciples, who were fishing, He told them to cast the net on the right side of the boat. And they took so many that they were not able to draw the net for the multitude of fishes. When they got out upon the land they saw a fire built, and a little fish lying thereon, and bread. And Jesus gave them the bread, and the fish likewise (xxi. 2–13).

The Lord manifested Himself while they were fishing, because "to fish" signified to teach knowledges of truth and good, and thus to reform. His commanding them "to cast the net on the right side of the boat" signified that all things should be from the good of love and charity, "the right side" signifying that good from which all things should come, for so far as knowledges are derived from good, so far they live and are multiplied. They said that "they had labored all the night and had taken nothing," which signified that from self or from one's own (*proprium*) nothing can come, but that all things are from the Lord; and the same was signified by the "fire" on which was the fish, and by the "bread;" for the "bread" signified the Lord and good of love from Him, and "the fish on the fire" knowledge of truth from good, the "fish" knowledge of truth, and the "fire" good. At that time there were no spiritual men, because the church was wholly vastated, but all were natural, and the reformation of such was represented by this fishing, and by the fish on the fire. He who believes that the fish on the fire and the bread that were given to the disciples to eat were not significative of something higher is very much mistaken, for the least things done by the Lord and said by Him were significative of Divine celestial things, which become evident only through the spiritual sense. That this "fire of coals" and "fire" mean good of love, and that "bread" means the Lord in relation to that good, has been shown above; and that a "fish" means knowledge of truth and the knowing faculty of the natural man is clear from what has been said and shown in this article.

[*d.*] [**17.**] It is also said by the Lord that

> "The kingdom of the heavens is like unto a net cast into the sea bringing together every kind of fish, which when it was full they drew upon the beach, and gathered the good into vessels, but cast the bad away. So shall it be in the consummation of the age" (*Matt.* xiii. 47–49).

The separation of the good and the evil is here likened to "a net cast into the sea bringing together every kind of fish," for the rea-

son that "fishes" signify natural men in respect to knowledges (*scientifica et cognitiones*), and in "the consummation of the age," or at the time of the last judgment, such are separated from one another; for there are good natural men and bad natural men; and the separation of these in the spiritual world has the appearance of a net or drag-net cast into the sea, bringing together the fish, and drawing them to the shore, and this appearance is from correspondence. This is why the Lord likens the kingdom of the heavens to "a net bringing together the fish." That the separation of the good from the evil presents this appearance it has been granted me to see. [**18.**] That natural men are signified by "fish" is clear from this miracle of the Lord,

> "Those who received the half-shekel came." Jesus said to Simon, "The kings of the earth, from whom do they receive toll or tribute? from their sons or from strangers? Peter said unto Him, From strangers. Jesus said unto him, Therefore are the sons free. But lest we cause them to stumble, go thou to the sea and cast a hook, and take up the fish that first cometh up, and open its mouth and thou shalt find a shekel; that take and give unto them for Me and thee" (*Matt.* xvii. 24–27).

"To pay toll (or tribute)" signified to be subject and to serve, therefore tribute was imposed on strangers, who were not of the sons of Israel, as is evident from the histories of the Word. "The sons of Israel," with whom was the church, signified the spiritual, and "strangers" the natural; and what is natural is subject to what is spiritual and serves it, for the spiritual man is like a lord, and the natural man like a servant; and as the natural are servants, and are therefore meant by those who pay tribute, so it was brought about that neither the Lord nor Peter, but the "fish," which signified the natural man, should furnish the tribute. [**19.**] The Lord's glorification of His Human, even to its outmost, which is called natural and sensual, is signified by the following:

> Jesus, having appeared to the disciples, said, "See My hands and My feet, that it is I myself; feel of Me, and see; for a spirit hath not flesh and bones as ye behold Me having. And....He showed them hands and feet. And....He said unto them, Have ye here any thing to eat? They gave Him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them" (*Luke* xxiv. 38–43).

That the Lord glorified His Human even to its outmost, which is called the natural and sensual, He made manifest by showing hands and feet, and by the disciples feeling them, and by His

saying that "a spirit hath not flesh and bones as He had;" and by His eating of the broiled fish and honeycomb. "Hands and feet" signify the outmosts of man, likewise "flesh and bones;" and "broiled fish" signifies the natural in respect to truth from good, and "honey" the natural in respect to the good from which is truth. Because these corresponded to the natural man, and thus signified it, they were eaten in the presence of the disciples; for a "fish," as has been shown in this article, signifies from correspondence the natural in respect to knowing (*scientificum*); so "a fish" signifies in the Word knowledge and the knowing faculty (*scientificum et cognitivum*) which belong to the natural man, and a "broiled fish" signifies knowledge that is from natural good; but with the Lord it signifies the Divine natural in respect to truth from good (that "honey" signifies natural good may be seen in *A.C.*, n. 5620, 6857, 10137, 10530). One who does not know that in each particular of the Word there is a spiritual sense, and that the sense of the letter, which is the natural sense, consists of correspondences with things spiritual, can have no knowledge of this arcanum, namely, why the Lord ate of the broiled fish and honeycomb in the presence of His disciples, also why, as here, He gave broiled fish and bread to His disciples; and yet every and each thing that the Lord said and did was Divine, and these Divine things lie hidden in each thing written in the Word. [**20.**] From all this the signification of "there died the third part of the creatures in the sea having souls" can now be seen, namely, that every living knowledge in the natural man perished; or, what is the same, that the natural man in respect to knowledges therein died. The natural man is said to be dead when it is not made alive from the spiritual man, that is, by influx out of heaven from the Lord through the spiritual man, for the Lord flows in through the spiritual man into the natural. When, therefore, no truth of heaven is any longer acknowledged, and no good of heaven excites affection, the spiritual mind, which is called the spiritual man, is closed up, and the natural man receives mere falsities from evil, and falsities from evil are spiritually dead, since truths from good are what are spiritually alive. [**21.**] It is said "the third part of the creatures," because "creatures" and "animals" signified in the Word affections and thoughts therefrom in man; consequently they mean men themselves in respect to affections and thoughts. Such is the signification of "creatures" in *Mark:*

> Jesus said to the disciples, "Going into all the world, preach ye the gospel to every creature" (xvi. 15).

Also above in the *Apocalypse:*

> "And every creature that is in heaven and on the earth and under the earth, and those that are in the sea, and all that are in them, heard I saying, Unto Him that sitteth upon the throne and unto the Lamb be the blessing and the honor and the glory and the strength unto the ages of the ages" (v. 13).

It is evident that here "every creature" means both angels and man, for it is said that "he heard them saying." (See above, n. 342–346, where this is explained.)

514[a]. ***"And the third part of the ships was destroyed"*** signifies *that all knowledges from the Word, and from doctrines from the Word also perished.*—This is evident from the signification of "the third part," as meaning everything, here all, because it is predicated of knowledges of truth and good; also from the signification of "ships," as meaning knowledges of truth and good, also doctrinals. "Ships" have this signification because they carry riches over the sea for traffic, and "riches" signify in the Word knowledges of truth and good, which also are doctrinals. "Ships," in a strict sense, as containing vessels, signify the Word and doctrine from the Word, because the Word and doctrine therefrom contain knowledges of truth and good, as ships contain riches; and "trading," which is what ships are chiefly for, signifies acquiring knowledges for oneself and communicating them to others. But when the contents rather than the container are meant, "ships" signify knowledges out of the Word and out of doctrine from the Word. [**2.**] This signification of "ships" is evident from the passages where they are mentioned in the Word. Thus in *Ezekiel:*

> O Tyre, "thy borders are in the heart of the seas, thy builders have perfected thy beauty. They have made all thy planks of fir trees from Senir; they have taken a cedar from Lebanon to make a mast for thee. Of the oaks of Bashan have they made thine oars; they have made thy bar-bench of ivory, a daughter of steps from the isles of Kittim. .... The inhabitants of Zidon and Arvad were thy rowers; thy wise men, O Tyre, that were in thee, they were thy ship-masters. The elders of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea with their mariners were in thee to trade thy merchandize. .... The ships of Tarshish thy troops in thy trading; whence thou wast filled and greatly honored in the heart of the seas" (xxvii. 4–6, 8, 9, 25).

In this chapter Tyre is treated of; and as "Tyre" signifies knowledges of truth and good, so her trading is treated of, and the various wares by which she was enriched. "Her trading" with various wares by which she was enriched signifies the acquistion of such knowledges, and spiritual opulence therefrom; so a

ship is here described with all its furniture, its planks, oars, mast, pilots, rowers, mariners, and in the preceding and following verses, its wares. But it would take too much space to explain here what all these particulars signify in the spiritual sense; it is enough to say that it is evident from this that a "ship" signifies doctrine from the Word, and that its "planks, oars, and mast," signify the various things of which doctrine consists; also that those who teach, lead, and rule, are meant by "ship-master, rowers, and mariners," and the doctrinals themselves by its "wares," and the acquisition of spiritual wealth and spiritual riches, which are knowledges of truth and good, through which wisdom is gained, by "trading." It is therefore said, "thy wise men, O Tyre, were in thee, they were thy ship-masters." [3.] Again in the following chapter, which also treats of Tyre:

> "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee; in thy wisdom and in thine understanding thou hast made to thyself wealth, and hast made gold and silver in thy treasures; by the abundance of thy wisdom in thy trading thou hast made to thyself wealth" (*Ezek.* xxviii. 3–5).

From these passages it is clear that "Tyre" and her "tradings" mean the knowledges of truth and good through which wisdom is gained; what other reason could there be for saying so much about her wares and her merchandize if spiritual things were not meant? (That "Tyre" means the church in respect to knowledges of truth and good, consequently the knowledges of truth and good that belong to the church, see *A.C.*, n. 1201.) [4.] The vastation of the church in respect to knowledges of truth and good is treated of in the same chapter, and is described in these words:

> "At the voice of the cry of thy ship-masters the suburbs shall shake. And all that hold the oar shall come down from their ships, all the ship-masters of the sea, ... and shall cry out bitterly over thee" (xxvii. 28–30).

"Ship-masters" signify those who are wise by means of knowledges from the Word; "those that hold the oar" signify those who are intelligent; the vastation of wisdom and intelligence is signified by "the voice of the cry of the ship-masters," and by "those who hold the oar shall come down from the ships."

[*b.*] [5.] That "ships" in the Word mean knowledges of truth and good and also doctrinals from the Word, when the cargo is meant by the "ship," that is, the contents by the containant, is further evident in these passages. In *Isaiah:*

> "Howl, ye ships of Tarshish, for Tyre is laid waste. . . . . The inhabitants of the island are silent, the merchant of Zidon passeth over

the sea, they have filled thee. .... Howl, ye ships of Tarshish, for your stronghold is laid waste" (xxiii. 1, 2, 14).

"Ships of Tarshish" mean doctrinals from the Word, for these ships carried gold and silver, which signify goods and truths and knowledges of these from the Word; and as "Tyre" signifies the church in respect to knowledges of truth and good, here the church vastated, it is said, "Howl, ye ships of Tarshish, for Tyre is laid waste." "The inhabitants of the island" mean those who are in goods of life according to their doctrinals; "merchants of Zidon" signify those who are in truths from the Word, of whom it is said, "they have filled thee;" "your stronghold" signifies doctrine from the Word defending; and "it is laid waste" signifies that there is no perception of it and thus no truth; for the same doctrinals from the Word apart from spiritual perception are not truths, for they are falsified by incorrect ideas respecting them. [6.] In the same,

"The isles shall trust in Me, and the ships of Tarshish in the beginning, to bring thy sons from far, their silver and their gold with them" (lx. 9).

"The ships of Tarshish in the beginning" mean knowledges of truth and good, such as those who are reformed have in the beginning, as may be seen above (n. 406[c]), where this is explained. For the ships of Tarshish in the beginning brought gold and silver in great abundance, which signified goods of life and truths of doctrine. [7.] Of the ships of Tarshish it is said in the *First Book of Kings:*

"Solomon made a navy in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent.... his servants, shipmen that had knowledge of the sea, with the servants of Solomon. They came to Ophir and took gold, four hundred and twenty talents, and brought it to king Solomon" (ix. 26–28).

And again,

"The king had at sea a navy of Tarshish with the navy of Hiram; once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks" (x. 22).

And again, in the same book,

King "Jehoshaphat built ships of Tarshish to go to Ophir for gold; but they went not, for the ships were broken at Ezion-geber" (xxii. 48).

Although these are historical facts they contain a spiritual sense as well as the prophecies; "the ships made in Ezion-geber, at the shore of the Red Sea, in the land of Edom," signified know-

ledges of the natural man, for these contain in themselves, and as it were carry, spiritual wealth, as ships carry worldly wealth; for "the Red Sea" and "the land of Edom," where Ezion-geber was, were the outmost border of the land of Canaan, and the "outmost borders of the land of Canaan" signify the outmosts of the church, which are knowledges (*scientiae*), including knowledges (*cognitiones*) of truth and good. "Gold and silver" signify the goods and truths of the internal church; "ivory, apes, and peacocks," signify the truths and goods of the external church; knowledges (*scientiae*) here meaning such knowledges as the ancients had namely, knowledges of correspondences, of representations, and of influxes, and respecting heaven and hell, which especially included and were serviceable to the knowledges of truth and good of the church. "Hiram" signifies the nations that are out of the church with whom also there are knowledges of good and truth; and that the "ships" under king Jehoshaphat "were broken" signifies the devastation of the church in respect to its truths and goods. [**8.**] From all these considerations it can be seen what is signified in particular by "the ships of Tarshish" in the preceding passages, and also in David:

> "By the east wind Thou breakest the ships of Tarshish" (*Psalm* xlviii. 7);

"the east wind" signifying devastation and desolation; for the wind that comes from the east in the spiritual world overturns from their foundations the abodes of the evil, and they, with the treasures upon which they had set their hearts, are cast out into the hells (respecting this wind, see *Last Judgment*, n. 61). "The ships of Tarshish" here signify false doctrines. [**9.**] Also in *Isaiah:*

> "The day of Jehovah of hosts.... upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all images of desire, that the pride of man [*homo*] may be pulled down, and the loftiness of men [*virorum*] be brought low, and Jehovah alone be exalted in that day" (ii. 12–17).

"The day of Jehovah" means the Lord's coming, when a final judgment was accomplished by Him. (That a final judgment was accomplished by the Lord when He was in the world may be seen in *Last Judgment*, n. 46.) Those within the church upon whom the judgment was wrought are here recounted; "the cedars of Lebanon high and lifted up" signifying those who are boastful from self-intelligence, and "the oaks of Bashan" those who are boastful from knowledge (*scientia*), for "cedars" in the Word are predicated of the

rational man, and "oaks" of the natural man, and intelligence belongs to the rational man, and knowledge to the natural man. "The high mountains and hills lifted up" signify those who are in the love of self and of the world (see above, n. 405[g]); "lofty tower" and "fenced wall" signify confirmed principles of falsity, and thus such as are in them; "ships of Tarshish and images of desire" signify false doctrinals favoring the delights of earthly loves. The destruction of the arrogance that springs from self-intelligence and knowledge is meant by "that the pride of man (*homo*) may be pulled down, and the loftiness of men (*virorum*) be brought low:" that all intelligence and knowledge are from the Lord is signified by "that Jehovah alone may be exalted in that day." It is believed that knowledge is from man; but so far as knowledge is serviceable to intelligence, in which is perception of truth, it is from the Lord alone.

[c.] [10.] In *Isaiah:*

> In Zion and in Jerusalem "will the glorious Jehovah be with us a place of rivers, of the stream, of breadth of spaces; no ship of oar shall go therein, and no gallant ship shall pass through it" (xxxiii. 21).

"Zion and Jerusalem" mean the Lord's church, "Zion" the church where good of love rules, and "Jerusalem" the church where truth of doctrine rules. Jehovah is called "glorious" when men of the church are such as to be recipients of Divine good and truth from the Lord; and Zion and Jerusalem are called "a place of rivers, of the stream, and of breadth of spaces," when all their wisdom and intelligence, and good and truth, are from the Lord, "rivers" signifying wisdom, "stream" intelligence, and "breadth of spaces" truths from good in multitude and extension; "no ship of oar shall go therein, and no gallant ship shall pass through it," signifies that in the church there shall be no intelligence and wisdom from one's own (*proprium*); a "ship of oar" meaning intelligence from one's own (*proprium*), because it is moved by men by means of oars, and a "gallant ship" wisdom from one's own (*proprium*), because man is boastful and proud by reason of that wisdom; for when a ship is passing through and crossing the sea, thus bearing its cargo on its course, it signifies intelligence and wisdom. Here evidently no ship is meant, for this is said of Zion and Jerusalem. [11.] In David:

> "How many are Thy works, O Jehovah;....this sea great and wide in spaces, wherein is the creeping thing without number, small animals with the great. There go the ships; there is leviathan, which Thou hast formed to play therein. All these wait upon Thee, that Thou mayest give them their food in its season" (*Psalm* civ. 24–27).

Here the sea is not meant, nor creeping things, nor animals, nor leviathan (or sea-monster), nor ship, but such things as are in men of the church, for these are what "wait upon Jehovah." "The sea great and wide" signifies the external or natural man, which receives goods and truths as knowledge, "great" is predicated of the good therein, and "wide" of truth therein. "Creeping things" signify living knowledges (*scientifica*), "animals great and small" knowledges of good and truth of all kinds higher and lower, also in general and in particular (as in the preceding article, n. 513). "Ships" mean doctrinals, the "leviathan (or sea monster)" all things of the natural man in the complex; this is said "to play in the sea" because of the delight of knowing and thus of becoming wise. Since man, by virtue of these things, is actuated by a desire to know and understand, it is said, "All these wait upon Thee, that thou mayest give them their food in its season," "to wait upon" signifying to desire, and "food" knowledge and intelligence; for man does not desire these from himself, but from those things that are in him from the Lord; consequently these are what desire in man, although it appears as if man desired from himself. [**12.**] In the same,

> "They that go down to the sea in ships, that do business in many waters; these see the works of Jehovah, and His wonders in the deep" (*Psalm* cvii. 23, 24).

"They that go down to the sea in ships, that do business in many waters," signify those who intensely study doctrine of truth from the Word. "These see the works of Jehovah, and his wonders in the deep," signifies that they understand the truths and goods of heaven and the church, and the hidden things thereof, "works of Jehovah" meaning all things of the Word that perfect man, all which have reference to good and truth, and "wonders in the deep" meaning the hidden things of intelligence and wisdom. [**13.**] In *Isaiah:*

> "Thus saith Jehovah our Redeemer, the Holy One of Israel, For your sakes I have sent to Babylon, and I will cast down all the bars, and the Chaldeans, in whose ships there is a cry" (xliii. 14).

This treats of the deliverance of the faithful from the oppression of those who devastate the church; those who devastate the church are meant by "Babylon," and they devastate it by withholding all from knowledges of truth and good, affirming that they alone know and must be trusted, and yet they know nothing of truth; thus they keep others with themselves in dense ignorance, and turn them away from the worship of the Lord,

that they may be themselves worshipped. "To cast down their bars" signifies their principles of falsity and falsities devastating truths, "bars" meaning principles of falsity, and "Chaldeans" those who devastate by falsities; for "Babylon" means those who destroy goods by means of evils, and the "Chaldeans" those who destroy truths by means of falsities. "In whose ships there is a cry" signifies the destruction of their doctrinals. [14.] This destruction is further described by "ships" in the *Apocalypse:*

"For in one hour so great riches was made desolate. And every ship-master, and every one concerned with the ships, and the sailors, and all who trade by sea, stood afar off,....and cast dust upon their heads, and cried out weeping and wailing, saying, Woe, woe, the great city" Babylon, "wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour has she been made desolate" (xviii. 17, 19).

This passage will be explained further on. In *Daniel:*

"And at the time of the end shall the king of the south come into collision with him: and the king of the north shall rush upon him like a tempest, with chariot and with horsemen and with many ships; and he shall enter into the land and shall overflow and pass through" (xi. 40).

"The time of the end" signifies the last time of the church, when there is no truth because there is no good. "The king of the south" means truth in light, which is truth from good; "the king of the north" means no truth because there is no good, consequently falsity, for where there is no truth there is falsity, since man then turns himself away from heaven to the world, and from the Lord to self; and when nothing flows in out of heaven from the Lord, nothing flows in from the world and from self except falsity from evil. The combats between truth from good and falsity from evil in the last times of the church are described in this chapter by the combats between the king of the south and the king of the north; that falsities will then rush in and destroy truths is meant by "the king of the north shall rush upon the king of the south with chariot, with horsemen, and with many ships," "chariot" meaning doctrine of falsity, "horsemen" reasonings therefrom, and "ships" falsities and falsifications of truth of every kind; that "he shall enter into the land, and overflow and pass through," signifies that falsities will destroy all things of the church, both exterior and interior. [15.] In Moses:

"And Jehovah shall bring thee into Egypt again in ships, by the way whereof I said unto thee, Thou shalt see it no more again; where ye shall be sold unto your enemies for bondmen and bondwomen, yet there shall be no buyer" (*Deut.* xxviii. 68).

This treats of the desolation of the church in respect to truth, when the life is not according to the Lord's precepts in the Word; "the sons of Israel," to whom this was said, represented and thus signified the church where the Word is, and truths of doctrine therefrom, thus spiritual men; but the "Egyptians" signified merely natural men. "Jehovah shall bring them again into Egypt in ships" signifies that they will be merely natural in consequence of doctrinals of falsity, "ships" meaning doctrinals of falsity. "By the way whereof I said unto thee, Thou shalt see it no more again," signifies from being a spiritual man into being a merely natural man, for the man of the church from being a natural man becomes spiritual; but when he does not live according to precepts from the Word, from being a spiritual man he becomes merely natural. "Where ye shall be sold unto your enemies for bondmen and bondwomen" signifies that falsities and evils shall become dominant; "yet there shall be no buyer" signifies to become of no account. [**16.**] In *Job:*

> "My days are swifter than a runner; they flee away, they see no good; they pass by with the ships of desire, as the eagle flieth to its food" (ix. 25, 26).

"Ships of desire," with which the days pass by, signify natural affections and delights of every kind, which are merely of the body and of the world; and because these are more eagerly desired and imbibed than spiritual things it is said, "as the eagle flieth to its food." [**17.**] In Moses:

> "Zebulun shall dwell at the haven of the seas, and he shall dwell at the haven of ships, and his side shall be unto Zidon" (*Gen.* xlix. 13).

"Zebulun" signifies conjunction of good and truth; "he shall dwell at the haven of the seas" signifies the life of truth; "and he shall dwell at the haven of ships" signifies according to doctrinals from the Word; "and his side shall be unto Zidon" signifies extension on the one part to knowledges of good. (But this may be seen explained in *A.C.*, n. 6382–6386.) [**18.**] In the same,

> "When there shall be ships from the place of the Kittim, and they shall afflict Asshur and shall afflict Eber, and he also even to perishing" (*Num.* xxiv. 24).

This is from the prophecy of Balaam. "Ships from the place of the Kittim" signify knowledges of truth and good, which those who were of the Ancient church had; "Asshur," whom they shall afflict, signifies reasonings from falsities; and "Eber," whom also they shall afflict, signifies the externals of worship, such as existed among the sons of Jacob; their vastation in respect to truth and good is signified by "he also even to perishing."

[**19.**] In the *Book of Judges:*

> "Gilead, why dwellest thou in the crossing of Jordan? and why will Dan fear ships?" (v. 17.)

"Gilead" has the same meaning as "Manasseh," and "Manasseh" signifies the good of the natural man; and because the tribe of Manasseh did not fight in company with Deborah and Barak against the enemy, it is said, "Gilead, why dwellest thou in the passage of Jordan?" which signifies, why livest thou in externals only, which are of the natural man? The external of the church was signified by the regions beyond Jordan, and its internal by the regions on this side Jordan. The external of the church is with those who are more natural than spiritual. And because the tribe of Dan was not joined with Deborah and Barak in the battle with the enemy it is said, "why will Dan fear ships?" signifying, why does not one reject falsities and doctrinals of falsity? [**20.**] As all things in the Old Testament contain in themselves a spiritual sense, so do all things in the New Testament which are in the Gospels and in the *Apocalypse*. Moreover, all the Lord's words and doings and miracles signify Divine celestial things, because the Lord spoke from the Divine, and did His works and miracles from the Divine, therefore from things first through things last, and thus in fulness. From this it can be seen that the Lord's teaching from boats was significative; also that it was significative that He chose certain of His disciples from boats while they were fishing; and that He walked upon the sea to the boat in which the disciples were, and thence calmed the wind.

[*d*.] Respecting the Lord's teaching from a boat it is said in the Gospels:

> "Jesus .... sat by the seaside. And there were gathered unto Him great multitudes, so that He entered into a boat and sat; and the whole multitude stood on the beach. And He spake to them many things in parables" (*Matt.* xiii. 1, 2, seq.; *Mark* iv. 1, 2, seq.).

And again,

> Jesus, "standing by the shore of Gennesaret, saw two boats standing by the lake. .... Then He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down, and taught the multitude out of the ship" (*Luke* v. 1–9).

In all these particulars, that "He sat by the seaside" and "on the shore of Gennesaret," and "entered into Simon's boat, and taught the multitude therefrom," there is a spiritual sense. All

this was done because the "sea" and "lake of Gennesaret" signify, in reference to the Lord, knowledges of good and truth in the whole complex, and "Simon's boat" signifies doctrinals of faith; so "His teaching from a boat" signifies from doctrine. [**21.**] Respecting the Lord's walking on the sea to the boat in which the disciples were, it is said in the Gospels,

> The boat containing the Lord's disciples "was in the midst of the sea, tossed by the wind. .... In the fourth watch of the night, Jesus came unto them, walking on the sea. .... And Peter said, ... Bid me come unto Thee upon the waters. And He said, Come. Therefore Peter, going down ..., walked upon the water to come to Jesus. But .... beginning to sink, he was afraid. .... Jesus stretching forth His hand, took hold of him, and said, "O man of little faith, wherefore didst thou doubt? And when they were come into the boat the wind ceased. And they that were in the boat worshipped Him, saying, Of a truth thou art the Son of God" (*Matth.* xiv. 24–33; *Mark* vi. 48–52).

And again,

> "When evening came His disciples went down unto the sea; and when they had entered into a boat they went over the sea toward Capernaum. And it was now dark, but Jesus was not come to them. And the sea was moved by a great wind that blew. When they had gone on about twenty-five or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat; and they were afraid. But He said, It is I; be not afraid. Then they were willing to receive Jesus into the boat; and immediately the boat was at the land whither they were going" (*John* vi. 16–21, seq.).

Here, too, the particulars signify Divine spiritual things, which nevertheless do not appear in the letter; as the sea, the Lord's walking upon it, the fourth watch in which He came to the disciples, and the ship, His entering into it, and from it restraining the wind and the waves of the sea, and other things besides. But there is no need to explain here the spiritual sense of these things in detail; let it be said only that the "sea" signifies the outmost of heaven and the church, since there are seas in the outmost borders of the heavens; the Lord's walking upon the sea signifies the Lord's presence and His influx even into these, and consequent life from the Divine to those who are in the outmosts of heaven; their life from the Divine was represented by the Lord's walking upon the sea; and their obscure and wavering faith was represented by Peter's walking upon the sea and beginning to sink, but being saved when the Lord took hold of him, "to walk" signifying in the Word to live. This was done "in the fourth watch" to signify the first state of the church, when it is daybreak and morning is at hand, for then good begins to act through truth, and then the Lord comes; that the sea in the meanwhile was moved by the wind, and that the Lord restrained it, signi-

fies the natural state of life that precedes, which is an unpeaceful and as it were tempestuous state; but with the state that is nearest to morning, which is the first state of the church with man, because the Lord is then present in good of love, there comes tranquility of mind. [**22.**] The same is signified by the Lord's calming the wind and the waves of the sea, as described in the Gospels:

> When Jesus "had entered into a boat His disciples followed Him. And behold, there arose a great commotion in the sea, so that the boat was covered by the waves; but He was asleep. Therefore the disciples, coming to Him awoke Him, saying, Lord, save us; we perish. .... Then He arose and rebuked the wind ....; and there came a great calm" (*Matt.* viii. 23–26; *Mark* iv. 36–40; *Luke* viii. 23, 24).

This represented the state of men of the church when they are in what is natural and not yet in what is spiritual, in which state natural affections, which are various cupidities springing from the loves of self and the world, rise up and produce various emotions of the mind. In this state the Lord appears to be absent; this apparent absence is signified by His being asleep; but when they come out of a natural into a spiritual state these emotions cease, and there comes tranquility of mind; for the Lord calms the tempestuous emotions of the natural man when the spiritual mind is opened, and through it the Lord flows into the natural. Since the affections that are of the love of self and of the world, and the consequent thoughts and reasonings, are from hell, for they are lusts of every kind that rise up therefrom into the natural man, these, too, are signified by "the wind and the waves of the sea," and hell itself is signified by the "sea" in the spiritual sense. [**23.**] This can be seen, too, from its being said that "the Lord rebuked the wind;" as also in *Mark:*

> Jesus "awoke and rebuked the wind, and said unto the sea, Be quiet, be still. And the wind ceased, and there was a great calm" (iv. 39).

This could not have been said to the wind and to the sea unless hell had been meant, from which arise the tempestuous emotions of the mind from various cupidities. That the hells are signified by "seas" may also be seen above (n. 342[c]).

VERSES 10, 11.

515. *"And the third angel sounded, and there fell from heaven a great star burning as a lamp, and it fell upon the third part of the rivers and upon the fountains of the waters. And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many men died of the waters because they were made bitter."*

10. ***"And the third angel sounded"*** signifies *influx out of heaven, and the consequent third change with the evil* [n. 516]; ***"and there fell from heaven a great star burning as a lamp"*** signifies *the truth of the Word falsified by self-love* [n. 517]; ***"and it fell upon the third part of the rivers and upon the fountains of the waters"*** signifies *that consequently all understanding of truth perished, and thereby the doctrine of the church* [n. 518].

11. ***"And the name of the star is called Wormwood"*** signifies *truth mixed with falsity of evil* [n. 519]; ***"and the third part [of the waters] became wormwood"*** signifies *that every truth in the understanding and in doctrine became such* [n. 520]; ***"and many men died of the waters"*** signifies *that all who were such were destroyed by the falsities into which the truths of the Word were changed* [n. 521]; ***"because they were made bitter"*** signifies *because the truths of the Word were falsified* [n. 522].

516. [*Verse* 10.] ***"And the third angel sounded"*** signifies *influx out of heaven, and the consequent third change with the evil*, as is evident from what has been said and shown above (n. 502).

517. ***"And there fell from heaven a great star burning as a lamp"*** signifies *the truth of the Word falsified by self-love.*—This is evident from the signification of "stars," as meaning knowledges of truth and good, likewise the truths and goods of knowledges from the Word (see above, n. 72, 402); also from the signification of "burning as a lamp," as meaning to be falsified by self-love; "to burn" is predicated of self-love because this love is signified by "fire" (see above, n. 504[c]), and a "lamp" signifies the truth of the Word, of doctrine, and of faith (see also above, n. 274). From this it can be seen that "there fell from heaven a great star burning as a lamp" signifies the truth of the Word falsified by self-love. [**2.**] It is to be noted that all those who are in the love of self, if they study the Word falsify its truths, for the reason that all truth is out of heaven from the Lord, and nothing of it from what is man's own (*proprium*), and those who are in the love of self are immersed in what is their own (*proprium*), and from that they obtain every idea of thought respecting the truths of the Word. In consequence of this they falsify these truths, not in respect to the sense of the letter of the Word, but in respect to the understanding of the truth that is in it; for to understand words otherwise than according to their true sense is to falsify them. [**3.**] There are two states of man's thoughts, one when from the Lord he is in thought respecting truths, the other when from himself. When from the Lord he is in thought respecting truths his mind is raised up even into the light of heaven, from which he has enlighten-

ment and right perception of truth; but when from himself he is in thought respecting truths, his mind falls into the light of the world; and that light, in respect to things spiritual, or things of heaven and the church, is thick darkness, in which man sees only such things as shine from the fire of the love of self and of the world, and these in themselves are falsities that are opposites of truths.

518[*a*]. ***"And it fell upon the third part of the rivers and upon the fountains of the waters"*** signifies *that consequently all understanding of truth perished, and thereby the doctrine of the church.*—This is evident from the signification of "falling" from heaven, as meaning, in reference to stars, to perish (of which presently); also from the signification of "the third part," as meaning everything (of which above, n. 506), here all, because it applies to understanding of truth and to doctrine, which are signified by "rivers" and "fountains of waters;" also from the signification of "rivers," as meaning understanding of truth (of which presently); and from the signification of "fountains of waters," as meaning the Word and doctrine from the Word, thus "fountains" mean the truths of the Word and doctrinals (of which above, n. 483). [**2.**] When "to fall" is predicated of stars, which mean knowledges of truth and good from the Word (as above), it signifies to perish, because when Divine truth in the spiritual world falls out of heaven to the earth there, where the evil are, it is turned into falsity, and when Divine truth becomes falsity it perishes. This is signified also by

"The stars shall fall from heaven" (*Matt.* xxiv. 29; *Mark* xiii. 25);

namely, that in the last time of the church the knowledges of truth and good will perish. That when Divine truth in the spiritual world falls out of heaven to the earth there, where the evil are, it is changed into falsity and thus perishes, may be seen above (n. 413[*a*], 418[*a*], 419[*a*,*f*], 489); for Divine truth is changed into falsity of the same character as the evil belonging to those into whom it flows. This becomes evident from the following experience: It has been granted me to observe carefully how Divine truth was changed into falsity while it was passing down deep into hell, and it was perceived that it was changed gradually as it flowed down, at length even into what was most false. [**3.**] "Rivers" signify the understanding of truth, likewise intelligence, because "waters" signify truth, and the understanding is a receptacle and complex of truths, as a river is of waters, and thought from the understanding, which is intelligence, is like a stream of truth. From the same origin, namely, from the signification of "waters" as meaning truths, a "fountain" signifies the Word and the doctrine of truth; and "pools," "lakes," and "seas,"

signify knowledges of truth in the complex. That "waters" signify truths, and "living waters" truths from the Lord, may be seen above (n. 71, 483); and also in the following passages in this article. [**4.**] That "rivers" and "streams" signify the understanding of truth and intelligence can be seen from the Word where "rivers" and "streams" are mentioned. Thus in *Isaiah:*

> "Then shall the cripple leap as a hart, and the tongue of the dumb shall sing; for waters shall break out in the desert, and rivers in the plain of the desert" (xxxv. 6).

This is said of the Lord, of the reformation of the nations, and of the establishment of the church among them. "The lame man" who shall leap as a hart signifies one who is not in genuine good because he is not in knowledges of truth and good; "the tongue of the dumb" which shall sing signifies confession of the Lord by those who are in ignorance of truth; "waters shall break out in the desert" signifies that there shall be truths where there were none before; "and rivers in the plain of the desert" signifies that there shall be intelligence where there was none before, "desert" meaning where there is no truth, and "plain of the desert" where there is no intelligence; "waters" mean truths, and "rivers" intelligence. [**5.**] In the same,

> "I will open rivers on the heights, and fountains will I place in the midst of the valleys, I will make the desert into a pool of waters, and the dry land into springs of waters" (xli. 18).

This is said of the salvation of the nations by the Lord; "to open rivers on the heights" means to bestow interior intelligence; and "to place fountains in the midst of valleys" means to instruct the external man in truths. (The rest may be seen explained n. 483.) [**6.**] In the same,

> "Behold I am doing a new thing; now it shall spring forth; shall ye not know it? I will even place a way in the desert, and rivers in the wilderness. The wild beast of the field shall honor Me, the dragons and the daughters of the owls; because I will give waters in the desert, and rivers in the wilderness, to give drink to My people, My chosen" (xliii. 19, 20).

This treats of the Lord and of a new church to be established by Him, which is meant by "Behold I am doing a new thing; now it shall spring forth." "To place a way in the desert, and rivers in the wilderness," signifies that there shall be truth and understanding of truth where there were none before, "way" meaning truth leading to heaven, and "rivers" understanding; "to give drink to the people" signifies to instruct those who desire it; "the wild beast of the field, the dragons and the daughters of the owl," signify those who know truths and goods merely from memory, and

do not understand and perceive them; these talk about truth with no idea of truth, depending solely upon others. [7.] In the same,

> "I will pour out waters upon him that is thirsty, and streams upon the dry ground; I will pour out My spirit upon thy seed, and My blessing upon thine offspring" (xliv. 3).

"To pour out waters upon him that is thirsty" signifies to instruct in truths those who are in an affection for truth; "to pour streams upon the dry land" signifies to give intelligence to those who are in a desire for truth from good; the same is signified by "pouring out the spirit and blessing;" for God's "spirit" signifies Divine truth, and "blessing" its multiplication and fructification, thus intelligence. Who does not see that here and above, waters and streams, desert and wilderness, are not meant, but such things as pertain to the church? Therefore it is here added, "I will pour out My spirit upon thy seed, and My blessing upon thine offspring." [8.] In Moses:

> "For Jehovah....leadeth thee.... to a land of brooks of water, of fountains and abysses springing out of valley and mountain" (*Deut.* viii. 7).

The land of Canaan, to which Jehovah was to lead them, signifies the church: therefore "brooks of water, fountains, and depths springing out of valley and mountain," signify such things as belong to the church, "brooks of water" signifying the understanding of truth, "fountains" doctrinals from the Word, and "depths springing out of valley and mountain" knowledges of truth and good in the natural and in the spiritual man. [9.] In *Isaiah:*

> "Look upon Zion...and Jerusalem,....where the glorious Jehovah will be with us a place of rivers, of streams, of breadth of spaces; no ship of oar shall go therein, and no gallant ship shall pass through it" (xxxiii. 20, 21).

Here, too, "a place of rivers and streams" signifies wisdom and intelligence (the signification of the rest is explained above, n. 514[c]). [10.] In *Joel:*

> "In that day the mountains shall drop down new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah and shall water the river-bed of Shittim" (iii. 18).

(This also has been explained above, n. 433[c] and 483.) "The fountain" that shall go forth out of the house of Jehovah signifies truth of doctrine out of heaven from the Lord; and "the river-bed of Shittim" that it shall water, signifies the enlightenment of the understanding. [11.] In *Ezekiel:*

"The waters issued out from under the threshold of the house" of God "towards the east. .... The man led me and brought me back upon the bank of the river. When I returned, behold upon the bank of the river very many trees on the one side and on the other. He said, ... Every living soul that creepeth, whithersoever the rivers shall come, shall live; whence it cometh that there are exceeding many fish, because these waters come thither and are healed, that every thing may live whither the river cometh. .... And by the river upon the bank thereof, on this side and on that side, cometh up every tree for food, whose leaf falleth not, neither is the fruit thereof consumed; it is renewed in its months, because its waters issue out of the sanctuary" (xlvii. 1–12).

This, too, has been explained above (n. 422[*c*], 513[*a*]), which makes evident that "the waters issuing out of the house of God towards the east" signify Divine truth going forth from the Lord and flowing in with those who are in good of love; and that "the river, upon the bank of which was every tree for food, and by the waters of which every soul that creepeth lived, whence there were many fish," signifies intelligence from the reception of Divine truth, from which all things in man, his affections and perceptions, as well as his knowledges (*cognitiones et scientifica*), and the thoughts therefrom get spiritual life. [**12.**] In *Jeremiah*:

"Blessed is the man that trusteth in Jehovah; .... He shall be like a tree planted by the waters and that spreadeth out his roots by the river, and he shall not see when the heat shall come, but his leaf shall be green" (xvii. 7, 8).

"The tree planted by the waters" means a man in whom there are truths from the Lord; "he spreadeth out his roots by the river" means the extension of intelligence from the spiritual man into the natural. (The rest may be seen explained above, n. 481.)

[***b.***] Where trees and gardens are treated of in the Word, waters and rivers to water them are also mentioned, for the reason that "trees" signify perceptions and knowledges, and "waters" and "rivers" truths and understanding therefrom; for without understanding of truths man is like a garden where there is no water, whose trees wither away. [**13.**] As in Moses:

"As the valleys are they planted, as gardens by the river side, as lign-aloes which Jehovah hath planted, and as cedar trees beside the waters" (*Num.* xxiv. 6, 7).

This is said of the sons of Israel, by whom the church is signified which was then to be planted. This church is compared to valleys which are planted, and to a garden by the river side, because "valleys" signify the intelligence of the natural man, and a "garden" the intelligence of the spiritual man, and it is compared to lign-aloes and cedar trees, because "lign-aloes" signify the things of the natural man, and "cedar trees" things of the

rational man; since these all live from the influx of Divine truth from the Lord they are said to be planted "by the river side and beside the waters," which signifies Divine truth flowing in, from which is intelligence. [**14.**] As "the garden in Eden (or paradise)" means the wisdom and intelligence that the most ancient people had who lived before the flood, so where their wisdom is described, the influx of Divine truth, and thus of intelligence, is also described in these words,

> "A river went forth from Eden to water the garden, and from thence it was parted and was in four heads" (*Gen.* ii. 10, seq.).

"A river from Eden" signifies wisdom from love, which is Eden; "to water the garden" means to bestow intelligence; intelligence is described by the four rivers there treated of. (This may be seen explained in *A.C.*, n. 107–121.) [**15.**] In *Ezekiel:*

> "Asshur, a cedar in Lebanon. .... The waters made it grow, the deep made it high, so that with its rivers it went round about its plant, and sent out its conduits unto all the trees of the field" (xxxi. 3, 4).

"Asshur" signifies the rational man, or the rational of man, likewise "the cedar in Lebanon;" and because the genuine rational is perfected by knowledges of truth and good it is said that "the waters made it grow, and the deep made it high," "waters" meaning truths, and "the deep" knowledges of truth in the natural man; increase of intelligence is signified by "with its rivers it went round about its plant;" and the multiplication of knowledges of truth by "it sent out its conduits unto all the trees of the field." [**16.**] In David:

> "Thou hast caused a vine to go forth out of Egypt. .... Thou hast sent out its shoots unto the sea, and its branches unto the river" (*Psalm* lxxx. 8, 11).

"A vine out of Egypt" means the sons of Israel, who are called a "vine" because they represented a spiritual church, which is what "vine" signifies in the Word; their tarrying in Egypt represented their initiation into the things of the church, for "Egypt" signified knowledges (*scientifica*) subservient to the things of the church; when, therefore, "vine" signifies the church, and "Egypt" knowledge serving it, it is evident what is signified in the spiritual sense by "Thou hast caused a vine to go forth out of Egypt." The extension of the intelligence of the church even to things known and things rational is signified by "Thou hast sent out its shoots unto the sea, and its branches unto the river," "to send out shoots and branches" meaning

multiplication and extension the "sea" knowledge (*scientificum*); and the "river," which here is the Euphrates, the rational. The extension of the church and the multiplication of its truths and of intelligence therefrom are described by the extension of the land of Canaan to the Red Sea, to the sea of the Philistines, and to the river Euphrates. [**17.**] In Moses:

> "And I will set thy boundary from the Red Sea even to the sea of the Philistines, and from the desert even to the river" (*Exod.* xxiii. 31).

"The boundaries of the land of Canaan" signify the outmosts of the church, which are true knowledges (*scientifica vera*), knowledges of truth and good from the Word, and things rational. "The Red Sea" signifies true knowledge, "the sea of the Philistines," where Tyre and Sidon were, signifies knowledges of truth and good from the sense of the letter of the Word, and "the river Euphrates" signifies the rational; for knowledges (*scientifica*) serve knowledges of truth and good from the Word, and both these serve the rational, and the rational serves intelligence, which is given by means of spiritual truths joined to spiritual good.

[*c.*] [**18.**] The same that is here said of the church and its extension is said of the Lord's power over all things of heaven and the church, in David:

> "I will set his hand on the sea, and his right hand on the rivers" (*Psalm* lxxxix. 25).

This is said of David, by whom is here meant the Lord; the Lord's power, even to the outmosts of heaven and the church, thus over the whole heaven, and over every thing of the church, is signified by "setting the hand on the sea, and the right hand on the rivers," "hand" and "right hand" signify power, and the "sea" and "rivers" the outmosts of heaven and the church. The outmosts of heaven are seas and rivers, as has been frequently said above. These were represented by the two seas and by the two rivers that formed the boundaries of the land of Canaan. The two seas were the sea of Egypt and the sea of the Philistines, where were Tyre and Sidon; and the two rivers were the Euphrates and the Jordan. But the Jordan was the boundary between the inner land of Canaan and the outer; in the outer were the tribes of Reuben, Gad, and half the tribe of Manasseh. Likewise in *Zechariah:*

> "His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (ix. 10).

This, too, is said of the Lord, and has a like meaning; His dominion even to the outmosts of heaven and the church means over all things of heaven and the church, for the outmosts are the boundaries. [**19.**] In David:

> "Thy throne is established from then; Thou art from everlasting. The streams have lifted up, O Jehovah, the streams have lifted up their voice; the streams have lifted up their roaring. More than the voices of many glorious waters, more than the waves of the sea, Jehovah is glorious" (*Psalm* xciii. 2–4).

This, too, is said of the Lord; His dominion from eternity to eternity over heaven and earth is signified by "Thy throne is established from then; Thou art from everlasting." Glorification of the Lord because of His coming and because of the consequent salvation of mankind is signified by "the streams have lifted up their voice (and their roaring);" for "streams," here three times mentioned, signify all things of man's intelligence, both in the internal and in the external man. Divine truth from the Lord, through which there is power and through which there is salvation, is signified by "more than the voices of many glorious waters, more than the waves of the sea," "waters" meaning truths, and "the voices of many glorious waters" Divine truths. [**20.**] Glorification and celebration of the Lord from joy of heart are thus described elsewhere in David:

> "Let the sea and the fulness thereof give forth a sound, the world and they that dwell therein. Let the streams clap their hands; let the mountains be joyful together" (*Psalm* xcviii. 7, 8).

Glorification of the Lord by the whole heaven is signified by these words. Glorification from its outmosts is signified by "Let the sea and the fulness thereof give forth a sound;" glorification from the whole heaven is signified by "let the world and they that dwell therein give forth a sound," "the world" signifying the whole heaven in respect to its truths, and "they that dwell therein" signifying the whole heaven in respect to its goods; for "inhabitants" signify in the Word those who are in the goods of heaven and the church, and thus the goods of such. Glorification of the Lord by truths of intelligence and by goods of love, is signified by "let the streams clap their hands, let the mountains be joyful together," "streams" meaning truths of intelligence, and "mountains" goods of love.

[*d*.] [**21.**] Divine truth from the Lord, the reception of which is the source of intelligence, is signified by "the waters from the rock in Horeb" (*Exod.* xvii. 6), thus spoken of in David:

> "He clave the rocks in the desert, and made them to drink of the great depths, and He brought flowing waters out of the rock, and made

> the waters to run down like rivers. He smote the rock, so that the waters gushed out and the streams overflowed" (*Psalm* lxxviii. 15, 16, 20).

And again,

> "He opened the rock that the waters might gush out; the rivers ran in the dry places" (*Psalm* cv. 41).

The "rock" here means the Lord; and the "waters" that gushed out therefrom mean Divine truth from Him, and the "rivers" signify intelligence and wisdom therefrom; "to drink of the great depths" signifies to imbibe and perceive the arcana of wisdom. [**22.**] In *John:*

> Jesus said, "If any one thirst, let him come unto Me and drink. He that cometh unto Me, as the Scripture saith, out of his belly shall flow rivers of living water. This saith He of the spirit, which they that believe on Him were to receive" (vii. 37–39).

"To come to the Lord and drink" signifies to receive from Him the truths of doctrine and belief therein; that spiritual intelligence is therefrom is signified by "out of his belly shall flow rivers of living water," "living water" meaning Divine truth which is from the Lord alone, "rivers" the things belonging to intelligence, and the "belly" thought from memory, for to this the belly corresponds; and as "rivers of living water" signify intelligence through Divine truth from the Lord it is added, "this saith He of the spirit which they that believe on Him were to receive," "the spirit" that they were to receive from the Lord meaning Divine truth and intelligence therefrom; so, too, the Lord called the spirit that they received "the spirit of truth" (*John* xiv. 16–18; xvi. 7–15). [**23.**] In David:

> Jehovah "hath founded the globe upon the seas, and established it upon the rivers" (*Psalm* xxiv. 2).

The "globe" signifies heaven and the church in the whole complex, the "seas" signify knowledges (*cognitiones et scientiae*), which are the outmosts of the church, and in particular, knowledges of truth and good, such as are in the sense of the letter of the Word; "rivers" signify introduction through knowledges into heavenly intelligence. This makes clear the meaning of these words in the spiritual sense, namely, that the interior things of heaven and the church, which are called celestial and spiritual, are founded upon knowledges of truth and good which are in the sense of the letter of the Word rationally understood. It is said, "He hath founded the globe upon the seas, and established it upon the rivers," because there are seas and rivers in the boundaries of heaven, represented by the Red Sea, the sea of the Philistines,

the river Euphrates, and the river Jordan, which were boundaries of the land of Canaan; and because what is outmost means in the Word what is lowest, it is said that Jehovah "founded" and "established" upon these. Evidently the earth is not founded upon seas and rivers. [**24.**] In the same,

> "The Lord at thy right hand hath stricken through kings in the day of His anger, He hath judged among the nations, He hath filled with dead bodies, He hath stricken through the head over many a land. He drinketh out of the stream in the way; therefore shall He lift up the head" (*Psalm* cx. 5–7).

This is said of the Lord, and of His combats against falsities and evils from the hells, and of their subjugation. "Kings" mean falsities from hell, and "nations" evils therefrom. The Lord's Divine power is meant by "the Lord at the right hand;" "He hath stricken through them in the day of His anger, he hath judged among the nations, and He hath filled with dead bodies," signifies the subjugation and destruction of evils and falsities from the hells; "the head" that He hath stricken through in many a land, means the love of self, which is the source of all evils and falsities; "to strike through in many a land" signifies total destruction and damnation; "the stream" out of which the head drinketh, and because of which "it shall be lifted up," signifies the Word in the letter, "to drink out of it" meaning to learn something from it, and "to lift up the head," meaning to resist for a time; for those who are in falsities from evil cannot be cast down into hell until the things that they know from the Word are taken away from them, since all things of the Word communicate with heaven, by which communication they lift up the head; but when these are taken away they are cast down into hell. This is the meaning of these words, which no one can see except by means of the spiritual sense and a knowledge of what the Word is. [**25.**] In *Habakkuk:*

> "Was Jehovah displeased with the rivers? was Thine anger against the rivers? was Thy wrath against the sea? Because Thou ridest upon Thy horses Thy chariots are salvation" (iii. 8).

This is a supplication that the church may be guarded and not perish; the "rivers" and the "sea" signify all things of the church, because they are its outmosts (as above); "to ride upon horses," in reference to Jehovah, that is, the Lord, signifies the Divine wisdom which is in the Word; and "chariots" signify doctrinals therefrom. [**26.**] In David:

> "We will not fear when the earth shall be changed, and when the mountains shall be shaken in the heart of the seas; the waters

> thereof shall be stirred up, shall be made turbid, the mountains shall tremble in the pride thereof. There is a river the streams whereof shall make glad the holy city of God, the dwelling places of the Most High; God is in the midst of her, she shall not be moved" (*Psalm* xlvi. 2–5).

This contains in the spiritual sense the truth, that although the church and all things thereof perish, still the Word and the Divine truth it contains shall not perish; for the "earth" signifies the church, "mountains" signify goods of love, "waters" truths, and "to be changed," "to be shaken," "to be stirred up," "to be made turbid," and "to tremble," signify the states of all these when they perish, and falsities and evils enter in their place, consequently the states of the church when it is vastated in respect to goods and desolated in respect to truths (see above, n. 304[*e*] and 405[*h*], where this is more completely explained). That the Word or Divine truth for the church is not to perish is signified by "There is a river the streams whereof shall make glad the city of God; she shall not be changed," "river" signifying here the same as "fountain," namely, the Word, because "streams" are predicated of it, by which are signified truths; the "city of God" signifies the church in respect to doctrine, "to make glad" signifies influx and reception from joy of heart, and "not to be changed" signifies not to perish in any respect. [**27.**] In *Isaiah:*

> "Then the waters shall fail in the sea, and the river shall dry up and become dry, and the streams shall recede; the rivers of Egypt shall be minished and dried up; the reed and flag shall wither; the paper reeds near the stream, near the mouth of the stream, and all seed of the stream shall become dry, be driven away, and be no more" (xix. 5–7).

This is said of Egypt, which signifies the knowing faculty (*scientificum*) of the natural man, and its "stream" knowledge and perception of truth, and in the contrary sense perception of falsity; that these are to perish is signified by "the stream shall dry up and become dry;" that thus there would be no longer truths, not even natural and sensual truths, which are the lowest of all, is signified by "the reed and flag shall wither, the paper reeds near the stream, and all the seed of the stream shall become dry, be driven away, and be no more." [**28.**] In the same,

> "I have digged and have drunk waters; and with the sole of my steps have I dried up all the rivers of Egypt" (xxxvii. 25).

These are the words of Senacherib the king of Assyria, by whom the perverted rational destroying all knowledge and perception of truth is signified; this is signified by his "drying up with the sole of his steps all the rivers of Egypt." The "rivers of Egypt"

signify knowledges and perceptions of truth, because "Egypt" signifies the natural man in respect to knowledges (*scientifica*), and knowledge and perception belong to the natural man, as intelligence does to the spiritual man. [**29.**] In *Ezekiel:*

> "They shall draw their swords against Egypt, to fill the land with the slain. Then will I make the rivers dry land, and will sell the land into the hand of evil men; and I will make the land desolate, and the fulness thereof, by the hand of strangers" (xxx. 11, 12).

"Egypt" signifies the knowing faculty (*scientificum*) of the natural man serving the intelligence of the rational and spiritual man. The destruction of true knowledges (*scientifica*) by falsities is signified by "They shall draw their swords against Egypt," "swords" signifying falsities destroying truths; the "slain" signify those who are destroyed by falsities; "to make the rivers dry land" signifies that there shall no longer be any knowledge or perception of truth; "to sell the land into the hand of evil men, and to make it desolate by the hand of strangers," signifies to destroy by evils and by falsities, "strangers" signifying falsities. [**30.**] In *Zechariah:*

> "All the depths of the river shall be dried up, and the pride of Assyria shall be cast down, and the staff of Egypt shall depart away" (x. 11).

"All the depths of the river (namely, the Euphrates) shall be dried up" signifies that all the acute reasonings from self-intelligence shall perish; the "pride of Assyria" signifies the self-intelligence of the perverted rational; "the staff of Egypt shall depart away" signifies that the knowledges (*scientifica*) that serve such reasonings shall be of no avail. [**31.**] In *Isaiah:*

> "I will lay waste mountains and hills, and dry up all their herbage; and I will make the rivers islands, and I will dry up the pools" (xlii. 15).

"I will lay waste mountains and hills" signifies that the goods of love and charity will perish; "and dry up all their herbage" signifies that the truths that are from those goods will perish; "I will make the rivers islands, and I will dry up the pools," signifies that intelligence and knowledge of truth will perish. [**32.**] In the same,

> "Behold, at My rebuke I dry up the sea, I make the rivers into a desert; their fish shall rot because there is no water, and shall die" (l. 2).

(See above, n. 342[c], where this is explained.) In *Nahum:*

> "He rebuketh the sea and maketh it dry, and drieth up all the rivers" (i. 4).

In David:

Jehovah "maketh rivers into a desert, and water-springs into dry ground" (*Psalm* cvii. 33).

In *Job:*

"A man giveth up the ghost, and where is he? The waters depart from the sea, and the river drieth up and becometh dry" (xiv. 10, 11).

[*e.*] [**33.**] It has been shown thus far that "rivers" signify understanding of truth and intelligence. In the contrary sense "rivers" signify understanding of falsity and reasoning from self-intelligence which favors falsities and opposes truths, as is evident from the following passages. In *Isaiah:*

"He shall send ambassadors by the sea....to a nation....meted out and trodden down, whose land the rivers have spoiled" (xviii. 2).

"Rivers" here signify the falsities of self-intelligence that destroy. (What the rest signifies see explained above, n. 304[*d*] and 331[*a*].) In the same,

"When thou shalt pass through the waters I will be with thee; and through the rivers they shall not overwhelm thee" (xliii. 2).

"To pass through waters and through rivers and not be overwhelmed" signifies that falsities and reasonings from falsities against truths shall not corrupt. [**34.**] In *Jeremiah:*

"Behold waters rising up out of the north, which like an overflowing stream shall overflow the land and its fulness" (xlvii. 2).

"Waters out of the north" signify falsities of doctrine from self-intelligence; these are compared to "a stream overflowing the land," because a "stream" signifies reasoning from falsities, the "land" the church, and "its overflow by a stream" its destruction by falsities. [**35.**] In David:

"Unless Jehovah were for us when man rises up against us,.... then the waters had overwhelmed us, the river had gone over our soul; then the waters of the proud had gone over our soul" (*Psalm* cxxiv. 2, 4, 5).

The "waters of the proud," here mentioned, signify falsities favoring the love of self and confirming it, also falsities of doctrine from self intelligence; the "river" signifies reasoning from falsities against truths; this makes clear what is meant by "Unless Jehovah were for us, when man rises up against us," namely, when man from himself, from self-love, and from self-intelligence, rises up and endeavors to destroy the truths of the church; for this

treats of Israel, by whom the church is signified; the "waters that had overwhelmed them," and the "rivers that had gone over their soul," signify falsities and reasonings from falsities, and consequent destruction of the spiritual life that man has through truths and through a life according to them; "waters" signify falsities, "rivers" reasonings from them, and "overwhelming and going over the soul" signifies destruction of spiritual life. [**36.**] In *Isaiah:*

> "Behold, the Lord will make to go up upon them the waters of the river, strong and many, the king of Assyria and all his glory; and he shall go up over all his channels, and shall go over all his banks; and he shall go through Judah, and shall overflow" (viii. 7, 8).

"Assyria" and its king signify in the Word the rational, here the rational perverted; so "his river," which was the Euphrates, means reasoning, and "the waters of the river" mean falsities confirmed by reasonings; these therefore are signified by "the waters of the river, strong and many," which are called "strong" from cupidity, and "many" from falsity; abundance of falsities from evil destroying the truths of good of the church is signified by "the waters of the river shall go up over all his channels, and over all his banks," also "he shall go through Judah, and shall overflow," "Judah" signifying the church where the Word is. [**37.**] In *Jeremiah:*

> "What hast thou to do with the way of Egypt, to drink the waters of Shihor? or what hast thou to do with the way of Assyria, to drink the waters of the river?" (ii. 18.)

The "waters of Shihor," that is, of Egypt, signify false knowledges (*scientifica*), that is, knowledges confirming falsities, and "the waters of the river" signify false reasonings from these, thus such as are from self-intelligence; that such falsities and reasonings must not be imbibed is what these words signify. [**38.**] In the same,

> "Towards the north, by the bank of the river Euphrates, have they stumbled and fallen. Who is this that cometh up like a stream, whose waters are tossed like the streams? Egypt cometh up like a stream, and his waters are tossed like streams; for he saith, I will come up, I will cover the earth, I will destroy the city and those that dwell in it" (xlvi. 6–8).

This signifies the destruction of the church and of its truths by false reasonings from confirming knowledges (*scientifica*); the "north" signifies those in whom and from whom there is falsity, the "river Euphrates" false reasonings, "Egypt" confirming knowledges, the "waters that are tossed" falsities themselves, and "to

come up, to cover the earth, to destroy the city and those that dwell in it," signifies the destruction of the church and of its doctrine, the "earth" meaning the church, the "city" doctrine of truth, and "those that dwell in it" its goods.

Like things are signified by the Nile, "the river of Egypt," and by the Euphrates, "the river of Assyria," elsewhere in the Word (as in *Isaiah* vii. 18, 19; xi. 15, 16; *Ezek.* xxix. 3–5, 10; xxxi. 15; xxxii. 2; *Psalm* lxxiv. 14, 15; lxxviii. 44; *Exod.* vii. 17–21):
Also by "the rivers of Babylon" (*Psalm* cxxxvii. 1).

As all spiritual temptations come through falsities that break into the thoughts and infest the interior mind, thus through reasonings from falsities, so temptations are signified by inundations of waters and by irruptions of floods and torrents. As in *Jonah:*

"Thou hadst cast me into the depths, even into the heart of the seas; and the flood was round about me; all Thy waves and Thy billows passed over me" (ii. 3).

In David:

"The cords of death compassed me, and the floods of Belial terrified me" (*Psalm* xviii. 4).

In *Matthew:*

"And the rain descended, and the floods came, and the winds blew and beat upon that house; yet it fell not, for it was founded upon a rock" (vii. 25, 27).

In *Luke:*

"When a flood arose, the stream dashed against that house and could not shake it; for it had been founded upon a rock" (vi. 48, 49).

519[*a*]. [Verse 11.] *"And the name of the star is called Wormwood"* signifies *truth mixed with falsity of evil.*—This is evident from the signification of "name," as meaning what the state is, and what the thing is (see above, n. 148); from the signification of "star," here "a great star burning as a lamp," as meaning the truth of the Word falsified by self-love; and from the signification of "wormwood," as meaning truth mixed with falsity of evil. This is signified by "wormwood" because of its bitterness, and bitterness springs from what is sweet mixed with the opposite unsweet; therefore "bitterness" like that of wormwood and gall means in the spiritual sense truth mixed with the falsity that is the opposite of truth, which is the falsity of evil; for savor and taste signify affection for knowing and becoming wise, therefore what is savory signifies the delightfulness and pleasantness of wisdom; and "delicacies," because they are savory, signify truths of wisdom.

(That this is from correspondence see *A.C.*, n. 3502, 3536, 3589, 4791–4805.) That "wormwood" and "gall," from their bitterness, signify truth mixed with the falsity of evil is evident also from what follows in this verse; for it is said that "many men died of the waters because they were made bitter," which signifies that through truths falsified all such perished in respect to spiritual life; for truths are what make the spiritual life, while falsities of evil extinguish it; and when truths are mixed with falsities of evil they are no longer true but falsified; and truths falsified are in themselves falsities. [**2.**] Such were the falsities with the Jewish nation; but among the upright nations there were falsities of another kind; these falsities are signified by the "vinegar," but the former by "the gall and wine mingled with myrrh," in the Gospels:

> "When they were come unto a place called Golgotha,....they gave Jesus vinegar mingled with gall; but when He had tasted He would not drink." When He had been crucified, "one of them running and taking a sponge and filling it with vinegar, and putting it on a reed gave Him to drink" (*Matt.* xxvii. 33, 34, 48; *Mark* xv. 23, 36).
>
> "After this, Jesus knowing that all things were now finished, that the Scripture might be fulfilled said, I thirst. And there had been placed a vessel full of vinegar; and they filled a sponge and placed it upon a hyssop-stalk and put it to his mouth. And when He had received the vinegar He said, It is finished" (*John* xix. 28–30).

Each and every thing that is related in the Gospels respecting the Lord's passion, signifies in the spiritual sense, the state of the church at that time in relation to the Lord and the Word; for the Lord was the Word because He was Divine truth; and as the Jews had treated the Word, or Divine truth, so they treated the Lord (respecting which see above, n. 64, 195). Their giving to the Lord "vinegar mingled with gall," which was also called "wine mingled with myrrh," signified what Divine truth from the Word was with the Jewish nation, namely, that it was mingled with the falsity of evil, and thus wholly falsified and adulterated, therefore He would not drink it. But that afterwards "they gave the Lord vinegar in a sponge and placed it upon a hyssop-stalk" signified the kind of falsity there was among the upright nations, which was falsity from ignorance of the truth, in which there was something good and useful; because this falsity is accepted by the Lord He drank this vinegar; the "hyssop-stalk" upon which they placed it signifies the purification of the falsity; that the Lord said "I thirst," signifies Divine spiritual thirst, which is for Divine truth and good in the church, by which the human race is saved. (Respecting falsity of evil, what it was with the Jewish nation, and the falsity of

ignorance in which there is good, what this was with the upright nations, see *Doctrine of the New Jerusalem*, n. 21.) [**3.**] "Gall" and "vinegar" have the same signification in David:

> "They gave me gall for my meat; and in my thirst they gave me vinegar to drink. Let their table before them become a trap; and for retributions let there be a snare. Let their eyes be darkened that they see not; and make their loins continually to shake" (*Psalm* lxix. 21–23).

Here "gall," "vinegar," and "thirst," have the same signification as above, since this is said of the Lord; the "table" that shall be to them for a trap, signifies going astray in respect to every truth of doctrine from the Word, for "table" has reference to all spiritual food, and spiritual food is everything of doctrine from the Word; the "eyes" that will be darkened that they see not, signify understanding of truth; the "loins" that will be made to shake, signify the will of good, and its marriage with the understanding of truth; "loins" have the same signification in other parts of the Word. [**4.**] In *Lamentations:*

> "He hath filled me with bitterness, he hath made me drunken with wormwood. .... Therefore I said, My victory hath perished, and my hope from Jehovah. Remember my misery and my lament, the wormwood and the gall" (iii. 15, 18, 19).

This, too, is said of the Lord. That the Lord found nothing but falsities and falsified truths in the church that then existed among the Jews is signified by "He hath filled me with bitterness, and hath made me drunken with wormwood," "wormwood" meaning the falsity of evil mixed with truths, thus what is falsified; the Lord's combat with the hells, and His hopelessness of ever bringing back the Jewish nation to a reception and acknowledgment of truths is signified by "My victory hath perished, and my hope from Jehovah; remember my misery and my lament, the wormwood and the gall;" for the spirits who are in falsities of evil and yet in truths from the sense of the letter of the Word make longer resistance before they are subjugated and cast down into hell, and for the reason that through truths they have communication with heaven, and this communication and consequent conjunction must be severed and removed before they are cast down; this involves hopelessness of victory, such as the Lord experienced upon the cross when He said "I thirst," and they gave Him vinegar. [**5.**] In *Jeremiah:*

> "Jehovah our God hath cut us off and hath given us waters of gall to drink" (viii. 14).

In the same,

> Behold, I will feed them, this people, with wormwood, and make them to drink waters of gall; and I will scatter them among the nations; .... and I will send a sword after them until I shall have consumed them" (ix. 15, 16).

In the same,

> "Behold, I will feed them with wormwood, and make them drink waters of gall; for from the prophets of Jerusalem hypocrisy hath gone forth into all the land" (xxiii. 15).

This, too, is said of the Jewish nation, which in a thousand ways perverted the Word, falsified its truth, and adulterated its good; "wormwood" signifies evil of falsity, and "waters of gall" falsity of evil, both mixed with the truths and goods of the Word. That from themselves and from their heart they were in evils and falsities from evils is signified by "Jehovah will feed them with wormwood, and make them to drink waters of gall;" for evil and falsity are attributed to Jehovah, that is, to the Lord, as in many passages elsewhere, and yet they are of man himself; the reasons for this have often been given above. "The hypocrisy that went forth from the prophets of Jerusalem" signifies such mingling of falsity and truth, for they spoke truths while they taught falsities; they spoke truths when they spoke from the Word, and they taught falsities when they taught from themselves and their doctrine; their destruction by evils of falsity and by falsities of evil is signified by "I will scatter them among the nations, and I will send a sword after them," "to scatter among the nations" signifying to destroy by the evils of falsity, and "to send a sword after them" signifying to destroy by the falsities of evil. (That "nations" signify evils see above, n. 175[b], 331[b]; and that "sword" signifies combat of truth against falsity, and combat of falsity against truth, and its destruction, see above, n. 131[b], 367.) [6.] In *Amos*:

> "Behold, Jehovah .... will smite the great house with disseverings and the little house with clefts. Shall horses run upon the rock? shall one plough with oxen? For ye have turned judgment into gall, and the fruit of righteousness into wormwood" (vi. 11, 12).

In the same,

> "They turn judgment into wormwood, and thrust down righteousness to the earth" (v. 7).

"Jehovah will smite the great house with disseverings, and the little house with clefts," signifies much perversion and falsification of truth with the learned, and some with the unlearned, a "great house" signifying a learned man, and a "little house" an unlearned man; "disseverings" signify truths destroyed by falsities, and "clefts" the same, but in a less degree; that understanding of truth and will of good are not possible where there is falsity of

evil, is signified by "Shall horses run upon the rock? shall one plough with oxen?" "horses running" meaning understanding of truth, and "ploughing with oxen" the will of good. That this is because truths were falsified and the goods of the Word were adulterated is signified by, "For ye have turned judgment into gall, and the fruit of righteousness into wormwood," "judgment" signifying the truth of the Word, and "fruit of righteousness" its good.

[*b*.] [7.] That the character of the sons of Jacob, who were called Israelites and Jews, was such, is plainly declared by Moses in his song, in which they are described in these words:

> "Their vine is of the vine of Sodom and of the fields of Gomorrah: their grapes are grapes of gall, their clusters of bitterness. Their wine is the poison of dragons, and the cruel gall of asps" (*Deut.* xxxii. 32, 33).

"Vine" signifies the church, and this is said to be "of the vine of Sodom and of the fields of Gomorrah" because "Sodom" signifies all evils springing from love of self, and "Gomorrah" all the falsities of those evils; "grapes" signify the goods of the church, and "clusters" the truths of the church. That instead of the goods of the church they had the worst evils and falsities mingled with truths is signified by "their grapes are grapes of gall, their clusters of bitterness;" "wine" signifies the truth and good of faith; that this with them was external, in which was evil from the interior, is signified by "their wine is the poison of dragons, and the cruel gall of asps." (That the sons of Jacob were such, although there was a church among them, may be seen in *Doctrine of the New Jerusalem*, n. 248.) [8.] That "gall" and "wormwood" signify evil and falsity mingled with good and truth, is further evident from these words in Moses:

> "Lest there be among you man or woman, or family or tribe, whose heart looketh back this day from with Jehovah our God, to go away to serve the gods of the nations; lest there be among you a root bringing forth gall and wormwood" (*Deut.* xxix. 18).

Here, too, "gall" and "wormwood" signify the mingling of good and truth with evil and falsity, which is done when other gods are worshipped with the heart, and Jehovah only with the lips; then the external sounds like good and appears like truth, but the internal is evil and falsity; and when the interiors are evils and falsities, and the exteriors are goods and truths, there is a mingling of the two, and then the good becomes gall, and the truth becomes wormwood. It is the same when man in his heart hates the neighbor and denies the truths of the church, and yet outwardly avows charity towards the neighbor and professes the truths of the church; there is then in him "a root

bringing forth gall and wormwood," for he lets in evils and falsities from the interior, and mixes them with the goods and truths that he displays in the externals. [9.] In *Job:*

> "Though evil shall have been sweet in his mouth, though he shall have hidden it under his tongue; though he shall have spared it and not forsaken it but shall keep it within his mouth, his bread in his bowels shall be changed, it shall be the gall of asps in the midst of him; he hath swallowed riches and he shall vomit them up again, God shall cast them out of his belly. He shall suck the poison of asps, the viper's tongue shall slay him" (xx. 12–16).

Thus is described the hypocrisy from which man speaks things holy and simulates good affections, while inwardly he denies and blasphemes. What is within is described by "he hides evil under his tongue, and keeps it within his mouth." That consequently good is infected with evil and is cast out, is signified by "his bread in his bowels shall be changed, it shall be the gall of asps in the midst," "bread" meaning good of love, "in the bowels" inwardly, and "gall of asps" good mingled with evil. That truth also is cast out by falsity is signified by "he hath swallowed riches and he shall vomit them up again, God shall cast them out of his belly;" this falsity is meant by "gall of asps." [10.] It is to be noted that good and evil, and the truth of good and the falsity of evil, are mingled when evil and falsity are in man's spirit while good and truth are in the deeds and speech of his body. What is in the spirit of man, that is, what is interior, acts into that which belongs to the body or what is exterior; for it flows in and causes the exterior, which appears to be good and true, to be bitter like gall and wormwood, although before men it seems to be sweet. And when the good and truth of the mouth and speech are such, when man after death becomes a spirit the good is separated from the evil and falsity from truth, and good and truth are taken away, and thus the spirit becomes his own evil and falsity. But it must be understood that this mingling of good and evil and of truth and falsity is not the profanation of good and truth; profanation occurs only with those who have first received truth and good in heart and faith, and afterwards in heart and faith deny them.

520. ***"And the third part [of the waters] became wormwood"*** signifies *that every truth in the understanding and in doctrine became such.*—This is evident from the signification of "the third part," as meaning all, here every truth in the understanding and in doctrine, because it is predicated of "rivers" and "fountains of waters," which signify understanding of truth, and doctrine

from the Word (that "the third part" signifies all, see above, n. 506); also from the signification of "wormwood," as meaning truth mixed with the falsity of evil (as was explained in the preceeding article). This makes evident that "the third part became wormwood" signifies that every truth in the understanding and in doctrine was mixed with the falsity of evil. Truth is mixed with the falsity of evil when evils of life, which are adulteries, whoredoms, murders, hatreds of various kinds, enmities, injustices for the sake of gain, artful and clandestine thefts and robberies, cunning, deceit, and other like evils are justified by the sense of the letter of the Word, so, too, when falsities of religion are upheld by such means by those who are in the love of self, and thus in the pride of self-intelligence. Truths are then mixed with falsities of evil, because all things of the Word are truths, but when they are applied and wrested to justify evils of life and false principles of religion, the truths of the Word are mingled with falsities of evil, and in this way truths themselves come to be no longer truths, but truths falsified, and these in themselves are falsities. The truths of the sense of the letter of the Word, that they may remain truths, must be applied to the upholding of goods of life and true principles of religion; if they are drawn aside and diverted from this application as their end they are no longer truths, since there is no perception of truth in them. Perception of truth comes from good, not from evil. [2.] For in every part of the Word there is a marriage of good and truth; consequently if good is not in the truths of the Word, as they are perceived, truths are without their consort, and may be applied to any evil cupidities and false principles whatsoever, and thus become falsities of evil. In this way the truths of the Word are falsified by all those who from self-love are in the pride of self-intelligence; for inwardly, evils of every kind from love of self, and thus falsities of every kind from the pride of self-intelligence, have rule, while outwardly, in speech and in preaching, there are truths from the Word which sound like truths to those who are in simple good, but within in the one speaking or preaching these swarm with falsities of every kind. With such the truth of the Word is like a vessel pure and shining, in which are filthy waters that are not seen through the vessel by those who are in simple good, but are plainly seen by the angels of heaven.

521. ***"And many men died of the waters"*** signifies *that all who were such were destroyed by the falsities into which the truths of the Word were changed.*— This is evident from the signification of "many" in the Word, as meaning all who are such; also from

the signification of "to die," as meaning to perish in respect to spiritual life and to be damned (of which above, n. 78, 186, 383, 487). Also from the signification of "waters," as meaning falsities, here falsities of evil, because "they became wormwood." For all spiritual life, which in the Word is called "life," and "eternal life," man has by means of truths, and all spiritual death, which is damnation, man has by means of falsities of evil, especially the falsities of evil into which he changes the truths of the Word. This makes clear the meaning of "many men died of the waters" that became wormwood.

522. ***"Because they were made bitter"*** signifies *because the truths of the Word were falsified*.—This is evident from the signification of "waters in rivers and in fountains," as meaning truths of the understanding and truths of doctrine (of which above, n. 518[a]); also from the signification of "bitter" and "bitterness," as meaning what is falsified by a mingling of truth with the falsities of evil; for "bitter" here means the bitter of wormwood, and "wormwood" by reason of its bitterness signifies truth mixed with the falsity of evil, thus truth falsified (of which above, n. 519). "Bitter" signifies in the Word what is undelightful, but one kind of undelightfulness is signified by the bitter from wormwood, another by the bitter from gall, another by the bitter of hemlock, another by the bitter from unripe fruit, another by the bitter that is neither from herbs nor fruit; this bitter signifies grief of mind and anxiety from various causes. [**2.**] This makes evident the signification of "bitterness" in the following passages. In *Isaiah:*

> "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. . . . .Woe unto the mighty in drinking wine, and unto men of strength in mingling strong drink" (v. 20, 22).

In the same,

> "The new wine shall mourn, the vine shall languish, all the glad-hearted shall sigh. . . . . They shall not drink wine with a song; strong drink shall be bitter to them that drink it" (xxiv. 7, 9).

In Moses:

> That the waters in Marah, that they were not able to drink because of their bitterness, were made good by the wood that was cast into them (*Exod.* xv. 23–25);
>
> That at the time of the Passover they ate unleavened bread with bitter herbs (*Exod.* xii. 8; *Num.* ix. 11).

In the same,

> That the waters of the curse should be given to a wife accused by her

husband of adultery, and if she was guilty these waters would become bitternesses in her, and her belly would swell and her thigh would rot (*Num.* v. 12–29).

In the *Apocalypse:*

The little book that the prophet ate by command was in his mouth sweet like honey, but the belly was made bitter by it (x. 9, 10).

So in other passages. But here, where it is said that "many men died of the waters because they were made bitter," the bitter of wormwood is meant, and the signification of this has been explained just before.

VERSE 12.

523. *"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; and the third part of them was darkened, that the day should not shine for the third part of it, and the night likewise."*

12. *"And the fourth angel sounded"* signifies *influx out of heaven, and the fourth consequent change* [n. 524]; *"and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars,"* signifies *that all good of love, all good and truth of faith, and all knowledge of good and truth, perished* [n. 525]; *"and the third part of them was darkened"* signifies *that all these were changed into falsities of evil and into evils of falsity* [n. 526]; *"that the day should not shine for the third part of it, and the night likewise,"* signifies *that the spiritual light of truth and the natural light of truth were completely extinguished* [n. 527].

524. [*Verse* 12.] *"And the fourth angel sounded"* signifies *influx out of heaven, and the fourth consequent change* (see above, n. 502, and what follows).

525. *"And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars,"* signifies *that all good of love, all good and truth of faith, and all knowledge of good and truth, perished.*—This is evident from the signification of "the third part," as meaning all (see above, n. 506); from the signification of the "sun," as meaning good of love from the Lord; from the signification of the "moon," as meaning good and truth of faith from the Lord (see above, n. 401[*a–k*]); from the signification of "stars," as meaning knowledges of good and truth, also from the Lord (see above, n. 72, 402), and from the signification of "to be smitten," in reference to goods of love and faith, and knowledges of good and truth, as meaning to perish. This makes evident that "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars," signifies that all good of love, all good and truth of faith, and all knowledge of good and truth perished. By "the sun, moon, and stars," are not meant here the sun, moon, and stars that appear before the eyes of men in our solar world, but the sun,

moon, and stars that appear before the eyes of angels in the spiritual world; for the Lord appears there as a sun before those who are in good of love to Him from Him, and as a moon before those who are in the good and truth of faith; and this is why the "sun" signifies the good of love, and the "moon" the good and truth of faith. Evidently it was that sun, that moon, and those stars that appeared to John, since he was in the spirit when he saw them. (That the Lord appears as a sun and as a moon in the angelic heavens may be seen in *Heaven and Hell*, n. 116–125.) It is from appearance that these are said to have been smitten, for when the good of love and the good and truth of faith are no longer with man, the appearance to him is that they no longer exist, and that they have perished; and the Word in the sense of the letter is written according to appearances.

526[a]. *"And the third part of them was darkened"* signifies *that all these were changed into falsities of evil and into evils of falsity*.—This is evident from the signification of "darkness," as meaning falsities, and thus "to be darkened" means to be changed into falsities. It means a change both into the falsities of evil and into the evils of falsity, because it is said that "the third part of the sun was darkened, the third part of the moon, and the third part of the stars," and the "sun" signifies the good of love, the "moon" the good and truth of faith, and the "stars" knowledges of good and truth; therefore "the third part of the sun was darkened" signifies that the good of love was changed into evil and into falsity from evil, which is the falsity of evil; for good is changed into evil and into falsity therefrom, but the truth of faith, which is signified by the "moon," is changed into falsity and into evil therefrom, which is the evil of falsity. Evil of falsity is the falsity of doctrine out of which comes evil of life, and the falsity of evil is evil of life out of which comes the falsity of doctrine. [**2.**] Darkness signifies falsity because light signifies truth, and falsity is the opposite of truth as darkness is of light; moreover, when the light of life, which is the Divine truth, is not in man, the shadow of death is in him, which is falsity; for man from what is his own (*proprium*) is in every evil and in falsity from the evil, and from these he can be removed only by means of the truths of the church; consequently where there are no truths there are falsities of evil. (That it is only by means of truths that man is removed from evils, is purified and is reformed, see *Doctrine of the New Jerusalem*, n. 24). [**3.**] That "darkness" signifies in the Word falsities of various kinds can be seen from the following passages. In *Joel*:

> "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of Jehovah cometh" (ii. 31).

"The sun shall be turned into darkness, and the moon into blood," has the same signification as "the third part of the sun and the third part of the moon were darkened," namely, that at the end of the church there will be falsity of evil in the place of good of love, and evil of falsity in the place of truth of faith. [4.] Elsewhere in the Word where the darkening of the sun and moon is spoken of there is a like meaning; as in *Isaiah:*

"For the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in its rising, and the moon shall not make her light to shine" (xiii. 10; xxiv. 21, 23).

In *Ezekiel:*

"When I shall extinguish thee I will cover the heavens and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not make her light to shine; all luminaries of light in the heavens will I make dark over thee, and I will set darkness upon thy land" (xxxii. 7, 8).

In *Joel:*

"The day of Jehovah is near in the valley cut off; the sun and the moon have been darkened, and the stars have withdrawn their shining" (iii. 14, 15).

In the same,

"The day of Jehovah cometh,....a day of darkness and of thick darkness, a day of cloud and obscurity. .... Before Him the earth was shaken,....the sun and the moon were darkened, and the stars withdrew their shining" (ii. 1, 2, 10).

In the Gospels:

"Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (*Matt.* xxiv. 29; *Mark* xiii. 24, 25).

This is said of the last time of the church, when there is no longer any spiritual good or truth, that is, the good and truth of heaven and the church, but only evil and falsity. That the goods and truths of the church, which are called goods of love and truths of faith are changed into evils and falsities, is signified by "the sun and moon shall be obscured and darkened, and the stars shall not give their light;" the last judgment that then follows is meant by "the day of Jehovah great and terrible;" and as this comes when the church is in darkness and thick darkness, that day is also called "a day of darkness and thick darkness," and "a day of cloud and obscurity," as also in the following passages. [5.] In *Amos:*

"Woe unto you that desire the day of Jehovah. What to you is the day of Jehovah? It is a day of darkness, and not light. .... Shall not the day of Jehovah be darkness, and not light? even thick darkness, and no brightness to it?" (v. 18, 20).

In *Zephaniah:*

"The day of Jehovah,....a day of wasteness and desolation, a day of darkness and thick darkness, a day of clouds and of gloominess" (i. 14, 15).

In *Isaiah:*

"In that day....he shall look upon the land, which behold is darkness and distress, and the light shall grow dark in its ruins" (v. 30).

In the same,

"They shall look unto the earth, and behold straitness and darkness, dimmed with straitness and driven with thick darkness" (viii. 22).

In the same,

"Behold, darkness covereth the earth, and thick darkness the peoples" (lx. 2).

In *Jeremiah:*

"Give glory to Jehovah your God before He causes darkness, and before your feet stumble upon the mountains of twilight; then shall ye look for light, but He will turn it into the shadow of death, He will make it thick darkness" (xiii. 16).

This is said of the last time of the church, when the Lord is to come into the world, and judgment is to be accomplished; because there will then be no longer any good of love or truth of faith, but evil of falsity and falsity of evil, that day is called "a day of darkness and thick darkness." [**6.**] The same is signified by

The darkness "that came over all the land from the sixth hour to the ninth hour," when the Lord was crucified (*Matt.* xxvii. 45; *Mark* xv. 33; *Luke* xxiii. 44–49).

"The darkness over all the land" represented that in the whole church there was nothing but evil and falsity therefrom, and falsity and evil therefrom; moreover, the three hours signify what is full and complete; for each and all things related in the Gospels respecting the Lord's passion have stored up in them arcana of heaven, and signify Divine celestial things, which can be laid open only by means of the internal spiritual sense.

[***b.***] [**7.**] That "darkness" signifies falsity is further evident from the following passages. In *Isaiah:*

"Woe unto them that call evil good and good evil, that put darkness for light and light for darkness" (v. 20).

"To put darkness for light and light for darkness" signifies to call falsity truth and truth falsity: it is clear that "darkness" means falsity and "light" truth, for good and evil are first spoken

of, therefore what follows must be respecting truth and falsity. [8.] In *John:*

> "This is the judgment, that the Light hath come into the world, and men have loved the darkness rather than the light, because their works have been evil" (iii. 19).

The Lord here calls Himself the Light because He was the Divine truth itself when in the world; therefore "the Light" signifies the Lord in relation to Divine truth, also Divine truth from the Lord; and as darkness is the opposite of light, "the darkness" that men have loved rather than the light signifies infernal falsity, which is the falsity of evil. That falsity of evil is here signified by "darkness" is evident from its being said, "because their works have been evil." The falsity of evil springs from evil works, or evils of the life; for as good joins to itself truth, so evil joins to itself falsity; they belong to one another. [9.] "Light" and "darkness" have the same signification in the following passages in *John:*

> "In Him was life, and the life was the Light of men. And the light appeareth in the darkness; and the darkness comprehended it not" (i. 4, 5).

In the same,

> Jesus said, "I am the Light of the world; he that followeth Me shall not walk in darkness but shall have the light of life" (viii. 12).

In the same,

> Jesus said, "Walk while ye have the Light, that darkness overtake you not; for he that walketh in darkness knoweth not whither he goeth. .... I have come a Light into the world, that whosoever believeth on Me may not abide in darkness" (xii. 35, 46).

In these passages "darkness" signifies infernal falsity; for the "light," to which darkness is opposed, signifies Divine truth. "Light" signifies Divine truth because light in the heavens is in its essence Divine truth going forth from the Lord (see *Heaven and Hell*, n. 126–140). Now as Divine truth is the light in the heavens, it follows that falsity of evil, which is the falsity in the hells, is darkness. This darkness is not darkness to those who are in the hells, for they see one another; but the light by which they see is like the lumen from burning coal, and this lumen, when the light of heaven flows into it, becomes pure darkness. For this reason the caverns and dens in which those in the hells dwell appear to those in the heavens like gloomy caves. [10.] From this it can be seen why "darkness" signifies falsities of evil, and why the Lord says

That those who are cast into hell must be cast into outer darkness (*Matt.* viii. 12 ; xxii. 13 ; xxv. 30).

In David :

"The enemy persecuteth my soul ; he hath smitten my life down to the earth ; he hath made me to sit in darkness, like the dead of eternity" (*Psalm* cxliii. 3).

"The enemy who persecuteth his soul" signifies in the spiritual sense evil ; consequently "to make me to sit in darkness" signifies in falsities. [**11.**] In *Isaiah :*

"Judgment is far from us, and righteousness doth not overtake us ; we wait for light, but behold darkness ; for brightness, but we walk in thick darkness" (lix. 9).

"Judgment is far from us" signifies that there is no understanding of truth ; "righteousness doth not overtake us" signifies that there is no good of life ; "we wait for light, but behold darkness," signifies waiting for truth, but behold falsity ; "for brightness, but we walk in thick darkness," signifies waiting for goods through truths, but behold a life of falsity from evils ; "brightness" signifies the goods of truth, because "light" signifies truth, and truth is bright from good ; "thick darkness" signifies falsities of evil ; and "to walk" signifies to live. [**12.**] In *Luke:*

"But this is your hour and the power of darkness" (xxii. 53).

The Lord said this to the chief priests, the captains of the temple, and the elders, who seized Him by the aid of Judas. The power to do this wickedness the Lord calls "the power of darkness," because they were in falsities of evil, in falsities respecting the Lord and in evils against Him ; here "darkness" means also hell, because such falsities of evil are there. [**13.**] In the same,

"The lamp of the body is the eye ; when therefore thine eye is clear thy whole body also shall be light ; but when the eye is evil thy body also shall be dark. Take heed, therefore, that the light that is in thee be not darkness. If thy whole body therefore be light, having no part dark, the whole shall be light, as when a lamp by its bright shining doth give thee light" (xi. 34–36 ; *Matt.* vi. 22, 23).

The "eye" here signifies the understanding, and the "clear (or single) eye" understanding of truth from good ; but the "evil eye" signifies understanding of falsity from evil ; the "body" that is either light or dark, means the whole man. From this the signification of these words in connection can be inferred,

namely, that the whole man is such as is his understanding from the will; for every man is his good and his truth, because he is his love or affection; therefore he is throughout wholly such as he is in respect to his understanding from his will; for all truth is of the understanding, and all good is of the will, for the body is a mere obedience, since it is the effect of an effecting cause, and the effecting cause is the understanding from the will; therefore what the one is the other is, for the effect has its all from its effecting cause. That heed must be taken that truth once perceived in the understanding and received into the will be not turned into falsity, which is done from evil, is meant by "take heed, therefore, that the light that is in thee be not darkness," for from this falsities become worse; therefore in *Matthew*, in the passage just referred to, it is added,

"If, therefore, the light that is in thee be darkness, how great is the darkness!" (verse 23.)

[14.] "Darkness" signifies the falsities of evil also in *Isaiah*:

"Sit thou silent and enter into darkness, O daughter of the Chaldeans; for they shall no longer call thee the lady of kingdoms" (xlvii. 5).

"The daughter of the Chaldeans" signifies the falsification of truth, therefore "darkness" signifies the falsities of evil, since evil falsifies truth.

The thick darkness of darkness that was over all the land of Egypt for three days, while in the dwellings of the children of Israel there was light (*Exod.* x. 21–23),

signifies also the falsity of evil. Likewise the "darkness" in *Genesis* (xv. 17), and in other passages. [15.] It has been shown thus far that "darkness" signifies in the Word falsities of evil. "Darkness" signifies also falsities not of evil, such as were the falsities of religion among the upright nations, which falsities they held because of their ignorance of the truth; that these falsities were called "darkness" is evident from the following passages:

"This people walking in darkness have seen a great light; those dwelling in the land of the shadow of death, upon them hath the light shined" (*Isaiah* ix. 2).

In *Matthew*:

"A people sitting in darkness saw a great light; and to those sitting in a region and shadow of death a light hath arisen" (iv. 16).

In *Luke*:

The day-spring from on high appeared "to them that sit in darkness and in the shadow of death" (i. 78, 79).

In *Isaiah:*

"If thou shalt draw out thy soul to the hungry, and satisfy the afflicted soul, thy light shall arise in obscurity, and thy darkness be as the noonday" (lviii. 10).

In the same,

"He shall say to the bound, Go forth; to them that are in darkness, Show yourselves" (xlix. 9).

In the same,

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness and out of darkness" (xxix. 18).

In the same,

"And I will lead the blind in a way that they have not known,....I will make darkness into light before them, and crooked things into straightness" (xlii. 16).

In *Micah:*

"When I shall sit in darkness Jehovah shall be a light unto me" (vii. 8).

In these passages "darkness" signifies the falsities of ignorance, such as existed, and still exist, among the upright nations. These falsities are wholly distinct from falsities of evil, which have evil stored up in them because they are from evil, while the former have good stored up in them because they have good as an end. Those, therefore, who are in these falsities can be instructed in truths, and when instructed they receive truths in the heart, for the reason that good, which is in their falsities, loves truth, and conjoins itself to truth when they listen to it. It is otherwise with falsities of evil; these turn away from all truth and cast it off because it is truth, and thus is not in agreement with evil. [**16.**] Again, "darkness" signifies in the Word mere ignorance from lack of truth (as in David, *Psalm* xviii. 29; cxxxix. 11, 12). "Darkness" signifies also natural lumen, for this in comparison with spiritual light is like darkness; therefore when angels look down into man's natural lumen, such as is in man's natural thought, they regard it as darkness, and the things that are in it as in darkness; this light is signified by "darkness" in *Genesis* (i. 2–5). And as the sense of the letter of the Word is natural, that sense is called in the Word "a cloud," and also "darkness," in comparison with the internal spiritual sense, which is the light of heaven, and is called "glory."

527. *"That the day should not shine for the third part of it, and the night likewise,"* signifies *that the spiritual light of truth and the natural light of truth were completely extinguished.*— This is evident from the signification of "day," as meaning spiritual light, and from the signification of "night," as meaning natural light. This is the signification, since it was said above that "the third part of the sun, the third part of the moon, and the third part of the stars, were darkened;" and "day" means the light of the sun, and "night" the light of the moon and stars, since the sun gives light during the day, and the moon and the stars give light at night. In the first place, let something be said respecting light from the sun, which is called the light of the day, and respecting light from the moon and the stars, which is called "the light of the night." [**2.**] By light from the sun, which is called "the light of the day" and "day," spiritual light is meant, such as the angels have who see the Lord as a sun; and by light from the moon and stars, which is called "the light of the night" and "by night," natural light is meant, such as the angels have who behold the Lord as a moon. (That the Lord appears to angels both as a sun and as a moon, see *Heaven and Hell*, n. 116–125.) Those heavens behold the Lord as a sun that are in a spiritual affection for truth, that is, that love truth because it is truth. This is a spiritual state; therefore the light that is from the Lord as a sun is spiritual light. But those heavens behold the Lord as a moon that are in a natural affection for truth, that is, that love truth that they may be learned and may instruct others. These love truth because of its usefulness to themselves, and not for the truth's own sake; therefore they are in a light that goes forth from the Lord as a moon. This light differs from the light that goes forth from the Lord as a sun, as the light of day from the sun differs from the light of night from the moon and stars in our world; and in the same way that the lights differ with them do truths differ, since Divine truth going forth from the Lord produces all light in the heavens (see in *Heaven and Hell*, n. 126–140). [**3.**] Those, therefore, who are in spiritual light are in genuine truths, and when they hear truths that they had not before known they immediately acknowledge them and see that they are truths. It is otherwise with those who are in natural light. When such hear truths they accept them, not because they see or perceive them, but because they are told them by men of reputation in whom they have confidence; the faith, therefore, of most of such is from others, and yet they are in a life according to faith. Into these heavens all come who have lived well, although they have been in falsities of doctrine; nevertheless falsities are there continually purified, until at length

they appear as truths. All this makes evident what is signified by "that the day should not shine for the third part of it, and the night likewise." (That "the third part" signifies all, fulness, and wholly, see above, n. 506.) [**4.**] "Day and night" here have the same signification as "day and night" in the first chapter of *Genesis*, where it is said,

> "God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness. And God called the light day, and the darkness He called night. And there was evening and there was morning, the first day" (i. 3–5).

And afterwards,

> "And God said, Let there be luminaries in the expanse of the heavens, to divide the day from the night; and let them be for signs and for seasons, and for days and years. .... And God made two great luminaries; the great luminary to rule the day, and the lesser luminary to rule the night, and the stars. And God set them in the expanse of the heavens to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. .... And there was evening and there was morning, the fourth day" (i. 14–19).

The "light" that came the first day signifies the Divine light, that in itself and in its essence is Divine truth, thus spiritual light that enlightens the understanding. This chapter in the internal sense treats of the establishment of a church by the Lord with the most ancient people; and as the first thing is to have the understanding enlightened, for until that is enlightened by the Lord there can be no reformation, thus nothing of the church in man, so first of all light is spoken of, or it is said that "there was light" on the first day. That "God saw the light that it was good" signifies that enlightenment and reception with them were good. But "darkness" signifies the lumen that is in the natural man, which is called natural lumen, because this lumen in comparison with spiritual light is like darkness, consequently this is meant by "darkness." Every man has a lower or outer mind, and a higher or inner mind; the lower or outer mind is the natural mind, which is called the natural man, while the higher or inner mind is the spiritual mind, and is called the spiritual man. The mind is called a man, for the reason that a man is a man because of his mind. These two minds, the higher and the lower, are wholly distinct; by the lower mind man is in the natural world, associated with men there, but by the higher mind he is in the spiritual world with angels there. These two minds are so distinct that while man is living in the world he does not know what is going on in himself in his higher mind; and when he becomes a spirit, as he does immediately after death, he does not know what

is going on in his lower mind; therefore it is said "God divided the light from the darkness, and He called the light day, and the darkness night." This makes evident that "day" signifies spiritual light, and "darkness" natural light. Because all the heavens are so divided that those who are in spiritual light may be in light from the Lord as a sun, and those who are in spiritual-natural light may be in light from the Lord as a moon (as was just said in this article), it is said, "Let there be two luminaries in the expanse of the heavens to divide the day from the night, and to rule over the day and over the night, and to divide the light from the darkness." From this, therefore, it is evident that "day" here means spiritual light, and "night" natural light, which in heaven is called spiritual-natural light. [**5.**] Day and night have the same signification in the following passages. In David:

> Jehovah, "who hath made the heavens by his intelligence, ... who hath stretched out the earth above the waters; . . . . who hath made great luminaries, ... the sun for rule by day, ... the moon and stars for rule by night" (*Psalm* cxxxvi. 5–9).

In *Jeremiah:*

> Jehovah "giveth the sun for the light of the day, and the ordinances of the moon and stars for the light of the night" (xxxi. 35).

In David:

> Jehovah, "the day is Thine, the night also is Thine; Thou hast prepared the light and the sun" (*Psalm* lxxiv. 16).

In *Jeremiah:*

> "If ye shall have rendered void My covenant of the day and My covenant of the night, that there be no day and night in their season, My covenant also with David My servant shall become void, that he shall not have a son to reign upon his throne, and with the Levites the priests, My ministers. . . . . If I shall not have fixed My covenant of day and night, the ordinances of heaven and earth, then cast I away also the seed of Jacob and David" (xxxiii. 20, 21, 25, 26).

"The covenants of the day and of the night" mean all the statutes of the church enacted for the sons of Israel in the Word, by which they had conjunction with heaven and through heaven with the Lord. These are called "covenants of the day and of the night," because they are for heaven and for the church, the spiritual things that are represented and signified are for heaven, and the natural things that represent and signify are for the church; therefore "the covenants of the day and of the night" are here called "the ordinances of heaven and earth," and "the covenants of the night" are called "the ordinances of the moon and stars;" "to render void" signifies not to keep. That un-

less these are kept there could be no conjunction with the Lord through Divine truth or through Divine good is signified by "My covenant with David shall become void, that he shall not have a son to reign upon his throne, and with the Levites the priests, My ministers," "the covenant with David" meaning conjunction with the Lord through Divine truth, "no son upon his throne" signifying no reception of Divine truth by any one, and "the covenant with the Levites the priests, My ministers," meaning conjunction with the Lord through Divine good. [**6.**] In David:

> "If I shall say, Surely the darkness shall overwhelm me, even the night shall be light for me. Even the darkness shall not make darkness before thee; but the night shall be lucid as the day; as the darkness so shall be the light" (*Psalm* cxxxix. 11, 12).

This signifies that the natural man as well as the spiritual is enlightened by the Lord. Natural light is signified by "darkness" and "night;" and spiritual light by "light" and "day." "The night shall be lucid as the day, as the darkness so shall be the light," has the same signification as in *Isaiah;*

> "The light of the moon shall be as the light of the sun" (xxx. 26).

These things have been cited to make known that spiritual light is signified by "the day should not shine for the third part of it," and natural light by "the night likewise;" thus that these expressions have the same signification as "light from the sun and light from the moon."

VERSE 13.

528. *"And I saw, and I heard one angel flying in midheaven, saying with a great voice, Woe, woe, woe, to those that dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound."*

13. *"And I saw, and I heard one angel flying in midheaven"* signifies *the Lord enlightening all in the heavens respecting the state of the church at its end* [n. 529]; *"saying with a great voice"* signifies *manifestation* [n. 530]; *"Woe, woe, woe, to those that dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound,"* signifies *grievous lamentation over the changes of state of the church, on account of the turning away from good and truth, and consequent damnation* [n. 531, 532].

529. [*Verse* 13.] *"And I saw, and I heard one angel flying in midheaven,"* signifies *the Lord enlightening all in the heavens respecting the state of the church at its end.*—This is evident from the signification of "to see and to hear," as meaning to open the understanding to perceive (of which presently); and from the signifi-

cation of "angel," as meaning the Lord. That "angels" in the Word mean Divine truth going forth from the Lord, thus the Lord Himself in relation to Divine truth, may be seen above (n. 130, 200, 302), here the Lord revealing what the church is to be in the last times in respect to the reception of Divine truth. Also from the signification of "to fly," as meaning to enlighten and give understanding (of which presently); also from the signification of "in midheaven," as meaning in the whole heaven, or all who are in the heavens (that "in the midst" signifies in the whole and thus all, see above, n. 213). From all this it can be seen that "I saw, and I heard one angel flying in midheaven," signifies the enlightenment of all who are in the heavens respecting the state of the church at its end. Enlightenment respecting the state of the church at its end is meant, because this is what is treated of in what follows. "To see and to hear" signifies to open the understanding to perceive, because "to see" signifies to understand, and "to hear" to perceive (that "to see" signifies to understand, see above, n. 260; and that "to hear" signifies to perceive, n. 14, 108). [**2.**] "To fly" signifies, in reference to the Lord, to enlighten, because "to fly" is predicated of the understanding, and of the extension of its vision round about, therefore in reference to the Lord, "to fly" signifies enlightenment of the understanding. That in reference to the Lord, "to fly" signifies omnipresence, may be seen above (n. 282); consequently it signifies also enlightenment, for where the Lord is present there is enlightenment. "To fly" has the same signification in David:

> God "rode upon a cherub, He did fly, and was borne upon the wings of the wind" (*Psalm* xviii. 10; 2 *Sam.* xxii. 11).

A "cherub" signifies the inmost heaven, "to ride" signifies to give understanding and to enlighten; "to fly" and "to be borne upon the wings of the wind" have a like meaning; but "to ride" here signifies to give understanding to and to enlighten the inmost heaven, which is signified by a "cherub;" "to fly" signifies to give understanding to and to enlighten the middle heaven; while "to be borne upon the wings of the wind" signifies to give understanding to and to enlighten the outmost heaven. (That "to ride" signifies to give understanding, see above, n. 355[*e*], 364[*b*]; and that a "cherub" signifies the inmost heaven, n. 313[*a*], 322, 362, 462.) "To fly" signifies to enlighten the middle heaven, because that heaven is the spiritual heaven, and spiritual things in the Word are signified by various birds, and by their wings and flights. "To be borne upon the wings of the wind" signifies to enlighten the outmost heaven, because "wings" are for flight, and here signify enlight-

enment, and "wind" signifies the spiritual of that heaven; thus all this describes the omnipresence of the Lord in the heavens, thus also the enlightenment of the understanding; for as was said above, where the Lord is present there is enlightenment.

530. ***"Saying with a great voice"*** signifies *manifestation.*—This is evident from the signification of "saying with a great voice," as meaning manifestation, here respecting the coming state of the church near its end, which is foretold in what follows. It is said "a great voice" because it has reference to the Lord and to the whole heaven (as has been said just above).

531. ***"Woe, woe, woe, to those that dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound,"*** signifies *grievous lamentation over the changes of state of the church at its end, on account of the turning away from good and truth, and consequent damnation.*—This is evident from the signification of "woe," as meaning lamentation over the turning away from good and truth, and consequent damnation; and as "woe" is said three times, grievous lamentation is meant (of which presently); also from the signification of "those that dwell on the earth," as meaning those who are of the church (the "earth" means the church, as may be seen above, n. 29, 304, 417); also from the signification of "the voices of the trumpet of the three angels who are about to sound," as meaning changes of state of the church; for "the angels sounding the trumpets" signify changes from influx out of heaven (see above, n. 502). That "three" signifies what is complete even to the end will be seen in the following article. From all this it can be seen that "Woe, woe, woe, to those that dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound," signifies grievous lamentations over the changes of state of the church at its end, on account of the turning away from good and truth, and consequent damnation. [**2.**] That "woe" signifies lamentation over adversity, danger, hardship, calamity, can be seen from passages in the Word where it occurs; but here it means lamentation over the turning away from good and truth, and consequent damnation, because this is what is treated of in what follows; and as the turning away from good and truth becomes gradually more grievous in the church even to its end, it is said three times, each one standing for the gradually increasing grievousness of the evil. This can be seen from the following, where it is said,

> "The first woe is past; behold there come yet two woes hereafter" (*Apoc.* ix. 12).

And afterwards,

"The second woe is past, behold the third woe cometh quickly" (*Apoc.* xi. 14).

[**3.**] That "woe" signifies in the Word lamentation over various occurrences, especially over the evils that devastate the church, can be seen from many passages therein. As in *Matthew:*

"Woe unto you, scribes and Pharisees, hypocrites!" (xxiii. 13, 14, 15, 16, 23, 25, 27, 29.)

In *Luke:*

"Woe unto that man through whom the Son of man is betrayed!" (xxii. 22.)

In the same,

"Woe unto him through whom" occasions for stumbling "come!" (xvii. 1.)

In *Isaiah:*

"Woe unto them that join house to house!" (v. 8.)
"Woe unto them that rise at the dawn of the morning that they may follow strong drink!" (v. 11.)
"Woe unto them that draw iniquity!" (v. 18.)
"Woe unto them that call evil good!" (v. 20.)
"Woe unto the wise in their own eyes!" (v. 21.)
"Woe unto the mighty in drinking wine!" (v. 22.)
(See also *Isa.* iii. 11; x. 1; xvii. 12; xviii. 1; xxix. 1, 15; xxx. 1; xxxi. 1; xxxiii. 1; xlv. 9, 10, etc.; *Jer.* xxii. 13; *Ezek.* xiii. 3; *Apoc.* xviii. 16, 19.)

532. As all numbers in the Word signify things and states, and the composite numbers derive their signification from the simple numbers of which they are composed, and the simple numbers there mentioned are chiefly two, three, five, and seven, it is important to show what these numbers signify in the Word, and here what "three" signifies because it is said, "Woe, woe, woe, from the voices of the trumpet of the three angels who are about to sound!" (That all numbers in the Word signify somewhat of thing and state may be seen above, n. 203, 429; and that the greater and composite numbers have the same signification as the simple numbers from which they arise by multiplication, and that the simple numbers are two, three, five, and seven, may also be seen above, n. 430[*a*].) [**2.**] That "three" signifies in the Word what is full and complete, and thus an entire period, greater or less, from beginning to end, can be seen from the following passages. In *Isaiah:*

"Within three years, as the years of an hireling, the glory of Moab shall be brought into contempt with all that great multitude; and the remnant shall be very small and not strong" (xvi. 14).

"Moab" means those who are in falsities from evil; "his glory" and "his great multitude" mean such falsities; the "three years" within which his glory shall be brought into contempt signify what

is complete and finished; therefore it is said, "then the remnant shall be very small," which signifies that it shall be no more; "three years" are mentioned, by which is meant what is finished, thus from beginning to end. It is to be noted that "three years" has the same signification as "three months," "three weeks," "three days," and "three hours," since in the spiritual sense, times signify states, and "three times," whether greater or less, a full state. [**3.**] In the same,

> "Like as my servant Isaiah hath gone naked and barefoot three years, a sign and wonder upon Egypt and upon Cush, so shall the king of Assyria lead the captivity of Egypt and the crowd of Cush that is to be carried away, boys and old men, naked and barefoot" (xx. 3, 4).

By "Egypt" and "Cush," Egypt and Cush are not meant, but "Egypt" means the external or natural in respect to knowledge (*scientificum*), and "Cush" the external or natural in respect to worship, and when this natural has no internal spiritual, it has no truth or good, for all the truth and all the good belonging to the natural or external man is from influx through the spiritual man from the Lord; and when the natural or external man has no truth or good it is like, in respect to the things in it, a man "naked and barefoot." That there will then be only reasonings from falsities, and that these will destroy, is signified by "the king of Assyria shall lead the captivity of Egypt and the crowd of Cush that is to be carried away, naked and barefoot." That all innocence and all wisdom will perish is signified by "the boys and old men whom the king of Assyria shall lead away;" their total and complete destruction was represented by the prophet's going "three years naked and barefoot," "three years" signifying an entire period from beginning to end, consequently total destruction. [**4.**] In *Hosea:*

> Jehovah "after two days will revive us; on the third day He will raise us up" (vi. 2).

"To revive after two days, and to raise up on the third day," signifies to reform and restore the church, "on the third day" signifying full reformation and restoration, therefore it is said that then "He will raise up." Evidently neither two days nor the third day is meant. [**5.**] As the number three signified what is complete even to the end, that number was adopted and employed in the representative church, whenever something complete was to be represented, as can be seen from these things recorded in

the Word :

They were to go a journey of three days and sacrifice (*Exod.* iii. 18 ; v. 3).

In the third month after going out from Egypt they came to mount Sinai (*Exod.* xix. 1).

They were commanded to be ready against the third day, for on the third day Jehovah would come down upon mount Sinai (*Exod.* xix. 11, 15, 16, 18).

For three days there was darkness in the land of Egypt (*Exod.* x. 22, 23).

For three years the fruits of the trees planted in the land of Canaan should be uncircumcised (*Lev.* xix. 23–25).

No part of the flesh of the sacrifice should be left to the third day (*Lev.* vii. 16–18 ; xix. 6, 7).

The water of separation should be sprinkled upon the unclean on the third day and on the seventh day (*Num.* xix. 11–22).

They who touched any slain should be purified on the third day and on the seventh day (*Num.* xxxi. 19–25).

Joshua commanded the people that within three days they should pass over Jordan (*Jos.* i. 11 ; iii. 2).

Jehovah called Samuel three times, and three times Samuel ran to Eli ; and the third time Eli perceived that Jehovah had called Samuel (1 *Sam.* iii. 1–8).

Jonathan said to David that he should hide himself in a field unto the third evening, and afterwards Jonathan threw three arrows to the side of the stone, and after that David bowed himself three times to the earth before Jonathan (1 *Sam.* xx. 5, 12, 19, 20, 35, 36, 41).

Three things were offered to David, of which he should choose one, that a famine of seven years should come, or that he should flee three months before his foes, or that a pestilence should be in the land three days (2 *Sam.* xxiv. 11–13).

Elijah measured himself upon the son of the widow three times (1 *Kings* xvii. 21).

Elijah told them to pour water upon the burnt-offering and upon the wood three times, and they poured it three times (1 *Kings* xviii. 34).

Jonah was in the belly of the whale three days and three nights (*Jon.* i. 17 ; *Matt.* xii. 40).

Daniel was mourning three weeks (*Dan.* x. 2–4).

The third year was the year of tithing (*Deut.* xxvi. 12).

The Lord said of the man who planted a vineyard, that he sent his servants three times, and afterwards his son (*Mark* xii. 2, 4–6 ; *Luke* xx. 12, 13).

The Lord said to Peter that before the cock crowed twice he would deny Him thrice (*Matt.* xxvi. 34, 69 to the end ; *Luke* xxii. 34, 57–61 ; *John* xiii. 38).

The Lord said three times to Peter, Lovest thou Me, and Feed My lambs and My sheep ; and the third time Peter was grieved (*John* xxi. 15–17).

The Lord said that "the kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened" (*Matt.* xiii. 33 ; *Luke* xiii. 21).

The Lord said, "I perform cures today and tomorrow, and the third day I am perfected" (*Luke* xiii. 32, 33).

The Lord said that He would be in the heart of the earth three days and three nights (*Matt.* xii. 40).

He said that He would be raised up the third day (*Matt.* xvi. 21 ; xvii. 22, 23 ; xx. 18, 19 ; *Luke* xviii. 32, 33 ; xxiv. 46).

He said that He would destroy the temple of God, and build it in three days (*Matt.* xxvi. 61; xxvii. 40; *John* ii. 19, 20).
Jesus in Gethsemane prayed three times (*Matt.* xxvi. 39, 42, 44).
Jesus was crucified at the third hour (*Mark* xv. 25).
Then there was darkness over all the land three hours, from the sixth hour to the ninth, when He said, "It is finished," and gave up the ghost (*Matt.* xxvii. 45; *Mark* xv. 33, 37; *John* xix. 30).
The Lord rose again on the third day (*Matt.* xxviii. 1; *Mark* xvi. 2; *Luke* xxiv. 1; *John* xx. 1).

[**6.**] From all this it can be seen that the number "three" signifies what is finished or complete to the end, consequently an entire period, greater or less, from beginning to end. From this simple number many composite numbers derive their significations, as 6, 9, 12, 60, 72, which, from three, signify all truths and goods in the complex; in like manner the numbers 30, 300, 3000; for, as said above in this article, the composite numbers derive their significations from the simple numbers of which they are composed. Moreover, it is to be noted that in the Word the number "three" is predicated of truths, and "two" and "four" of goods; for the reason that "two" and "four" signify conjunction, while "three" signifies fulness, and spiritual conjunction is love, and all good is of love; while spiritual fulness is formed by truths. One who does not know that all numbers in the Word are significative, when the numbers "two and three" or "three and four" are mentioned in the Word, has no other thought or belief than that two or three, or a few, are meant, instead of all who are in good and truth; as in the following passages. [**7.**] In *Isaiah:*

"There shall be left in it gleanings, as in the shaking of an olive tree, two three berries in the top of the bough, four five in the branches of the fruitful tree" (xvii. 6).

This treats of the vastation of the church, and is said of the few remaining who are in good and truth; comparison is made with the shaking of an olive tree, because an "olive tree" signifies the church in respect to the good of love, and "branches" truths therefrom; "two three" signifies the few that are in good and in truths therefrom, "two" meaning good, and "three" truths; "four five" signifies the few who are in good, "four" meaning those who are in good, and "five" a few. Because "four five" signifies the few who are in good, it is said, "four five in the branches of the fruitful tree," "a fruitful olive" signifying those in the church who are in good in respect to life. Because of this signification of these numbers it is said "two three," "four five," and not two and

three, four and five. [8.] In *Amos:*

"Two three cities wandered unto one city to drink waters, yet they were not satisfied" (iv. 8).

This treats of the lack of truth at the end of the church, when those who desire truth from spiritual affection will not find any truth in doctrines, wherever they may search, and so it is said, "two three cities wandered unto one city to drink waters, yet they were not satisfied," "two three cities" signifying those who are in affection for truth from good, "city" signifying truth of doctrine; "to drink waters" signifies to learn truths; "to wander" signifies to search; and "not to be satisfied" signifies not to find truth which in itself is truth; it is said "two three cities," because "two three" signifies those who are in good and in truths therefrom. [9.] In *Zechariah:*

"It shall come to pass in all the land,....two parts therein shall be cu off, shall expire, but the third shall be left therein. Yet I wil lead the third part through the fire,....and will prove them" (xiii. 8, 9).

This, too, treats of the vastation of the church in respect to good; that every good will perish is meant by "in all the land two parts therein shall be cut off and shall expire," "in all the land" meaning in all the church, and "two parts" signifying every good. That something of truth would remain, but scarcely any genuine truth, is signified by "the third part shall be left therein; yet I will lead the third part through the fire and will prove them," "the third part" signifying the remaining truths; these must be proved whether they be genuine, which is signified by "they shall be led through the fire;" "to prove by fire" means by affection which is of love; if truth is not in accord with this it is not genuine truth, "fire" in the Word signifying love. When good of love perishes in the church, truth becomes not truth, because all truth derives its essence from good. [10.] This makes evident what is signified by the Lord's words in *Matthew:*

"Where two or three are gathered together in My name, there am I in the midst of them" (xviii. 20).

Here two or three are not meant, but those who are in good and in truths therefrom; neither does the Lord's "name" mean His name, but every good of love and truth of faith by which He is

worshipped (see above, n. 102, 135). [11.] This makes clear what is signified by the Lord's words in *Luke:*

> "From henceforth there shall be five in one house divided, three against two, and two against three" (xii. 52).

This means that after the Lord's coming, when He has become known, and the interiors of the Word have been revealed by Him and with Him, both in the church in general and in the man of the church in particular, there will be dissension between good and truth and between truth and good; this is meant by "there shall be five in one house divided, three against two, and two against three," "house" meaning the church in general, and in particular with the man of the church, "three" meaning truths, and "two" goods; its being said that "five shall be divided" signifies that there will be such dissension with those who are reformed; consequently it is added,

> "The father shall be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother" (xii. 53),

"father" signifying the good of the church, "son" the truth of the church, "mother" the truth of the church, and "daughter" the good of the church. Who cannot see that the numbers five, two, and three, would not have been used here unless they had been significative? In the Word, when "two" and "three" follow, "five" signifies all such; but when "ten" or "twenty" precedes or follows, "five" signifies some and few. [12.] Like things are meant in the commandment of the decalogue by

> "The third and fourth generation (or sons, thirds and fourths)" upon whom Jehovah is to visit the iniquity of the parents (*Exod.* xx. 5; *Num.* xiv. 18; *Deut.* v. 9, 10).

"The third and fourth generation" signifies all who are in falsities from evil, "the third generation" those who are in falsities of evil, and "the fourth generation" those who are in evils of falsity; "three" in the contrary sense signifying falsities, and "four" evils. Who does not see that it would be contrary to the Divine justice to visit the iniquity of the parents upon the sons even to the third and fourth generation? For the Lord teaches,

> "The soul that sinneth, it shall die; the son shall not bear the iniquity of the parent, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wick-

edness of the wicked shall be upon him" (*Ezek.* xviii. 20; *Deut.* xxiv. 16; 2 *Kings* xiv. 6).

This makes evident that "the third and fourth generation" does not mean the third and fourth generation, but that which these numbers signify.

Like things are signified by "three and four transgressions" in *Amos* (i. 3, 6, 9, 11, 13; ii. 1, 4, 6).

From all this it can be seen how great arcana lie hidden in the Word merely in its numbers, which no one can know without the internal spiritual sense.

CHAPTER IX.

AND the fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given unto him the key of the pit of the abyss.

2. And he opened the pit of the abyss; and there went up a smoke out of the pit as the smoke of a great furnace; and the sun was darkened, and the air, by the smoke of the pit.

3. And out of the smoke there went forth locusts upon the earth; and there was given unto them power as the scorpions of the earth have power.

4. And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but the men only that have not the seal of God on their foreheads.

5. And it was given to them that they should not kill them, but that they should torment them five months; and their torment was as the torment of a scorpion when it striketh a man.

6. And in those days shall the men seek death and shall not find it; and they shall long to die and death shall flee from them.

7. And the likenesses of the locusts were like unto horses prepared for battle; and upon their heads as it were crowns like gold, and their faces as men's faces.

8. And they had hair as the hair of women, and their teeth were as those of lions.

9. And they had breastplates as iron breastplates; and the voice of their wings was as the voice of chariots of many horses running to battle.

10. And they had tails like scorpions, and stings were in their tails; and their power was to hurt the men five months.

11. And they had over them a king, the angel of the abyss; his name in Hebrew Abaddon, and in Greek he hath the name Apollyon.

12. One woe is past; behold there come yet two woes after these things.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel who had the trumpet, Loose the four angels that have been bound at the great river Euphrates.

15. And the four angels were loosed that had been prepared for the hour and day and month and year, that they should kill the third part of men.

16. And the number of the armies of the horsemen was two myriads of myriads; and I heard the number of them.

17. And thus I saw the horses in the vision, and those that sat on them, having breastplates fiery and hyacinthine and brimstone-like; and the heads of the horses as the heads of lions; and out of their mouths proceeded fire and smoke and brimstone.

18. By these three was the third part of men killed, by the fire and by the smoke and by the brimstone that proceeded out of their mouths.

19. For their power was in their mouth, for their tails were like serpents and had heads, and with them do they hurt.

20. And the rest of men who were not killed in these plagues, and repented not of the works of their hands, that they should not adore demons and idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk:

21. And repented not of their murders nor of their enchantments nor of their whoredoms nor of their thefts.

EXPOSITION.

VERSES 1, 2.

533. *"And the fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given unto him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun was darkened and the air by the smoke of the pit."*

1. *"And the fifth angel sounded"* signifies *influx out of heaven manifesting the state of the church, that it was wholly changed* [n. 534]; *"and I saw a star from heaven fallen unto the earth"* signifies *knowledges of truth falsified, and thus turned into falsities* [n. 535]; *"and there was given unto him the key of the pit of the abyss"* signifies *communication and conjunction with the hells* [n. 536].
2. *"And he opened the pit of the abyss"* signifies *communication and conjunction with the hells, where and from which are such falsities* [n. 537, 538]; *"and there went up a smoke out of the pit, as the smoke of a great furnace,"* signifies *dense falsities therefrom out of the evils of earthly and corporeal loves* [n. 539, 540]; *"and the sun was darkened and the air by the smoke of the pit"* signifies *that the light of truth from the Lord was made thick darkness by infernal falsities* [n. 541].

534. [*Verse* 1.] *"And the fifth angel sounded"* signifies *influx out of heaven manifesting the state of the church, that it was wholly changed.*—This is evident from the signification of "sounding with a trumpet," as meaning influx out of heaven, and a change of the state of the church (of which above, n. 502[*a*]); here that the state of the church was wholly changed, since it was said just above respecting the last three times the angels sounded, "Woe, woe, woe, to those that dwell on the earth, from the remaining voices of the trumpet of the three angels who are about to sound." The change described in what now follows is that all truth was destroyed, and that the falsity that took its place opened the hells, from which falsities flow forth.

535. *"And I saw a star from heaven fallen unto the earth"* signifies *knowledges of truth falsified, and thus turned into falsities.*—This is evident from the signification of "stars," as meaning knowledges of good and truth (of which above, n. 72, 402); and from the signification of "falling from heaven," as meaning to perish; and knowledges of truth perish when denied and when falsified, here when falsified; for this book does not treat of those who deny truths, but of those who falsify them. For those who deny truths are not among those who are in "the former heaven," and who are being cast down therefrom into hell at the day of the last judgment, for such are cast into hell immediately after death. But in this book those who, for various reasons, falsify truths are treated of, for such made for themselves a heaven that was afterwards destroyed. Those falsify knowledges of good and

truth from the Word who acknowledge the Word but apply it to favor their loves and to favor principles that are from self-intelligence, thus they turn the truths of the Word into falsities, and thus the knowledges of good and truth in them perish. From all this it can be seen that "a star from heaven fallen unto the earth" signifies that knowledges of truth are falsified, and thus turned into falsities (see above, n. 517). [**2.**] "To fall down" or "to fall from heaven unto the earth" signifies to perish, that is, to have no longer any place in heaven, but to be cast down therefrom and conjoined with hell, as is evident from what follows, where it is said "there was given unto him the key of the pit of the abyss, and he opened it," "the pit of the abyss" signifying the hell where and from which are falsities of evil. "To fall from heaven unto the earth" has the same signification above in the *Apocalypse:*

"And the stars of heaven fell unto the earth" (vi. 13).

And again,

The dragon with his tail "drew the third part of the stars of heaven, and did cast them to the earth" (xii. 4).

In *Daniel:*

The horn of the he-goat "waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground and trampled upon them" (viii. 10).

In *Matthew:*

"Immediately after the affliction of those days the sun shall be darkened, ... and the stars shall fall from heaven" (xxiv. 29).

The same is signified by the Lord's words in *Luke:*

Jesus said, "I beheld Satan as lightning falling from heaven" (x. 18).

"Satan" means every falsity that destroys truth, for the hells where and from which are such falsities are called "Satan," while the hells where and from which are the evils that destroy goods, are called the "Devil," therefore "Satan as lightning falling from heaven" means that every falsity that destroyed the truth of the Work was cast down out of heaven. So in the *Apocalypse:*

The great dragon was cast down to the earth, and his angels with him, and their place was not found any more in heaven (xii. 8, 9).

From all this it can be seen that "to fall" and "to be cast down out of heaven to the earth" signify to have place no more in heaven, but in hell, thus to perish, the "earth" here signifying what is cursed (as was shown above, n. 304[*g*]). [**3.**] Because heaven

is conjoined with man by means of the Word, those who falsify the truths of the Word by interpretations to confirm evils of life turn themselves away from heaven and turn themselves to hell. For heaven is in the spiritual sense of the Word, and man is in its natural sense; consequently heaven is conjoined with the world by means of the Word. For this reason the Word is called a "covenant," and a covenant is a conjunction. This is why those who apply the Word to evils of life and to false principles that are from self-intelligence cannot be conjoined with heaven; and those who are not conjoined with heaven are conjoined with hell; for man must be either in heaven or in hell; it is not permitted him to hang between the two. But those who apply the Word to such falsities as do not disagree with good of life, such as exist in the upright nations that do not have the Word and with the simple in the church who believe in the Lord and lead a good life, because from their falsities they have respect to good, have such falsities adapted by the Lord to good, and are turned towards heaven; for the essential thing in heaven is good of life, which is the same as good of love to the Lord and good of charity towards the neighbor; for in heaven every one has perception of truth, intelligence, and wisdom, in accordance with that good. This makes clear what is meant by falsifying truth from the Word, which is here signified by "a star from heaven fallen unto the earth."

536. ***"And there was given unto him the key of the pit of the abyss"*** signifies *communication and conjunction with the hells.*— This is evident from the signification of "key," which means opening (of which presently); and from the signification of "the pit of the abyss," as meaning the hells where and from which are the falsities of evil (of which in the following articles). It is said that the key of the pit of the abyss was given to "the star from heaven fallen unto the earth," because the "star" signifies knowledges of truth from the Word falsified by application to evils and falsities therefrom; and the evils of falsity and falsities of evil that are in man open the hells where there are like evils and falsities. But what is meant by opening the hells will be explained in the following article, where the words "and he opened the pit of the abyss" are explained. [**2.**] It is from the appearance in the spiritual world that a "key" signifies opening; in that world there are houses and chambers, there are doors through which there is entrance, and locks and keys by which these are opened, and every one of these things signifies such

things as are in man. The house itself corresponds to the interiors of his disposition and mind; likewise the chambers; and the doors correspond to the communications between the interior things of the mind and disposition; and a "key" corresponds to admission and opening from one part into another; in a word, each particular thing in a house in which angels and spirits dwell corresponds to the particular things within them. Few of the spirits know this, because few know anything about correspondences, for being in them they do not reflect upon them. It is the same as it is with men in the world; few of whom know what their affections and thoughts are, because being in them they do not reflect upon them, and yet they are innumerable, as can be seen from the results of mental analysis set forth by many of the learned, all which are operations of the mind. This makes clear why a "key" is mentioned, and that it signifies admission and opening. [**3.**] So elsewhere in the Word, as in *Matthew:*

> Jesus said to Peter, "I will give unto thee the keys of the kingdom of the heavens" (xvi. 19).

(This may be seen explained above, n. 206.) Also in *Isaiah* (xxii. 20, 22), where the same is said of Eliakim (this, too, may be seen explained above, n. 206). Also in the *Apocalypse:*

> "I have the keys of hell and of death" (i. 18).

(Respecting this see above, n. 86.) Again,

> "These things saith the Holy, the True, He that hath the key of David, He that openeth and no one shutteth, and shutteth and no one openeth" (iii. 7).

(See above, n. 205, 206.) And again,

> "I saw an angel coming down out of heaven, having the key of the abyss, and a great chain upon his hand. And he laid hold on the dragon, ... and bound him a thousand years" (xx. 1, 2).

(This will be explained hereafter.) And in *Luke:*

> "Woe unto you lawyers! for ye take away the keys of heaven; ye enter not in yourselves, and those entering in ye hinder" (xi. 52).

Those were called "lawyers" who searched the Scriptures and taught how their contents must be understood; and as it is by means of the Sacred Scripture or the Word that there is communication and consequent conjunction with heaven, as was said in the article above, and as truths are what open the communication, and the goods of truth are what constitute conjunction, while truths falsified, which in themselves are falsities of evil, are

what cause disjunction, so they are said "to take away the keys of heaven," that is, that they are able by means of truths to open communication with heaven to those whom they teach; but because they perverted the Word by applications to their loves and to false principles therefrom, it is said, "Ye enter not in yourselves, and those entering in ye hinder." From all this it can be seen that "the key that opened the pit" signifies communication and conjunction with the hells by means of the falsities into which the truths of the Word are turned by those who falsify them by applying them to evils of life and to the false principles conceived therefrom.

537[*a*]. [*Verse 2.*] ***"And he opened the pit of the abyss"*** signifies *communication and conjunction with the hells where and from which are such falsities.*—This is evident from the signification of "to open," as here meaning to communicate and conjoin (of which presently); and from the signification of "the pit of the abyss," as meaning the hell where and from which are such falsities. These are called in the Word "pits of the abyss," because a "pit" signifies the Word in the sense of the letter and truth of doctrine therefrom, but in the contrary sense the Word falsified and falsity of doctrine therefrom; and the "abyss (or depth of the sea)" signifies hell. This signifies the hell where those are who have falsified the truths of the Word by applying its truths to evils of the life, because such hells appear to those who are above like seas, and those who are in them appear to be in their depths. These seas or hells I have seen, also those who are in their depths; but those who spoke with me therefrom declared that they were not in waters, but on dry ground. This shows that the waters of these seas are appearances corresponding to the falsities in which those are who are in them. The waters of these seas are grosser and denser according to the falsifications, and the depths differ in accordance with the evils that cause the falsifications. [**2.**] What "abyss" signifies in the Word will be told below. "To open the pit of the abyss" signifies communication and conjunction with such hells, because the hells are opened only when evil spirits enter, which takes place when they have fulfilled their time in the world of spirits; for it is not allowed to any evil spirit to go out from hell when he has been once cast into it; if he goes out he immediately falls back into it. But every man is conjoined with spirits who are in the world of spirits, who are such as he himself is; consequently a man who falsifies the Word by applying it to evils of life and to falsities confirming

those evils, is conjoined with like spirits, and by them with the hells that are in like falsities. Every man after death becomes a spirit, and he then becomes at once united either with infernal or with heavenly societies, according to his life in the world; and all spirits, before they are cast down into hell or raised up into heaven, are in the world of spirits, and they are then with men who are living in the world, evil spirits with the evil, and good spirits with the good. Through these man has communication and conjunction either with the hells or with the heavens. This makes clear that "to open the pit" does not signify to open hell, but to have communication, and by communication conjunction with hell. From every one of the hells falsities of evil exhale in great abundance, and in these falsities are the spirits who are in the world of spirits, and at the same time the men who are in like falsities in our world. No spirit or man can be any where else than where the love of his life is, for that which a man loves, that he wills, thinks, and breathes. (What the world of spirits is, see *Heaven and Hell*, n. 421–431, seq.) [**3.**] A "pit" signifies the Word and truth of doctrine, and in the contrary sense the Word falsified and falsity of doctrine therefrom, because "pits" contain waters, and "waters" signify truths, and in the contrary sense falsities (as shown above, n. 71, 483, 518). That a "pit [or well]" has these two meanings can be seen from the following passages in the Word. In Moses:

> "They journeyed to Beer; this is the well whereof Jehovah said unto Moses, Gather the people together, and I will give them waters. Then Israel sang this song, Spring up, O well; answer ye from it; the princes digged the well, the willing ones of the people delved it, by [command of] the lawgiver, with their staves" (*Num* xxi. 16–18).

That this "well" signifies truth of doctrine from the Word is evident from the song that Israel sang respecting it: "Spring up, O well, answer ye from it," signifies that doctrine from the Word should teach truth and that they should receive it, "Spring up, O well," signifying the calling forth of truth, and "answer ye from it" reception and instruction. "The princes digged the well, the willing ones of the people delved it, by [command of] the lawgiver, with their staves," signifies that those who are in truths and in goods of truths are enlightened by the Lord, and from Him by means of the Word search out and gather up doctrine, "princes" signifying those who are in truths, "the willing ones of the people" those who are in the goods of truth, "to dig" to

search out and gather up, "lawgiver" the Lord in respect to the Word and doctrine from the Word, and "staves" the potency and powers of the mind, here from the Lord by means of the Word, because it is said, "by the lawgiver." This makes clear what "well" here signifies. "Israel sang a song" respecting it, because *Beer*, in the original, means a well, and in the spiritual sense "a well" signifies the Word, and doctrine from the Word; likewise "Beersheba," which is often mentioned in the historical parts of the Word. [**4.**] The same is meant by

> Jacob's well, at which the Lord sat and talked with the Samaritan woman, and said, "If thou knewest the gift of God, and who it is that saith unto thee, [Give Me to drink], thou wouldest ask water of Him, and He would give thee living water;....and this shall become..a fountain of water springing up unto everlasting life" (*John* iv. 6–15).

The Lord talked with the Samaritan woman at that well, because "the Samaritan woman" meant the church to be established with the nations, and "the Samaritans," who are also mentioned in other passages, mean the nations that were to receive doctrine from the Lord and respecting the Lord. This "well" signifies doctrine from the Word, the "water" truth of doctrine, and "the Lord sitting at the well" the Word or Divine truth. That salvation is from the Lord by means of Divine truth from the Word is signified by "the water which He would give should become a fountain of water springing up unto everlasting life." [**5.**] What is signified by "the well of Jacob" is signified also by

> The wells that the servants of Abraham and the servants of Isaac dug, respecting which they strove with the servants of Abimelech (*Gen.* xxi. 25; xxvi. 15, 18–22, 25, 32).

The wells that the servants of Abraham and the servants of Isaac dug signify truths of doctrine, because by "Abraham, Isaac, and Jacob," in the Word, the Lord is meant; but "Abimelech" king of Gerar, or of the Philistines, means those who place salvation in truths alone without good of life, as those do at the present day who are in faith alone. And as every truth is from good, or every thing of faith from charity, and as those who separate and exclude good from truth, or charity from faith, possess no genuine truth of doctrine, but every truth of the Word with them is like the meaning of the mere words with no perception of the thing, thus like a shell without a kernel, so they strive about the truths of faith; and this was represented and signified by the strifes of the servants of Abimelech with the servants of Abraham

and of Isaac respecting the wells. There is an internal spiritual sense in the historical parts as well as in the prophetical parts of the Word, as can be seen from the *Arcana Caelestia*, where the histories that are contained in *Genesis* and *Exodus* are explained in respect to their internal spiritual sense; so, too, what is said about the wells of Abraham and Isaac, as may be seen. Why else should there be historical statements respecting wells in the Word? [**6.**] In *Luke:*

"Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him out on a sabbath day?" (xiv. 5.)

This was a statute with the Israelitish and Jewish nation, because of the spiritual sense contained in it; for all the statutes, judgments, and commandments given to the sons of Israel signified spiritual things belonging to heaven and to the church; so this statute signified that if any one falls into falsity or into evil, he must be led out of it by means of truth that is taught from the Lord on the sabbath day. The "well" here means falsity and the evil of falsity; "an ass and an ox" signify the truth and good of the natural man; "to fall into a well" signifies into falsity and into the evil of falsity; "to be drawn out on a sabbath day" signifies to be instructed and thus led out of these; for "the sabbath day" signifies here the Lord in relation to instruction and doctrine, therefore He calls Himself "Lord of the sabbath." (That an "ass" signifies the truth of the natural man, see *A.C.*, n. 2781, 5741; and that an "ox" signifies the good of the natural man, n. 2180, 2566, 9134.)

[***b.***] [**7.**] Nearly the same spiritual sense is contained in these words in Moses:

"When a man shall open a pit, or when a man shall dig a pit, and not cover it, and an ox or an ass fall into it, the owner of the pit shall make recompense, and shall pay silver unto the owner of it; and the dead beast shall be his" (*Exod.* xxi. 33, 34).

"When a man shall open a pit" signifies when one shall proclaim any falsity that he has; or "when a man shall dig a pit" signifies when he shall frame or hatch out a falsity; "and an ox or an ass fall therein" signifies the perversion of good and truth in the natural belonging to another; "the owner of the pit shall make recompense" signifies that he from whom is the falsity shall make amend; "and pay silver to the owner of it" signifies, by means of truth in him whose good and truth in the natural has been perverted; "and the dead beast shall be his" signifies that the evil or the falsity remains with him (this may be seen more fully ex-

plained in *A.C.*, n. 9084–9089). Here "pit" has the same signification as "well." [**8.**] So in *Matthew:*

> "Blind leaders of the blind. When the blind lead the blind, both fall into a pit" (xv. 14; *Luke* vi. 39).

This the Lord said to the scribes and Pharisees, who understood nothing of truth, although they had the Word, in which are all Divine truths; and because they taught falsities and their falsities were believed by the people, they are called "blind leaders of the blind;" those are called in the Word "blind" who do not understand truth; and because "pit" signifies falsity, it is said that "they both fall into it." [**9.**] In David:

> "Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the depths of waters. Let not the flood of waters overwhelm me, neither let the deep swallow me up, and let not the pit shut her mouth upon me" (*Psalm* lxix. 14, 15).

Here very evidently the "pit" signifies the hell where and from which are falsities, for it is said, "let not the pit shut her mouth upon me," that is, let not the hell from which are falsities, or falsities from hell, wholly possess me, that I may not escape; "deliver me out of the mire, and let me not sink," means out of the evil of falsity, lest I perish; "let me be delivered from them that hate me, and out of the depths of waters," signifies to be delivered from evils and falsities that are from the hells, "them that hate" meaning evils therefrom, and "depths of waters" falsities therefrom; "neither let the deep swallow me up" signifies, let not the hell where there are falsities of evil, or the falsities of evil from hell, do this. [**10.**] In the same,

> "They make their mouth soft as butter, and when one's heart draweth near, his words are softer than oil, yet are they drawn swords. . . . But Thou, O God, wilt cast them down into a well of a pit" (*Psalm* lv. 21, 23).

This is said of those who simulate good affections when they utter falsities by which they lead astray; "to make the mouth soft as butter" signifies a simulation of good by means of affections, "butter" signifying the good of external affection. "Their words are softer than oil" has a like signification, "oil" meaning the good of internal affection; "yet are they drawn swords" signifies, and yet they are falsities destroying good and truth, "drawn swords" meaning falsities destroying; "but thou, O God, wilt cast them down into a well of a pit," signifies into the hell where

there are destructive falsities of that kind. [11.] As "pits" have nearly the same signification in the Word as "wells," for they are like wells, I will quote some passages respecting them. In *Jeremiah:*

> "Their nobles have sent their little ones to the waters: they came to the pits, they found no waters; they returned with their vessels empty" (xiv. 3).

"Nobles" mean those who lead and teach others, "little ones" those who are led and taught, and "waters" truths; this makes evident what is signified by "Their nobles have sent their little ones to the waters." "The pits in which there were no waters" signify doctrinals in which there are no truths; this makes evident what is signified by "they came to the pits, they found no waters;" that they had no knowledge (*scientia*) or understanding of truth is signified by "they returned with their vessels empty," "vessels" signifying in the Word things recipient of truth, and thus things of knowledge and understanding. [12.] In *Zechariah:*

> "By the blood of thy covenant I will send forth the bound out of the pit wherein is no water" (ix. 11).

This is said of the deliverance of the faithful by the Lord, who were detained in the lower earth until His coming; and also of the enlightening of the nations who were in falsities from ignorance. "The blood of thy covenant" signifies Divine truth going forth from the Lord, thus the Word, which is called a covenant because it is the means of conjunction, "covenant" signifying conjunction. "The bound in the pit in which there is no water" mean those who are in falsities from ignorance, "pit" here meaning doctrine not of truth, also the lower earth where those who were in falsities from ignorance were detained until the Lord came, "wherein is no water" means where there is no truth; they are called "bound" because they could be delivered from falsities only by the Lord. [13.] In *Jeremiah:*

> "My people have committed two evils; they have forsaken Me, the fountain of living waters, to hew out for themselves pits, broken pits, that can hold no waters" (ii. 13).

"To hew out pits, broken pits, that hold no waters," signifies to hatch out doctrinals from self-intelligence, which are false because they are from man's own (*proprium*), for man's own is nothing but evil, and because it is evil, falsity is brought forth from it, for

evil can bring forth nothing but falsity. (But this may be seen explained above, n. 483[b].) [14.] In the same,

> "Jehovah, ... who brought us up out of the land of Egypt, who led us in the desert, in a land of the wilderness and the pit, in a land of drought and of dense shade, through a land that no man (*vir*) passed through, and where no man (*homo*) dwelt" (ii. 6).

It has been shown in the *Arcana Caelestia*, where *Exodus* is explained, that "the desert in which the sons of Israel were led," represented and signified the first state of the church that is to be established with those who are in mere ignorance of good and truth; and as that state was represented and signified by their wanderings in the desert, it is said that "Jehovah led them in a land of the wilderness and the pit, in a land of drought and of dense shade," "a land of the wilderness and of drought" means here, as elsewhere in the Word, a state of non-perception of good, and "a land of the pit and of dense shade" means a state of ignorance of truth, and thus of falsity; "that no man passed through, and where no man dwelt," signifies where there is no understanding of truth nor perception of good, "man (*vir*)" in the Word meaning understanding of truth, and "man (*homo*)" perception of good, and the absence of both meaning no church either in respect to truth or to good. [15.] In *Isaiah:*

> "He that leadeth forth shall hasten that it may be opened, that he may not die in the pit, and that his bread fail not" (li. 14).

This is said of the Lord. His coming is meant by "he that leadeth forth shall hasten;" deliverance from the falsities of ignorance is signified by "that he die not in the pit," thus "pit" here has the same signification as "the pit in which were the bound," above; that spiritual instruction and nourishment shall not fail is signified by "that his bread fail not," for "bread" means all spiritual food, and spiritual food means instruction in truths and goods, from which come intelligence and wisdom. [16.] In *Ezekiel:*

> "Behold, I bring strangers upon thee, the violent of the nations; and they shall draw their swords upon the beauty of thy wisdom, and they shall profane thy brightness; they shall bring thee down into the pit, and thou shalt die the deaths of them that are slain in the heart of the seas" (xxviii. 7, 8).

This is said of the prince of Tyre, by whom those who hatch out falsities from self-intelligence, which destroy knowledges of

truth and good, are meant; their ruin by their own falsities is signified by "Behold, I bring strangers upon thee, the violent of the nations," "strangers" signifying falsities that destroy truths, and "the violent of the nations" evils that destroy goods; that such will be destroyed by their falsities that are from self-intelligence is signified by "they shall draw their swords upon the beauty of thy wisdom, and they shall profane thy brightness," "swords" meaning falsities destroying truths; "they shall bring thee down into the pit, and thou shalt die the deaths of them that are slain in the heart of the seas," [signifies their immersion in falsities and destruction and damnation by falsities from hell,] "pit," the same as "well," signifying infernal falsity, "them that are slain" those who perish by falsities, and "heart of the seas," the same as "abyss," the hell where and from which are such falsities. [17.] The "pit"

> Into which they cast Jeremiah the prophet, and out of which Ebed-melech and the men with him drew Jeremiah by means of old cast-off and worn-out things (*Jer.* xxxviii. 6–13),

signifies the truth of doctrine falsified, the "prophet" signifying truth of doctrine, and "to cast into the pit" signifying to be falsified; the "old cast-off and worn-out things" by which he was drawn out signify the vindication and restitution of the truth of doctrine by means of such goods and truths of the sense of the letter of the Word as had not been perceived and understood, and therefore had been neglected and rejected; this is the signification of these old things; why otherwise would it be mentioned in the Divine Word that the prophet was drawn out by means of such things? From these few passages it can be seen what "well" and "pit" signify in the Word, namely, the Word and truth of doctrine, and in the contrary sense the Word falsified and falsity of doctrine therefrom. In some passages "well" and "pit" have the same signification as "fountain," respecting the signification of which in both senses see above (n. 483).

538[*a*]. The "abyss" signifies the hells where and from which are falsities, because those hells where falsities of evil have rule appear like seas, in the depths of which is the infernal crew, which is in falsities of evil. These hells appear like seas because falsities continually flow out from them, and falsities appear like waters; this is why "waters" in the Word signify falsities. Moreover, from the waters themselves the quality of the falsity there

is known, for falsities are of many kinds, as many as there are evils. Falsities that are from grievous evils appear over those hells like dense and black waters, and falsities from the evil of the love of self like ruddy waters, the density and color making evident the kind of falsity. It must be remembered that in the spiritual world truths also appear like waters, but like limpid and pure waters. This is because there are three degrees of man's life, as there are three heavens. Those in whom the third degree is opened are in an atmosphere pure like ether; those who are in the third or inmost heaven are in such an atmosphere; those in whom only the second degree is opened are in a kind of aerial atmosphere; those who are in the second or middle heaven are in such an atmosphere: but those in whom the first degree only is opened are in a kind of watery, rare, and pure atmosphere; those who are in the first or outmost heaven are in such an atmosphere. This is because interior perceptions and thoughts, as being more perfect, correspond to a purity of atmosphere like that in which they are, for they pour themselves forth from every angel and still more from every angelic society, and present a corresponding sphere, which sphere is manifested in a purity like that of the perceptions and thoughts of the angels, that is, of their intelligence and wisdom. This sphere appears, as has been said, like an atmosphere, like an etherial atmosphere in the inmost heaven, like an aerial atmosphere in the middle heaven, and like rare watery atmosphere in the outmost heaven. This makes evident that a kind of watery atmosphere corresponds to natural thought and perception, but a rare watery atmosphere corresponds to spiritual natural thought and perception in which are the angels of the outmost heaven; but a dense watery atmosphere, approaching to black or ruddy, corresponds to natural thought in which there is nothing spiritual, and natural thought in which there is nothing spiritual those have who are in the hells where falsities prevail, for all who are there are merely natural and sensual. (That man has three degrees of life, like the three heavens, and that they differ in purity, see *Heaven and Hell*, n. 33, 34, 208, 209, 211.) This makes evident why such hells are called in the Word "seas" and "abysses," "seas" because they appear like seas, and "abysses" from their depth.

[**2.**] That "seas," "depths," and "abysses" signify the hells where and from which are the falsities of evil, can be seen in the following passages of the Word. In Moses:

> "Pharaoh's chariots and his army hath he cast into the sea. .... The abysses have covered them; they went down into the depths like a stone. .... From the wind of Thy nostrils the waters were piled

up, the floods stood upright as an heap, and the abysses were congealed in the heart of the sea" (*Exod.* xv. 4, 5, 8).

This is from the Song of Moses respecting Pharaoh and his army after they were drowned in the Red Sea, "Pharaoh and his army" signifying those who are in falsities from evil, and the "Red Sea" the hell where those falsities are; from which it is evident that "the abysses covered them" signifies that the hells covered them. (What the rest signifies in the spiritual sense, see *A.C.*, n. 8272–8279, and 8286–8289, where it is explained.) [**3.**] These things have a like signification in David:

"He rebuked the Red Sea that it might be dried up, and He led them through the abysses as in a desert. .... The waters covered their enemies" (*Psalm* cvi. 9, 11).

In *Isaiah:*

"Art Thou not He who dried up the sea, the waters of the great abyss; who made the depths of the sea for a way that the redeemed might pass over?" (li. 10, 15.)

In the same,

"Who divided the waters before them, ... who led them through the abysses like a horse in the desert; they stumbled not" (lxiii. 12, 13).

The "sons of Israel" before whom the Red Sea was dried up, and through which, when dried up, they passed safely, mean all who are in truths from good, whom the Lord protects, lest falsities of evil that continually rise up from the hells should harm them; this is the meaning of "He dried up the sea, the waters of the great abyss," and of "He made its depths for a way that the redeemed might pass over," also of "He led them through the abysses;" for falsities that are exhaled from the hells, consequently the hells, continually surround man (for it is the same whether you say falsities from the hells, or the hells), but the Lord continually disperses them with those who are in truths from good from Him; so this is what is signified by "drying up the sea," and "leading them through the abysses." Those who are in truths from good from the Lord are meant by the "redeemed." [**4.**] "To dry up the abyss" and "to make dry the rivers" have the same signification in *Isaiah:*

Jehovah "saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the waste places thereof; saying to the abyss, Be dry; and I will make dry thy rivers" (xliv. 26, 27).

"Jerusalem" signifies the Lord's church, and "the cities of Judah" signify the goods and truths of doctrine; the restoration of the

church and of doctrine is signified by "to be inhabited" and "to be built;" the dispersion of evils and falsities that are from the hells and protection from them, are signified by "drying up the abyss and making dry the rivers" (as above). [5.] The same is signified in *Zechariah:*

> Israel "shall pass through the sea of affliction, and shall smite the waves in the sea, and all the depths of the river shall be dried up; and the pride of Assyria shall be cast down, and the staff of Egypt shall depart away" (x. 11).

That those who are protected by the Lord in truths from good shall live, although falsities from the hells encompass them, is signified by "Israel shall pass through the sea and shall smite the waves in the sea, and all the depths of the river shall be dried up," for "Israel" means those who are in truths from good; the "sea" signifies hell and all falsity therefrom; the "waves of the sea" signify reasonings from falsities against truths; "to dry up all the depths of the river" signifies to disperse all falsities of evil, even the deeper, the "river Nile" signifying false knowledge (*scientificum*); therefore it follows "the pride of Assyria shall be cast down, and the staff of Egypt shall depart away," "Assyria" signifying reasoning from falsities against truths, and "Egypt" knowledge (*scientificum*) applied to confirm falsities; "the pride of Assyria" which shall be cast down signifies self-intelligence from which comes reasoning; and "the staff of Egypt" which shall depart away signifies the power that is added to reasoning by knowledges (*scientifica*) that are applied for confirmation. [6.] In *Ezekiel:*

> "In the day when he shall go down into hell, I will cause to mourn, I will cover the abyss over him" (xxxi. 15).

This is said of Pharaoh and Assyria; and "Pharaoh" signifies the same as "Egypt," namely, knowledge (*scientificum*) destroying the truth of the church by application to falsities, and "Assyria" signifies reasoning from falsities; that those who are such are cast down into hell, where such falsities and reasonings from falsities are, is signified by "he shall go down into hell, and shall be covered with the abyss;" from which it is evident that the "abyss" means the hell where and from which are the falsities of evil. [7.] In *Micah:*

> God "will turn again, He will have compassion upon us, He will subdue our iniquities, and He will cast all our sins into the depths of the sea" (vii. 19).

Because "the depths of the sea," the same as "abysses," mean

the hells where and from which are evils and falsities, it is said, "He will cast all our sins into the depths of the sea." [8.] In *Ezekiel:*

> "When I shall make thee a desolate city like the cities that are not inhabited; when I shall make the abyss to come up against thee, and many waters shall cover thee; then will I make thee to go down with them that go down into the pit, to the people of an age, and I will make thee to dwell in the land of the lower parts, in the desolations from of old, with them that go down into the pit, that thou have no habitation" (xxvi. 19, 20).

This is said of Tyre, which signifies the church in respect to knowledges of truth and good, that is, in respect to the truths of the natural man, for the truths of the natural man are knowledges of truth and good; this treats of the vastation of the church in respect to these; to make Tyre "a desolate city, like the cities that are not inhabited," signifies the doctrine of the church without truths, and like doctrines that are without good, for truths of doctrine without good are not truths, since all truths are of good; "to make the abyss to come up against Tyre, that many waters may cover her," signifies immersion in falsities from hell in great abundance, the "abyss" meaning hell, and "many waters" falsities in great abundance; "with them that go down into the pit, to the people of an age," signifies to those in hell who were there from the Most Ancient church just before the flood; these are called "the people of an age," because they were from ancient time, and were, above others, in dreadful falsities. This shows what is signified by "making to dwell in the land of the lower parts, in the desolations from of old, with them that go down into the pit, that thou have no habitation," "to have no habitation" signifying here not to be in any truths, because not in good, for such do not dwell in houses but in pits.

[*b.*] [9.] Like things are signified in *Zechariah:*

> Behold, Jehovah will impoverish Tyre, and smite her wealth in the sea; and she herself shall be consumed by fire" (ix. 4).

"To smite her wealth in the sea" signifies to cast falsities into hell, "the sea" meaning the hell in which are falsities of evil, and "wealth" meaning falsities themselves. [10.] In *Ezekiel:*

> "Those that despise thee have brought thee into many waters; the east wind hath broken thee in the heart of the seas. Thy riches, thy tradings, thy merchandise, thy mariners, and thy pilots, thy calkers, and they who trade thy trading, and all thy men of war that are in thee, and in all thy company which is in the midst of thee, shall fall into the heart of the seas in the day of thy fall" (xxvii. 26 27).

This treats of Tyre, and is said of her ships, which signify knowledges of good and truth, or truths of the natural man that are acquired and traded in, but here they mean falsities; "the heart of the seas" in which the east wind hath broken her, and into which they shall fall in the day of her fall, has the same signification as the "abyss," namely, the hell from which are falsities of doctrine, "the east wind" meaning influx out of heaven, and the "day of her fall" the last judgment. "Riches" signify falsities; "tradings and merchandise" the acquisition and communication of falsities; "mariners" signify those who minister, and "pilots" the religious leaders who lead and teach; "men of war" those who defend, and "the company" false doctrinals. [II.] In *Jonah:*

> "Out of the belly of hell have I cried; Thou hast heard my voice. Thou hadst cast me into the depth, even into the heart of the seas; and the flood was round about me; all Thy waves and Thy billows passed over me. .... The waters compassed me about even to the soul; the abyss closed me round about, the weeds were wrapped about my head. I went down to the cuttings off of the mountains; the bars of the earth are upon me forever; yet Thou hast made my life to come up out of the pit" (ii. 2, 3, 5, 6).

The Lord teaches in *Matthew* (xii. 39, 40; xvi. 4; *Luke* xi. 29, 30) that Jonah's being in the whale three days and three nights represented that the Lord would thus be in the heart of the earth; and these words of Jonah describe the Lord's direful temptations. And because it is by the overflow of evils and falsities that come up out of hell and as it were overwhelm that temptations exist, it is said that "out of the belly of hell he cried," and that "he was cast into the depth, even into the heart of the seas," which signifies hell; "the flood and the waters" that were round about, and "the waves and billows" that passed over, signify evils and falsities from hell; "the abyss" that closed round about, signifies the hells where and from which are falsities; "the cuttings off of the mountains" to which he went down, signify the hells where and from which are evils; that the Lord was as it were bound by these is signified by "the weeds wrapped about the head," and "the bars of the earth that were upon him," "wrapped by weeds" signifying to be bound as it were by falsities, and "the bars of the earth" signifying to be bound as it were by evils; victory over these from His own power is signified by "yet hast thou made my life to come up out of the pit." It is said, "Thou hast made to come up," but in reference to the Lord this means that He made Himself to come up by His Divine, that is, by His own

power. [**12.**] The following passages in David have a like signification,

"Abyss shouteth unto abyss at the voice of Thy waterspouts; all thy breakers and thy waves have passed over me" (*Psalm* xlii. 7).

In the same,

"The waters are come even to my soul. I have sunk in mire of depths, there is no standing; I have come into depths of waters, and the flood overwhelms me. .... Deliver me out of the mire, and let me not sink; let me be delivered from them that hate me, and out of the depths of waters. Let not the flood of waters overwhelm me, ... and let not the pit shut her mouth upon me" (*Psalm* lxix. 1, 2, 14, 15).

In the same,

"Return, quicken me; return and make me to come up out of the depths of the earth" (*Psalm* lxxi. 20).

In the same,

"I have been counted with them that go down into the pit; .... neglected among the dead, like the slain that lie down in the grave, whom Thou rememberest no more; and from Thy hand they are cut off. Thou hast laid me in the pit of the lower parts, in dark places, in the depths" (*Psalm* lxxxviii. 4–6).

These passages in David describe the Lord's temptations when He was in the world, by which He subjugated the hells and glorified His Human; "waves" and "billows" signify evils and falsities; and "abysses" and "depths of the sea," likewise "the pit," signify the hells where and from which are evils and falsities; for as was said above, temptations are like immersions in the hells and obsessions by evils and falsities. This is signified by the lamentations in David in many places, and in the Prophets; for in the spiritual sense of the Word there is much that treats of the Lord's temptations by which He subjugated the hells, and arranged all things in order in the heavens and in the hells, and by which He glorified His Human; these things are especially meant in *Luke* (xxiv. 44) by the things predicted "in the Prophets and in the *Psalms* of David," respecting the Lord, and fulfilled by Him. [**13.**] "The abyss" and "the sea" and "its depths" also signify the hells in the following passages. In *Jeremiah*:

"Flee ye, they have turned themselves away, they have cast themselves down into the deep, the inhabitants of Dedan, ... and of Hazor" (xlix. 8, 30).

In the same,

"The sea has come up upon Babylon; she is covered with the multitude of the waves thereof" (li. 42).

In *Amos*:

"The Lord Jehovih hath made me to see; and behold, the Lord Jehovih calleth to contend by fire; it hath devoured the great abyss" (vii. 4).

In David:

"The waters saw Thee, O God, the waters saw Thee, they were afraid; the abysses also trembled" (*Psalm* lxxvii. 16).

In the same,

"We will not fear when the earth shall be changed, and when the mountains shall be shaken in the heart of the sea; the waters thereof shall be stirred up, shall be made turbid" (*Psalm* xlvi. 2, 3).

In Moses:

"On the same day were all the fountains of the great abyss broken up, and the flood-gates of heaven were opened" (*Gen.* vii. 11).

And again,

"The fountains also of the abyss and the flood-gates of heaven were stopped" (*Gen.* viii. 2).

In *Job*:

"Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof. .... The abyss saith, It is not in me; and the sea saith, It is not with me" (xxviii. 12–14).

In the same,

"Hast thou entered into the weepings of the sea, and hast thou walked in search of the abyss? Have the gates of death been revealed unto thee, and hast thou seen the gates of the shadow of death?" (xxxviii. 16, 17.)

In the Gospels:

"Whoso shall cause one of these little ones that believe in Me to stumble, it is profitable for him that an ass-millstone be hanged about his neck, and that he be sunk in the depths of the sea" (*Matt.* xviii. 6; *Mark* ix. 42; *Luke* xvii. 2).

Elsewhere in the same,

The demons that had possession of the man besought Jesus that he would not command them to depart into the abyss, therefore He suffered them to enter into the swine (*Luke* viii. 31, 33; *Matt.* viii. 31, 32).

And in the following passages of the *Apocalypse*:

"The beast that came up out of the abyss and made war" (xi. 7).

"The beast that thou sawest was and is not, and is about to come up out of the abyss" (xvii. 8).

"I saw an angel coming down out of heaven, having the key of the abyss, and a great chain upon his hand. .... And he bound the dragon a thousand years; and cast him into the abyss" (xx. 1–3).

In these passages, also, "the abyss" and "the depth of the sea" signify the hell where and from which are the falsities of evil; for the reason that the evil spirits who are there, and who while they lived as men in the world were in falsities of evil, seem to dwell

in the bottom of seas, and this the more deeply according to the grievousness of the evil from which was their falsity.

[*c.*] [**14.**] As "abysses" signify the hells, where and from which are falsities, so "abysses" signify also the outmosts of heaven, where and from which are knowledges of truth, which are the truths of the natural man. This is because the outmosts of heaven appear to be in waters, but such as are limpid and clear; for, as was said above, the atmosphere of the highest heaven is like an etherial atmosphere, that of the middle heaven like an aerial atmosphere, and that of the lowest heaven like a watery atmosphere; this is a watery atmosphere because the truths of those who are in it are truths of the natural man, and the atmosphere of the natural man is as it were watery. This is what gives rise to the appearances of rivers, lakes, and seas, in the spiritual world; consequently "seas" signify also knowledges (*cognitiones et scientifica*) in general, or in the whole complex (see above, n. 275, 342). [**15.**] "Abysses" have a like signification in the following passages. In Moses:

"Jehovah thy God bringeth thee to a good land, a land of rivers of waters, of fountains and abysses springing out of valley and mountain" (*Deut.* viii. 7).

(This may be seen explained above, n. 518[*a*].) In the same,

God will bless Joseph "with blessings of heaven from above, with blessings of the abyss that coucheth below" (*Gen.* xlix. 25, *Deut.* xxxiii. 13).

(This, too, is explained above, n. 448[*a*].) In David:

"By the word of Jehovah were the heavens made; and all the host of them by the breath of His mouth. He gathered the waters of the sea together as a heap; He giveth the abysses for storehouses" (*Psalm* xxxiii. 6, 7).

(See above, n. 275[*b*], where this is explained.) In the same,

"Thou hast covered the earth with the abyss as with a garment" (*Psalm* civ. 6).

(See above, n. 275[*b*].) In the same,

"Praise Jehovah from the earth, ye whales and all abysses" (*Psalm* cxlviii. 7).

"Abysses" in these passages signify the outmosts of heaven, in which are spiritual-natural angels. In *Ezekiel:*

"The waters made thee to grow, the abyss made it high" (xxxi. 4).

(See above, n. 518[*b*].) [**16.**] Furthermore "abysses" signify Divine truths in abundance and the arcana of Divine wisdom. Thus in David:

"He clave the rocks in the desert, and made them to drink out of great abysses" (*Psalm* lxxviii. 15).

In the same,

Jehovah, "Thy righteousness . . . . is like a great abyss" (*Psalm* xxxvi. 6).

Also elsewhere.

539[a]. ***"And there went up a smoke out of the pit, as the smoke of a great furnace,"*** signifies *dense falsities therefrom out of the evils of earthly and corporeal loves.*—This is evident from the signification of "smoke," as meaning falsity of evil (of which presently); from the signification of "the pit of the abyss," as meaning the hell where those are who have falsified the Word (respecting which see above, n. 537); and from the signification of "a great furnace," as meaning the evils of earthly and corporeal loves out of which such falsities break forth (of which in the following article). "Smoke" signifies falsity of evil, because it goes forth from fire, and "fire" signifies the loves of self and the world and all evils therefrom; consequently the hells that are in falsities from the evils of those loves, and still more the hells where those are who have falsified the Word by adapting it to favor those loves, appear in a fire like that of a great furnace, from which a dense smoke mingled with fire goes up. I have, indeed, seen those hells, and it was evident that it was the loves of those who were in them that presented the appearance of such a fire, and the falsities flowing forth from those loves that presented the appearance of the fiery smoke. But there is no such appearance to those who are therein, for they are in these loves and in the falsities therefrom, their life is in them, and it is by these that they are tormented in many ways, and not by such fire and smoke as are in our natural world. (This can be seen better in the chapter in *Heaven and Hell*, n. 566–575, which treats of Infernal Fire and the Gnashing of Teeth.)

[2.] That "smoke" signifies the dense falsity that flows forth from evil can be seen from the following passages. In Moses:

Abraham "looked upon the faces of Sodom and Gomorrah, and upon all the faces of the land of the plain, and he saw, and lo, the smoke of the land went up as the smoke of a furnace" (*Gen.* xix. 28).

"Sodom and Gomorrah" in the spiritual sense mean those who are wholly in the love of self; so the smoke that Abraham saw rising from their land after the burning, signifies the dense falsity pertaining to those who are wholly in the love of self; for those who love themselves supremely are in the densest darkness in respect to things spiritual and celestial, for they are merely natural and sensual, and are wholly separated from heaven; and then they not only deny Divine things, but they think out falsi-

ties by which to destroy them. These falsities are what are signified by the "smoke" seen rising from Sodom and Gomorrah. [3.] In the same,

> "The sun went down, and it became very dark, and behold an oven of smoke, and a torch of fire that passed through between these pieces" (*Gen.* xv. 17).

This was said of Abraham's posterity from Jacob, as can be seen from what precedes in that chapter; "the sun went down" signifies the last time, when consummation takes place; "and it became very dark" signifies when evil takes the place of good and falsity the place of truth; "behold an oven of smoke" signifies the densest falsity from evils; "torch of fire" signifies the heat of cupidities; "it passed through between the pieces" signifies that these separated them from the Lord. (This may be seen more fully explained in the *A.C.*, n. 1858–1862.) [4.] In the same,

> "Moses made the people to go forth from the camp to meet God; and they stood in the lower parts of the mount. And mount Sinai was altogether on smoke, because Jehovah descended upon it in fire; and the smoke ascended as the smoke of a furnace, and the whole mount quaked greatly" (*Exod.* xix. 17, 18).

and afterwards,

> "And all the people saw the voices and the flames, and the voice of the trumpet, and the mountain smoking; and the people saw, and they were moved and stood afar off. And they said unto Moses, Speak thou with us and we will hear, but let not God speak with us lest we die" (*Exod.* xx. 18, 19).

This represented what that people was; for Jehovah, that is, the Lord, appears to every one according to what he is; to those who are in truths from good He appears as a bright light, but to those who are in falsities from evil as smoke from fire. And because that people was in earthly and corporeal loves, and in falsities of evil therefrom, the Lord appeared to them from mount Sinai as a devouring fire, and as the smoke of a furnace. (That the sons of Jacob were such has been shown in many places in the *Arcana Caelestia*, as may be seen from what is brought together in the *Doctrine of the New Jerusalem*, n. 248; and that the Lord appears to every one according to what he is, as a vivifying and recreating fire to those who are in good, and as a consuming fire to those who are in evil, see *A.C.*, n. 934, 1861, 6832, 8814, 8819, 9434, 10551; what the other particulars in the passages cited signify may be seen in the same work, where the book of *Exodus* is explained.)

[*b.*] [5.] "Smoke and fire" have the same signification in David:

> "Because He was wroth there went up a smoke out of His nostrils, and fire out of His mouth devoured, coals were kindled by Him; He bowed heaven also and came down; and thick darkness was under His feet" (*Psalm* xviii. 7–9; 2 *Sam.* xxii. 8, 9).

This does not mean that a smoke and a devouring fire went up from Jehovah, for there is no wrath in Him; but it is so said because the Lord so appears to those who are in falsities and evils, for they regard Him from their falsities and evils. [6.] The same is signified by the following in the same,

"He looketh on the earth and it trembleth; He toucheth the mountains and they smoke" (*Psalm* civ. 32).

In the same,

"Bow Thy heavens, O Jehovah, and come down; touch the mountains, that they may smoke" (*Psalm* cxliv. 5).

In *Isaiah:*

"Howl, O gate; cry, O city; thou whole Philistia art melted away; for from the north cometh a smoke" (xiv. 31).

"Gate" signifies truth introducing into the church, "city" doctrine, "Philistia" faith; therefore "Howl, O gate, cry, O city, thou whole Philistia art melted away," signifies the vastation of the church in respect to truth of doctrine, and thus in respect to faith. The "north" signifies the hell where and from which are falsities of doctrine and falsities of faith, and "smoke" such falsities; therefore "from the north cometh smoke" signifies devastating falsity out of the hells. [7.] In *Nahum:*

"Behold, I will burn her chariot in the smoke, and the sword shall devour thy young lions" (ii. 13).

This, too, treats of the devastation of the church; and "to burn a chariot in the smoke" signifies to pervert all truths of doctrine into falsities, "smoke" meaning falsity, and "chariot" doctrine; and "the sword shall devour the young lions" signifies that falsities will destroy the chief truths of the church, "young lions" meaning the chief and protecting truths of the church, and "sword" meaning falsity destroying truth. [8.] In *Joel:*

"I will show wonders in the heavens and in the earth; blood and fire and pillars of smoke" (ii. 30).

This is said of the last judgment; and "blood, fire, and pillars of smoke," signify the truth of the Word falsified, its good adulterated, and mere falsities resulting therefrom, "blood" meaning the truth of the Word falsified, "fire" its good adulterated, and "pillars of smoke" pure and dense falsities therefrom. [9.] In David:

"The wicked shall perish, and the enemies of Jehovah as the glory of lambs shall be consumed, in smoke shall they be consumed" (*Psalm* xxxvii. 20).

"The wicked and the enemies of Jehovah shall be consumed in smoke" signifies that they shall be destroyed by falsities of evil; those are called "wicked" who are in falsities, and "enemies" who are in evils, and "smoke" means the falsity of evil. [10.] In the same,

"As smoke is driven away thou wilt drive away; as wax melteth before the fire the wicked shall perish before God" (*Psalm* lxviii. 2).

The destruction of the wicked is compared to smoke driven away by the wind, and to wax that melts before the fire, because "smoke" signifies falsities, and "fire" evils. [11.] In *Isaiah:*

"The heavens shall vanish away like smoke, and the earth shall wax old like a garment" (li. 6).

"Smoke" here signifies falsity, by which those who were in the former heaven would be destroyed; and "the garment waxing old" signifies truth destroyed by falsities of evil. Comparison is made with smoke vanishing away, and with a garment waxing old, because comparisons in the Word are also correspondences, and in like manner significative. [12.] In *Hosea:*

"They sin more and more, and make them a molten image of their silver, idols in their understanding, all of it the work of the artificers; ....therefore they shall be as a morning cloud, and as the dew falling in the morning and passing away, ... it is driven by a whirlwind out of the threshing floor, and like smoke out of a chimney" (xiii. 2, 3).

This describes the doctrinals that are from self-intelligence, in which are evils of falsity and falsities of evil. Such doctrinals are signified by "molten images of silver," and by "idols;" their "silver" signifies what is from self-intelligence, and the "work of the artificers" that intelligence; it is therefore added "in their understanding they have made them idols, all of it the work of the artificers." That such doctrinals, being falsities, would pass away, is signified by "they shall pass away like smoke out of a chimney." It is also said "as a morning cloud, and as the dew falling in the morning, and as chaff that is driven out of the threshing floor," because the church in its beginning is like a morning cloud, like dew falling in the morning, and like corn in the threshing floor, by which are signified truths of good and goods of truths, which nevertheless successively pass away and are changed into falsities of evil and into evils of falsity. [13.] "Smoke" also signifies falsity in other passages in the *Apocalypse*, as in the following:

"Out of the mouth" of the horses "went forth fire and smoke and brimstone; and by these was the third part of men slain, by the fire and by the smoke and by the brimstone" (ix. 17, 18).

Again,

"The smoke of their torment goeth up unto the ages of the ages" (xiv. 11).

And again,

"The smoke" of Babylon "goeth up unto the ages of the ages" (xix. 3).

[**14.**] Because "fire" signifies love in both senses, both celestial love and infernal love, and therefore "smoke" signifies that which flows forth from love—falsity that is from infernal love, and truth that is from heavenly love,—so "smoke" signifies in a good sense holy truth. This is what "smoke from the fire of the incense-offerings" signifies, as may be seen above (n. 494), as in the following passages. In *Isaiah:*

"Jehovah will create over every dwelling of mount Zion, and over her assemblies, a cloud by day and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering" (iv. 5).

(This may be seen explained above, n. 294[b], 504[b].) In the same,

"The posts of the thresholds were moved at the voice" of the crying seraphim, "and the house was filled with smoke" (vi. 4).

In the *Apocalypse:*

"The temple was filled with smoke from the glory of God, and from His power" (xv. 8).

And again,

"The smoke of the incense offerings with the prayers of the saints ascended out of the angel's hand before God" (viii. 4).

540[a]. Since it is said that "there went up a smoke out of the pit as the smoke of a great furnace," and it has now been shown that "smoke" signifies dense falsity, it is important to show that a "furnace" signifies the evils of earthly and corporeal loves, and thus that "smoke as the smoke of a great furnace" signifies dense falsities from those loves. It is also from appearances in the spiritual world that a "furnace" signifies such loves; for when the hells in which those loves prevail are looked into, they appear like furnaces glowing with fire; and over them smoke appears, such as goes up from furnaces and is seen in conflagrations. From this it is that "furnaces" signify in the Word either the hells, or a company of men, or the man himself, in whom such loves and cupidities reign, or what is the same, where the evils that flow forth from these prevail. [**2.**] Such is the signification of "furnaces" (*fornaces et camini*) and "ovens" (*furni et clibani*) in the following passages. In *Matthew:*

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity; and shall send them into a furnace of fire. .... In the consummation of the age the angels shall come forth, and shall sever the wicked from among the righteous, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth" (xiii. 41, 42, 49, 50).

Evidently here "a furnace (*caminus seu fornax*) of fire," means the hells; "the consummation of the age" is the last time of the church, when judgment takes place. That the evil must then be separated from the good and be cast into hell is signified by "the angels shall gather all things that cause stumbling, and them that do iniquity," and "they shall sever the wicked from among the righteous, and shall cast them into a furnace of fire." Hell is called "a furnace of fire," because it appears to be on fire from the loves of self and of the world. That "infernal fire" signifies torment from these loves may be seen in *Heaven and Hell* (n. 566–575). [**3.**] In *Malachi:*

"Behold, the day cometh burning as an oven, in which all that sin insolently and every worker of wickedness shall be stubble, and the day that cometh shall set them on fire" (iv. 1).

This, too, was said of the last time of the church, and the last judgment at that time; both these are signified by "the day that cometh." The "oven" means the hell where those are who confirm themselves in falsities by doctrine, and confirm themselves in evils from earthly and corporeal loves by their life; that such on account of their own loves will perish is meant by "all who sin insolently, and every worker of wickedness shall be stubble, and the oven shall set them on fire," "all who sin insolently" meaning those who by doctrine confirm themselves in falsities, and "worker of wickedness" those who by life confirm themselves in evil. [**4.**] In *Hosea:*

"By their wickedness they make glad the king, and by their lies the princes. They are all adulterers, like an oven kindled by the baker; the raiser ceaseth from kneading the dough until it be fermented. ..... For they have turned their mind like an oven while they lie in wait; their baker sleepeth all the night, in the morning he burneth as a fire of flame. They are all hot as an oven, and they will devour their judges; all their kings will fall; not one among them calleth unto Me. .... Ephraim is a cake not turned" (vii. 3–8).

This describes in a spiritual sense the sons of Jacob, and that from the love of self and of the world they turned every good into evil, and thus every truth into falsity; "the king" whom they make glad by wickedness, signifies all falsity from evil, for

a "king" signifies truth from good, and in the contrary sense falsity from evil; the "princes" whom they make glad by lies, signify the chief falsities. That from their loves they perverted goods and truths is signified by "they are all adulterers, like an oven kindled by the baker," "to adulterate" signifying to pervert good and thus truth; this is compared to "an oven kindled by the baker," because they bring together falsities favoring their loves as into a mass of dough; and because evils and falsities are not separated from the goods and truths which are from the sense of the letter of the Word, but they cling together, it is said, "the raiser ceaseth from kneading the dough until it be fermented," "fermentation" signifying separation, here that they are not separated, since it is said, "he ceaseth from kneading the dough until it be fermented." The same is signified by "Ephraim is a cake not turned," "Ephraim" meaning the understanding of truth. That consequently there will be nothing but the evils of those loves that falsities favor is signified by, "the baker sleepeth all the night; in the morning he burneth as a fire of flame, they are all hot as an oven." Such are compared to a "baker" and an "oven" because they form doctrine out of falsities as a baker makes loaves and cakes in an oven. That they thus destroy all goods and truths that they have from the Word is signified by, "they will devour their judges, and all their kings will fall," "judges" signifying goods of truth, and "kings" truths themselves; that such is the result because they wish to be wise of themselves and not from the Lord, is signified by "not one among them that calleth unto Me." That these words have some such meaning can be seen merely from common intuition, but that the particulars signify and describe such things, that is, that "kings" "princes," "judges," and "adulterers," also an "oven," and "a baker," mean what has just been said, can be seen only from the internal sense. Moreover, those who bring together truths or falsities so that they cohere appear in the spiritual world as bakers kneading dough, with an oven near them. [5.] In *Lamentations:*

> "Our skins are black like an oven because of the tempests of famine" (v. 10).

This is a lamentation over the loss of truth and an inundation of falsity; "famine" signifies a loss and lack of truth (see above, n. 386[e]); and "a tempest of famine," complete lack, and also an inundation of falsities, for where there are no truths there will be falsities; "tempests" have the same signification in the Word as

inundation. "Our skins are black like an oven" signifies that the natural man is without the light of truth, and thus in the darkness of falsity; here, too, "an oven" signifies the framing of doctrine out of falsities and not out of truths (but see above, n. 386[*e*], where this is more fully explained).

[*b*.] [6.] In *Ezekiel:*

> "The house of Israel has become as dross unto Me; all of them are brass and tin and iron and lead in the midst of a furnace; they have become the dross of silver. .... Behold, I gather you into the midst of Jerusalem, a gathering of silver and brass and iron and lead and tin" will I gather you, "into the midst of the furnace, to blow fire upon it to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there and melt you. .... Like a casting of silver in the midst of the furnace, so shall ye be melted in the midst thereof" (xxii. 18–22).

This describes the false doctrinals that the Jews and Israelites brought together out of the sense of the letter of the Word, which they adapted merely to themselves and to their loves; these are called the "dross of silver," because "silver" signifies the truth of the Word, and "dross" nothing of truth, or what is abstracted from truth, which is rejected. The things of the sense of the letter of the Word are signified by "brass, tin, iron, and lead," because these signify the goods and truths of the natural man; and the things of the Word that are contained in the sense of its letter are for the natural man. And because from this sense they framed their false doctrinals, which were traditions, it is said "they shall be melted together;" and because they were adapted to their loves, which were loves of self and of the world, it is said that "He would gather them into the midst of the furnace, to blow fire upon it to melt it," "fire" signifying those loves. And because their doctrinals are meant, it is said that "He would gather them into the midst of Jerusalem," "Jerusalem" signifying the church in respect to doctrine, thus the doctrine of the church. [7.] In Moses:

> "The sun went down and it became very dark, and behold an oven of smoke, and a torch of fire that passed through between the pieces" (*Gen.* xv. 17).

Falsities of evil and evils of falsity swarming out of the filthy loves of the Jewish and Israelitish nation, are here meant by "an oven of smoke," and "a torch of fire that passed through between the pieces," as can be seen in the article above. For Abraham was eager that his posterity should rule over the whole land of Canaan, and because the Lord foresaw that the church would be instituted in that nation, He made a covenant with Abraham. Nevertheless, what they were to be is predicted in this that was

seen. [8.] In *Nahum:*

> "Draw thee waters for the siege, strengthen thy fortresses; go into the mire, and tread the pitch, repair the brick-kiln (*fornax*). There shall the fire devour thee, the sword shall cut thee off" (iii. 14, 15).

This describes the destruction of truth by falsities of evil; the "waters for the siege" mean the falsities by which they endeavor to destroy truths; "to strengthen the fortresses" signifies to fortify falsities by such things as appear to be truths; "to go into the mire and tread the pitch" signifies to make them appear to cling together, "pitch" meaning falsity from evil conjoining; "to repair the brick-kiln" signifies to repair the doctrine framed out of falsified truths and fictions, "bricks" signifying the falsities that are fabricated and do not cohere with truths; "fire shall devour thee" signifies that they will be destroyed by the evils of their loves; and "the sword shall cut thee off" signifies that they will be destroyed by falsities. [9.] In *Jeremiah:*

> "Take great stones in thy hand, and hide them in ... the brick-kiln (*fornax*), which is near the door of Pharaoh's house. .... I will take the king of Babylon, ... and I will set his throne upon these stones that thou hast hid; .... and he shall come and smite the land of Egypt, ... and I will kindle a fire in the houses [of the gods] of Egypt; .... and finally he shall array himself with the land of Egypt, as a shepherd putteth on his garment" (xliii. 9–12).

This represented the profanation of truth by reasonings from knowledges (*scientifica*) falsely applied. "The great stones hidden in the brick-kiln" signify the truths of the Word falsified by fictions that are from self-intelligence, "stones" meaning the truths of the Word, and "brick-kiln" doctrine framed out of fictions; "the house of Pharaoh" signifies the natural man in respect to knowledges (*scientifica*); "door" means sensual knowledge, through which there is entrance into the natural man; it is by this that falsifications are made; "the king of Babylon" signifies profanation of truth; "He will set his throne upon these stones, and will smite Egypt, and kindle a fire in the houses thereof," signifies that through the knowledges (*scientifica*) of the natural man all the truths of doctrine will be perverted and profaned. That he will subject to himself the natural man in respect to all things therein, which is done by confirmations of falsities from knowledges (*scientifica*), is signified by "he will array himself with the land of Egypt, as a shepherd putteth on his garment." That thus all things of the natural man will be destroyed by the evils of earthly and corporeal loves is signified by "I will kindle a fire in the houses of the gods of Egypt." [10.] Because "Egypt" signifies the nat-

ural man in respect to knowledge there, and a "furnace of iron" has the same signification, so Egypt in the Word is called "a furnace of iron." As in *Jeremiah:*

> "In the day that I brought you forth out of Egypt, out of the furnace of iron" (xi. 4).

In Moses:

> "He hath brought them forth out of the furnace of iron, out of Egypt" (*Deut.* iv. 20).

In the *First Book of Kings:*

> "Which He brought forth out of Egypt, from the midst of the furnace of iron" (viii. 51).

In David:

> "I removed the shoulder of Israel from the burden of Egypt; his hands have passed away from the furnace" (*Psalm* lxxxi. 6).

The natural man in respect to knowledge (*scientificum*) is signified by the "furnace of iron," "furnace" meaning the natural man, and "iron" knowledge, here false knowledge, because it is said that "they were brought out;" for the natural man, unless he is led by the spiritual man, is in falsities and evils, because he has no light from heaven, for light from heaven flows in through the spiritual man into the natural, and enlightens, teaches, and leads; it is the direct opposite when the natural man does not think and act under the auspices of the spiritual man; then he is in bondage, for he thinks and acts from falsities and evils that are from hell; this is what is signified when it is said that "they were brought out of the house of bondage" when they were brought out of Egypt. For all freedom of thinking and acting is from the spiritual man, because the spiritual man thinks and wills out of heaven from the Lord, and to be led of the Lord is freedom. From this it can be seen why Egypt is called "a furnace of iron," and "a house of bondage;" this bondage is signified also by "I will remove the shoulder of Israel from the burden of Egypt." (That "iron" signifies knowledge (*scientificum*) belonging to the natural man, may be seen above, n. 176.) [**11.**] As most things in the Word have also a contrary sense, so does "oven." As in *Isaiah:*

> "Saith Jehovah, who has His place for fire in Zion, and His oven in Jerusalem" (xxxi. 9).

"Place for fire" signifies the good of love, and "oven" truth from that good, thus truth of doctrine; "Zion and Jerusalem" have a like signification, "Zion" signifying the church in respect to good of love, and "Jerusalem" the church in respect to truth of doctrine.

"Oven" has the same meaning in Moses, where it is said

That the meal offering must be prepared either in an oven, or in a plate, or in a frying pan (*Lev.* ii. 4, 5, 7).

(This is explained in the *Arcana Caelestia*.) "Furnace" has the same meaning above in the *Apocalypse:*

The feet of the Son of Man "were like unto burnished brass, as if glowing in a furnace" (i. 15)

(of which above, n. 69).

541. ***"And the sun was darkened, and the air, by the smoke of the pit,"*** signifies *that the light of truth from the Lord was made thick darkness by infernal falsities.*—This is evident from the signification of "the sun and the air darkened," as meaning the light of truth from the Lord being made thick darkness (of which presently); and from the signification of "by the smoke of the pit," as meaning by dense falsities from hell, thus by infernal falsities. (That "smoke" signifies dense falsities, and "the pit of the abyss" the hells where and from which are falsities, see above, n. 536–539.) "The sun and the air darkened" signifies that the light of truth from the Lord was made thick darkness, for the Lord in the angelic heaven is a sun, and Divine truth going forth from the Lord as a sun produces all the light there, and illuminates both the sight and the understanding of angels; when therefore that sun is darkened, the light of truth, which is from the Lord, is made thick darkness; it is darkened by falsities from hell. All denial of the Divine and of Divine things by those who are merely natural comes from falsities of evil making the light of heaven thick darkness; for such look at Divine things in thick darkness, and therefore they see them as thick darkness, and in consequence deny them. Moreover, the light of heaven when it flows into those who are in falsities of evil actually becomes in the spiritual world thick darkness. From this it is that the evil not only do not see or understand spiritual things, that is, the things that belong to heaven and the church, but in heart they deny them. (That the Lord appears in the angelic heaven as a sun, and that Divine truth going forth from the Lord as a sun produces all the light of heaven, thus all the intelligence and wisdom the angels have, may be seen in *Heaven and Hell*, n. 116–125, and n. 126–140.) It is said also that the "air" was darkened, meaning the light of truth, for the air gives light from the sun. "Skies" (*aetheres*) have the same signification in David:

"Thy loving-kindness, O Jehovah, is in the heavens; and Thy truth is even unto the skies" (*Psalm* xxxvi. 5; lvii. 10; cviii. 4).

"Loving-kindness" signifies the Divine good of Divine love, and "truth" Divine truth; and as Divine truth is the light of heaven, as has just been said, it is said, "Thy truth is even unto the skies;"

thus "skies" in the plural signify Divine light even to the highest heaven, where it is in the highest degree.

("Skies" have the same signification in *Psalm* lxxvii. 17; *Psalm* lxxviii. 23, 24).

VERSES 3–12.

542. *"And out of the smoke there went forth locusts upon the earth; and there was given unto them power as the scorpions of the earth have power. And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree, but the men only that have not the seal of God on their foreheads. And it was given to them that they should not kill them, but that they should torment them five months; and their torment was as the torment of a scorpion when it striketh a man. And in those days shall the men seek death and shall not find it, and they shall long to die and death shall flee from them. And the likenesses of the locusts were like unto horses prepared for battle; and upon their heads as it were crowns like gold, and their faces as men's faces. And they had hair as the hair of women, and their teeth were as those of lions. And they had breastplates as iron breastplates; and the voice of their wings was as the voice of chariots of many horses running to battle. And they had tails like scorpions, and stings were in their tails; and their power was to hurt the men five months. And they had over them a king, the angel of the abyss, his name in Hebrew Abaddon, and in Greek he hath the name Apollyon. One woe is past; behold, there come yet two woes after these things."*

3. **"And out of the smoke there went forth locusts upon the earth"** signifies *that from infernal falsities they became corporeal sensual in the church* [n. 543]; **"and there was given unto them power as the scorpions of the earth have power"** signifies *their ability to persuade, and its effect and efficacy* [n. 544].

4. **"And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree,"** signifies *that they should do no harm to any true and living knowledge (scientificum) from the sense of the letter of the Word, nor to any knowledge of truth and good therein* [n. 545]; **"but the men only that have not the seal of God on their foreheads"** signifies *but only to the understanding of truth and perception of good in those who are not in truths from good from the Lord* [n. 546].

5. **"And it was given to them that they should not kill them"** signifies *that they should not be deprived of the capacity to understand truth and perceive good* [n. 547]; **"but that they should torment them five months"** signifies *that the understanding would be darkened and drawn away by falsities of evil from seeing truth so long as they are in that state* [n. 548]; **"and their torment was as the torment of a scorpion when it striketh a man"** signifies *that the darkening and drawing away from seeing the truth is caused by the persuasion with which the mind is infatuated* [n. 549].

6. **"And in those days shall the men seek death and shall not find it"** signifies *that they then wish to destroy the capacity to understand truth, but are not able* [n. 550]; **"and they shall long to die and death shall flee from them"** signifies *that they wish to destroy the capacity to perceive good, which is of spiritual life, but in vain* [n. 551].

7. **"And the likenesses of the locusts were like unto horses prepared for battle"** signifies *that when man has become sensual he reasons like one who reasons from understanding of truth* [n. 552]; **"and upon their heads as it were crowns like gold"** signifies *that they seem to themselves when they reason as if they were wise and victorious* [n. 553]; **"and their faces as men's faces"** signifies *that they seem to themselves to be spiritual affections for truth* [n. 554].

8. **"And they had hair as the hair of women"** signifies *that they seem to themselves to be also affections for natural truth* [n. 555]; **"and their teeth were as those of lions"** signifies *that sensual things which are the out-*

mosts of the intellectual life seem to them to have power over all things [n. 556].

9. *"And they had breastplates as iron breastplates"* signifies *the persuasions with which they gird themselves for combats, against which the truths of the rational spiritual man prevail not* [n. 557]; *"and the voice of their wings was as the voice of chariots of many horses running to battle"* signifies *reasonings seemingly from truths of doctrine from the Word that are understood and for which they must fight ardently* [n. 558].

10. *"And they had tails like scorpions"* signifies *sensual knowledges (scientifica) that are persuasive* [n. 559]; *"and stings were in their tails"* signifies *craftiness in deceiving by means of them* [n. 560]; *"and their power was to hurt the men five months"* signifies *that while in that state they induced a stupor in the understanding of truth and in perception of good* [n. 561].

11. *"And they had over them a king, the angel of the abyss,"* signifies *that they received influx from the hell where those are who are in falsities of evil and are merely sensual* [n. 562]; *"his name in Hebrew Abaddon, and in Greek he hath the name Apollyon,"* signifies *what that influx is, that it is destructive of every truth and good* [n. 563].

12. *"One woe is past; behold, there come yet two woes after these things,"* signifies *one lamentation over the devastation of the church, and that lamentation over its further devastation follows* [n. 564].

543. [*Verse* 3.] *"And out of the smoke there went forth locusts upon the earth"* signifies *that from infernal falsities they became corporeal-sensual in the church.*—This is evident from the signification of "smoke," as meaning infernal falsity (see above, n. 539). Infernal falsity is what is here signified by "smoke," because it has just been said that this smoke "went up out of the pit of the abyss," and "the pit of the abyss" signifies the hell where and from which are the falsities of evil that falsify the truths of the Word. The above is evident also from the signification of "locusts," as meaning man's outmost sensual, which is in falsity of evil (of which presently); also from the signification of "to go forth upon the earth," as meaning upon the church, for the "earth" signifies the church; moreover, the things contained in the *Apocalypse* are predictions respecting the church and its state. [**2.**] That "locusts" signify man's outmost sensual which is in falsity of evil, can be seen from each and all the particulars related in this chapter to verse 12, in the explanation of which it is shown that "locusts" have no other meaning. But here it shall first be told what is meant by man's outmost sensual. It does not mean the sensual of sight, of hearing, of smell, of taste, and of touch, for these things are proper to the body, but the outmost of thought and affection, which is the first to be opened with infants, and which is such that they think of nothing and are affected by no other objects than what make one with the senses just named. For infants learn to think by means of the senses, and to be affected by objects that are in accord with the things that are pleasing to the senses; conse-

quently the first internal that is opened in them is the sensual that is called man's outmost sensual, or the corporeal-sensual. But afterwards, as the infant grows older and becomes a boy, a more interior sensual is opened, from which he thinks naturally, and is affected naturally. Later, in youth and early manhood, a still more interior sensual is opened, from which he thinks rationally, and if he is in good of charity and faith, he thinks spiritually, and is affected rationally and spiritually. This thought and affection is what is called the rational and spiritual man, while the former is called the natural man, and the first the sensual man. [**3.**] In every man the interiors that are of his thought and affection are opened gradually, and this by unceasing influx out of heaven from the Lord. By this influx the sensual that most nearly adheres to the body is first formed, and from this man becomes sensual; afterwards the natural from which he becomes natural; and after this this the rational and with it the spiritual, from which he becomes a rational and spiritual man; but this he becomes only so far as he thinks about God and about the Divine things that are from God, and this is formed and perfected only so far as he is affected by these things, that is, so far as he wills and lives according to them. If he does not do this the spiritual man is opened in a general way, but is not formed, still less perfected. By the general opening of his spiritual man, man has the capacity to think, and from thought to speak rationally; this is the general effect of the influx of heaven in every man. This makes clear that man's thoughts and affections may be spiritual, or natural, or sensual, and that spiritual thoughts and affections are possible only to those who think from God respecting God and Divine things; while only natural thoughts and affections are possible to those who do not think from God respecting God and Divine things, but think only from themselves or from the world respecting themselves or the world. But it should be known that to think from self or from the world is to think not from these but from hell; for whoever does not think from God thinks from hell; no one can think from both at the same time. But those who deny God, and thus the Divine things of heaven and the church, and confirm themselves against these, all become sensual men more or less, acording to these confirmations; when they are thinking about spiritual things they think falsities only, and are affected by evils; and if they think any truths, whether spiritual, moral, or civil, it is only from the knowledge (*scientia*) of such things as are in the memory; and they see nothing beyond the nearest causes which they are able to prove; and if they are affected by goods, it is only from a delight that looks to self or

the world, thus from a cupidity belonging to the love of self or the love of the world. The thought of the sensual man is what is called material thought, and its affection is what is called corporeal affection, which is cupidity.

[***b.***] [**4.**] Furthermore, it is to be noted that all the evils that a man derives from his parents, which are called hereditary evils, have their seat in his natural and sensual man, not in the spiritual; consequently the natural man, especially the sensual man, is the opposite of the spiritual. For the spiritual man from infancy is closed, and is opened and formed only by Divine truths received by the understanding and will; and so far in extent and quality as the spiritual man is opened and formed, the evils of the natural and sensual man are removed, and goods are implanted in place of them. As all evils have their seat in the natural and sensual man it follows that falsities do also, because all falsities are of evil; for when man lusts and wills from evil he thinks and speaks from falsity. In fact, an evil of the will, when it so forms itself in thought that its character is manifest to others or to oneself, is called a falsity, thus falsity is the form of evil, as truth is the form of good. From all this it can be seen who and what a man is who is called a sensual man; also that a man becomes sensual when he follows out in act the evils into which he is born, and adds more to them from himself. So far as he does this and confirms himself in these evils, so far the spiritual man is kept closed; and when it is closed the natural and sensual man denies the Divine things that belong to heaven and the church, and acknowledges such things only as belong to the world and nature; and indeed, the sensual man is then so blind as to believe nothing but what he sees with his eyes and touches with his hands. Such are many of the learned, however wise and intelligent they may be thought to be from their ability in speaking from the knowledges (*scientiae*) that are in the memory, and this apparently as the rational man speaks, since the spiritual mind is opened in them, as it is in every man in a general way, as has been said above. [**5.**] Because in what now follows in this chapter the locust is fully treated of, and by it the sensual, which is the outmost or extreme of the natural man, is signified, it is important that what the sensual is and what its character is should be fully known, and thus who and what the sensual man is. I will therefore present here what is said and shown respecting it in the *Arcana Caelestia*, as follows:

The sensual is the outmost of man's life, adhering to and inhering in his corporeal, n. 5077, 5767, 9212, 9216, 9331, 9730. He is called a sensual man who judges all things from the senses of the body, and who believes nothing but what he can see with his eyes and

touch with his hands, saying that this is something, and rejecting everything else, n. 5094, 7693. Such a man thinks in what is outmost, and not interiorly from any spiritual light, n. 5089, 5094, 6564, 7693. The interiors of his mind, which sees from the light of heaven, are closed, so that he sees there nothing of the truth of heaven and the church, n. 6564, 6844, 6845. In a word, he is in a gross natural light, and therefore perceives nothing that is from the light of heaven, n. 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624. Thus interiorly he is against the things of heaven and the church, n. 6201, 6317, 6844, 6845, 6948, 6949. The learned who have confirmed themselves against the truths of the church are sensual, n. 6316. Sensual men reason acutely and readily, because their thought is so near their speech as to be almost in it, and because they place all intelligence in speaking merely from the memory, n. 195, 196, 5700, 10236. But they reason from the fallacies of the senses, by which the uninformed are captivated, n. 5084, 6948, 6949, 7693. Sensual men are more crafty and malicious than others, n. 7693, 10236. The covetous, adulterers, the voluptuous, and the deceitful, are especially sensual, n. 6310. Their interiors are unclean and filthy, n. 6201. Through their interiors they communicate with the hells, n. 6311. Those who are in the hells are sensual, and this in proportion to the depth of their hells, n. 4623, 6311. The sphere of infernal spirits conjoins itself with the sensual of man from behind, n. 6312. Those who reasoned from the sensual, and thus against the genuine truths of faith, were called by the ancients "serpents of the tree of knowledge (*scientia*)," n. 195, 196, 197, 6398, 6949, 10313. The sensual of man and the sensual man are further described, n. 10236; and the extension of the sensual principle in man, n. 9731. Sensual things ought to be in the last place and not in the first, and in a wise and intelligent man they are in the last place, and are subject to things interior, but with an unwise man they are in the first place, and are dominant, and these are such as are properly called sensual, n. 5077, 5125, 5128, 7645. If sensual things are in the last place, through them a way is opened to the understanding, and truths are disengaged by a kind of extraction, n. 5580. These sensual things of man stand next to the world, and admit the things that flow to him from the world, and as it were sift them, n. 9726. Through these the external or natural man communicates with the world, and through rational things with heaven, n. 4009. Sensual things thus supply such things as are serviceable to the interiors belonging to the mind, n. 5077, 5081. There are sensual things that minister to the intellectual part, and others that minister to the will part, n. 5077. Unless the thought is elevated from sensual things, man gains but little wisdom, n. 5089. A wise man thinks above the sensual, n. 5089, 5094. When a man's thought is raised above sensual things he comes into a clearer light, and at length into heavenly light, n. 6183, 6313, 6315, 9407, 9730, 9922. Elevation above sensual things and withdrawal from them were known to the ancients, n. 6313. Man in his spirit is able to see things that are in the spiritual world if he can be withdrawn from the sensual things which are from the body and be raised into the light of heaven by the Lord, n. 4622. The reason is that it is not the body that thinks, but the spirit of man in the body, and so far as man thinks in the body so far he thinks grossly and obscurely, thus in darkness, but so far as he does not think in the body he thinks clearly and in light, n. 4622, 6614, 6622. The outmost of the under-

standing is sensual knowledge, and the outmost of the will is sensual delight, n. 9996. The difference between the sensual things that man has in common with the beasts and those not common with them, n. 10236. There are sensual persons not evil because their interiors are not shut in the manner above referred to; the state of such in the other life, n. 6311.

[c.] [6.] That the "locust" signifies nothing else but this sensual of man that has now been described can be seen from other passages in the Word also, where the locust is mentioned. As in Moses:

> "Moses stretched forth his rod over the land of Egypt, and Jehovah brought an east wind....all the day, and all the night; and when it was early morning, the east wind brought the locust. And the locust went up over all the land of Egypt, and rested in all the border of Egypt, very grievous, before it there was no such locust nor after it shall there be such. And they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left; so that there remained not any green thing in the tree or in the herb of the field, in all Egypt." And the locust filled the house of Pharaoh, and the house of all his servants, and the house of all the Egyptians (*Exod.* x. 13–15, 6).

All the miracles in Egypt, like all other miracles recorded in the Word, involve and signify spiritual things pertaining to heaven and the church, thus the Egyptian plagues signify spiritual plagues; this plague of the locusts signifies the destruction of the whole natural man by the breaking in of evil and falsity from the sensual; "Egypt" signifies the natural man in respect to knowledge (*scientificum*) and to what is pleasurable in it, and "locust" the falsity and evil of the sensual man laying waste the natural man, that is, driving out from it or destroying there all the truth and good of the church; it is therefore said, "and the locust went up over all the land of Egypt, and rested in all its border," "land of Egypt" signifying the natural in men of the church, and "its border" the sensual in them, for the sensual is the outmost or most external of the natural, consequently its border; the "locust" means falsity and evil there. Because the falsity and the evil of the sensual man are the most grievous, for they are corporeal and earthly, it is said that the locust was "very grievous, and that before it there was no such locust, nor after it shall there be such;" and this for the reason that the Egyptians had a knowledge of correspondences, and from that a knowledge of spiritual things which belong to heaven; but these they turned into magic. Because the falsity and the evil of the sensual man, when they break into the natural man, entirely lay it

waste by destroying every truth and every good therein, it is said that "the locust covered the whole face of the earth so that the land was darkened, and did eat every herb of the land, and all the fruit of the trees," "the land of Egypt" meaning the natural in men of the church, "herb of the land" the truth there, and "fruit of the trees" the good there. "The locust filling the house of Pharaoh, and of his servants, and of all the Egyptians," has the same meaning, for "the house of Pharaoh, of his servants, and of all the Egyptians," signifies the natural mind in its whole extent, "house" in the Word signifying the interiors of man which belong to his mind and disposition, here the things of his natural mind. [**7.**] It is said that here "the locust going up over all the land of Egypt" signifies the breaking in of falsity and evil out of the sensual man into the natural, and yet the natural man is interior and the sensual exterior, and no breaking in or influx from the exterior into the interior is possible, but only from the interior into the exterior. It should be known, therefore, that the breaking in or influx of the sensual man into the natural means the blocking up of the natural man until it becomes like the sensual, whereby evil and falsity become more widely extended, and the natural and the sensual become alike corporeal and earthly. In other cases, man learns from infancy to separate the sensual man from the natural, by speaking truth and doing good, even while his thoughts from the sensual man are false, and his willing is evil; and this he continues to do until they are entirely separated, which is done when man is reformed and regenerated by the Lord. But if these are not separated man can think and will no otherwise than insanely, and thus speak and act insanely. [**8.**] Because the "locust" here signifies the sensual in respect to falsity and evil, or, what is the same, the falsity and evil of the sensual man, the "locust" and the "caterpillar" have the same signification in David:

> "He sent among them a mass that devoured them, and the frog that destroyed them. He gave also their increase unto the caterpillar, and their labor unto the locust" (*Psalm* lxxviii. 45, 46).

And in the same,

> "He spake, and the locust came, and the caterpillar without number, which did eat up every herb in their land, and did eat up the fruit of their land" (*Psalm* cv. 34, 35).

But here the "locust" signifies the falsity of the sensual man, and the "caterpillar" its evil, that is, falsity and evil in the sensual man and from it. The latter is signified by "caterpillar," and the

former by "locust," because the caterpillar is a locust, as is evident from this fact that this was said by David respecting the locusts in Egypt, and yet in Moses the locust only is mentioned, and not the caterpillar. [**9.**] The "locust" and the "caterpillar" have the same signification in *Joel:*

> "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine which has been cut off from your mouth" (i. 4, 5).

And elsewhere in the same,

> "The floors shall be full of pure corn, and the presses shall overflow with new wine and oil. And I will recompense to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great host which I sent among you" (ii. 24, 25).

Evidently these noxious little animals signify falsities and evils devastating or consuming truths and goods in the man of the church, since it is said that "all drinkers of wine should howl because of the new wine which is cut off from your mouth," "wine" and "new wine" signifying the truth of the church; likewise because it is said that "the floors shall be full of corn, and the presses shall overflow with new wine and oil," the "floor" signifying the doctrine of the church, "corn" and "oil" its goods, and "new wine" its truths. [**10.**] So in *Nahum:*

> "The fire shall devour thee; the sword shalt cut thee off, it shall devour thee like the caterpillar; make thyself many as the caterpillar; make thyself many as the locust. Thou hast multiplied thy merchants above the stars of the heavens; the caterpillar spreadeth itself abroad and flieth away. Thy crowned are as the locusts, and thy commanders as the locust of locusts, which sit in the walls in the day of cold; when the sun ariseth they fly away, and their place is not known where they are" (iii. 15–17).

This is said of "a city of bloods," which signifies doctrine fabricated out of falsified truths, thus out of falsities; the destruction of those who are in a faith and life according to that doctrine is signified by "the fire shall devour thee; the sword shall cut thee off," "the fire that shall devour" signifying evil destroying good, and "the sword" falsity destroying truth; and because evil and falsity from the sensual man are meant it is said, "the caterpillar shall devour thee; make thyself many as the caterpillar; make thyself many as the locust; thou hast multiplied thy merchants above the stars of the heavens." Multiplication like that of the caterpillar and of the locust is mentioned because falsifications

of the Word are made in the greatest abundance by those who are sensual, thus by the sensual man, for the sensual man is signified here by the "caterpillar and locust" as has been said above. The sensual man falsifies the Word more than others, because the outmost sense of the Word, which is the sense of its letter, is for the natural and sensual man, while the interior sense is for the spiritual man; consequently when a man is not a spiritual man, but is natural and sensual, and is in evil and in falsities therefrom, he does not see goods and truths in the Word, but adapts its outmost sense to corroborate his falsities and evils. "Merchants" signify those who falsify and who communicate and who offer for sale. "Thy crowned are as the locust, and thy commanders as the locust of locusts," signifies that the primary and chief things of a doctrine, that is, "a city of bloods," are falsities of evil, and from these again come falsities of evil. "Which sit in the walls in the day of cold" signifies in truths of the Word that do not appear to be truths, because they have become falsified, and are from evil, "walls" meaning truths that do not appear because they are falsified, and "day of cold" meaning a state of the love of evil. "The sun ariseth, they fly away, and their place is not known where they are," signifies that they consume every truth and good, so that there is nothing left.

"Multiplying as the locust" has the same signification in *Jeremiah* (xlvi. 20, 22, 23); also in the book of *Judges* (vi. 5; vii. 12).

[**11.**] The "locust" signifies also falsity in the most external things, or the densest falsity, in Moses:

"Thou shalt carry out much seed into the field, but shall gather but little in; for the locust shall consume it" (*Deut.* xxviii. 38);

which is one of the curses if they did not keep and do the commandments of Jehovah. "The seed of the field" means the truth of the Word, and the "locust" dense falsity from the sensual man that consumes and destroys it.

"Locust" has the same signification in *Amos* (vii. 1, 2), *Isaiah* (xxxiii. 3, 4), and in David (*Psalm* cix. 22, 23).

[*d.*] [**12.**] Because the sensual of man is the outmost and lowest of the life of man's thought and affection (as has been said above) and because the lowest, when viewed by those who are in a higher or more eminent place, is little, for this reason it is compared to locusts. As in *Isaiah:*

Jehovah "who dwelleth above the circle of the earth, and the inhabitants thereof are as locusts" (xl. 22).

This signifies that men in respect to intelligence are in things lowest, and the Lord in things highest. [**13.**] In like manner, men viewed by those who are in a persuasion of their superiority over others are compared to locusts, in Moses:

The spies of the land of Canaan said, "We saw the Nephalim, the sons of Anak which come of the Nephalim; and we were in our own eyes as locusts, and so we were in their eyes" (*Num.* xiii. 33).

The "Nephalim" and the "Anakim" signify in the Word those who are in the strongest persuasion of their being more excellent and wise than others; and in the abstract sense they signify direful persuasions (see *A.C.*, n. 311, 567, 581, 1268, 1270, 1271, 1673, 3686, 7686). That the spies were seen by these and also appeared to themselves like locusts, is in agreement with the appearances in the spiritual world, for there, when those who are in a persuasion of their own superiority look at others, they see them as little and vile, and these then appear such to themselves. [**14.**] As the "locust" signifies the sensual, which is the outmost of the life of man's thought, or the outmost into which the understanding closes, and upon which it rests, so this outmost is like a base and foundation upon which interior or higher things stand, which belong to man's understanding and will, likewise the interior and higher things in the Word that are called spiritual and celestial. And as all things, to continue and be permanent, must have a foundation, so the sense of the letter of the Word, which is its outmost and base, is natural and sensual; and this in a good sense, and, consequently, its truth and good, are meant by the "locust." This is why John the Baptist ate locusts, and why the sons of Israel were allowed to eat them. Of John the Baptist it is said,

That he had his raiment of camel's hair, and a leathern girdle about his loins; and he did eat locusts and wild honey (*Matt.* iii. 4; *Mark* i. 6).

John the Baptist was so clothed because like Elijah he represented the Word; and by "his raiment of camel's hair, and leathern girdle, and eating locusts and wild honey," he represented the outmost sense of the Word, which, as was said, is sensual-natural, because it is for the sensual-natural man. "Raiment" signifies truth clothing good; "camel's hair" the outmost of the natural man, which is the sensual; the "locusts and wild honey"

also signify that outmost or the sensual as regards appropriation; the "locust" the sensual in respect to truth, "wild honey" the sensual in respect to good, and "eating" appropriation. It is to be noted that in ancient times, when the churches were representative churches, all who were in ministries were clothed and selected their food according to what they represented. [15.] That the sons of Israel were permitted to eat locusts is evident from these words in Moses:

> "Every winged thing that creeps, that walks on four feet, shall be an abomination unto you,....but that which walks upon four, which has legs above its feet to leap withal upon the earth, ye shall eat;" and among these the locust is mentioned (*Lev.* xi. 20–22).

To eat locusts was permitted on account of their having legs above the feet to leap with, because "legs" signify natural good conjoined to spiritual good, and "feet" natural truth from that good; and every truth that is from good ought to be appropriated and conjoined to man, but not truth that is not from good, for such truth is conjoined with some evil; therefore it is said that "every winged thing that creeps, that walks upon four," that had no legs above its feet, "shall be an abomination." It is said also "to leap upon the earth," because "leaping," in reference to flying things, signifies to live, the same as "walking" in reference to the animals of the earth; and spiritual living comes from truths that are from good, which are signified by "leaping with the feet, above which are legs;" but spiritual dying comes from truths conjoined to evil, which is signified by "walking upon four feet, above which are no legs;" therefore to eat such is said to be "an abomination." [16.] As a "horse" signifies the intellectual, and a "locust" the sensual, which is the outmost of the intellectual, and the intellect lives when it is in its outmost, the ancients spoke of horses as leaping and jumping like locusts. Thus in *Job*:

> "Dost thou give the horse strength? Dost thou clothe his neck with shaking? Dost thou make him to leap as a locust? The glory of his nostril is terror" (xxxix. 19, 20).

What the understanding is, is here described by a horse, namely, that like a horse it is strong, it shakes and curves the neck, and leaps as it goes; and as the outmost of the understanding is the sensual, and this is signified by the "locust," and the life of the understanding in this outmost is signified by "jumping and leaping as it goes," so the horse is said "to leap as a locust."

The most ancient books, among which is *Job*, were written by pure correspondences; for a knowledge (*scientia*) of correspondences was then the knowledge of knowledges; and those writers were held in the highest esteem who were able to compose books abounding in the most numerous and significant correspondences. Such is the book of *Job*; but the spiritual sense therein collected from correspondences does not treat of the holy things of heaven and the church, as the spiritual sense in the Prophets does; consequently it is not one of the books of the Word; and yet passages are quoted from it on account of the correspondences of which it is full.

544. ***"And there was given unto them power as the scorpions of the earth have power"*** signifies *their ability to persuade, and its effect and efficacy*.—This is evident from the signification of a "scorpion," as meaning an infatuating and suffocating persuasiveness (of which presently); and from the signification of "power," as meaning efficacy and effect, here the efficacy of the sensual man from his persuasiveness, and the effect, which is infatuating and suffocating. Just what this persuasiveness is which is signified by a "scorpion" scarcely any one in the world yet knows, because it is the persuasiveness of the spirit of the sensual man, which he has when he becomes a spirit, but does not have when he is living as a man in the world. The reason is that a man in the world rarely speaks out what his spirit thinks and inmostly loves, for he is taught from infancy to utter such things as pertain to civil and moral life, and even such as pertain to spiritual life, although his spirit, which thinks and wills inwardly, is differently inclined. So long as man's spirit remains in the body it makes a show of such things before the world, because in no other way can it gain sufficient influence to accomplish the ends it aims at, which are chiefly honors and gain, and credit and reputation on account of them. This is why it is unknown in the world just what this infatuating and suffocating persuasiveness is that is signified by a "scorpion;" and yet in the spirits in whom it is active it is such as to infuse itself into the mind and disposition of another, and to benumb and almost exstinguish his rational and intellectual faculties, making it impossible for him to know otherwise than that what is spoken is truth, although it be most false. Those who are in such persuasiveness do not speak from any reason, but from blind faith without reason, because they speak from the lowest sensual, and in this there can be no reason, but only a persuasive faith from such things as ascend from the body and

flow in from the world, inspired by the fire of self-love; it is this fire that breathes into, draws out from, and pours itself into another. Consequently those are more especially in this persuasiveness who have imbued themselves in falsities from the love of self, and believe themselves to be wiser than others. This persuasiveness is said to be infatuating because it induces a stupor in the understanding, and is called suffocating because it takes away the free breathing of another; for every one breathes in harmony with the thought of his mind. But inasmuch as this persuasiveness is most noxious and pernicious, inducing a kind of swoon on the mind of another, so that he can see nothing rationally, spirits are strictly forbidden to make use of it; and those who do make use of it are separated from others, and are either punished or sent down into hell; for in the spiritual world every one is allowed to confirm the opinions of his mind, whether they be true or false, by things rational and intellectual, but not by any persuasive fascination. (More respecting this persuasiveness may be seen in the *Arcana Caelestia;* as, That those who are constrained by it are inwardly bound n. 5096. Those who make use of it shut up the rational of others, and as it were suffocate them, n. 3895, 5128. The Nephilim, Anakim, and Rephaim, mentioned in the Word, were, more than others, in direful persuasions of falsity, n. 581, 1268, 1270, 1271, 1673, 7686. These, before the Lord's coming, infested all in the other life through their direful persuasions, and almost extinguished their spiritual life, n. 7686. They were cast into hell by the Lord when He was in the world, and that hell still appears under a kind of stormy crag, and those who draw near it fall into a swoon, n. 311, 581, 1268, 1270, 7686; my own experience with some of the devils from that hell, who were permitted to flow into me, n. 1268–1271. How hurtful the persuasion of falsity is, n. 794, 806. There are many kinds of persuasions of falsity, n. 1673, 1675 at the end.) This deadly persuasiveness is signified by a "scorpion," because a scorpion when it stings a man induces a like swooning of the mind and thus death, if there is no cure.

[**2.**] Murderous persuasions are signified by "scorpions" in the following passages. In *Luke:*

> Jesus said to the seventy whom He sent out, "I beheld Satan as lightning falling from heaven. Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy; that nothing may by any means hurt you" (x. 18, 19).

Evidently "serpents and scorpions" do not mean here serpents and scorpions, for the Lord says that "He saw Satan as lightning falling from heaven," and that He "gives them authority over all the power of the enemy;" therefore "serpents and scorpions" signify in the internal sense the crew of Satan, who were in craftiness and direful persuasiveness of falsity, by which men after death are spiritually murdered, unless they are defended by the Lord. The

antediluvians, who were called the "Nephilim," were in such persuasiveness more than others, and unless the Lord when He was in the world had subjugated them and cast them into a hell and closed it up, no mortal could have been saved; for they were infesting and almost murdering whomsoever they met in the spiritual world. That the Lord delivered the spiritual world from these and like spirits is meant by His "seeing Satan falling from heaven," and by His giving to those who are in truths from good from Him "authority to tread on serpents and scorpions." [3.] This direful persuasiveness is also signified by "scorpions" in *Ezekiel:*

> "Son of Man, be not afraid of them nor of their words, though the stubborn and thorny be with thee, and thou dwellest among scorpions; be not afraid of their words, nor be dismayed at their faces." "They are hard in face, and obdurate in heart" (ii. 6, 4).

"To dwell among scorpions" means among those who have persuaded themselves, and strongly persuade others, of falsities, and who do not tolerate any truth; therefore they are called "stubborn and thorny," also "hard in face and obdurate in heart." Moreover, in those who are in a strong persuasion of falsity the interiors which belong to the rational mind are closed up, consequently they think and speak from the lowest sensual only, and when this sensual is enkindled by the fire of self-love it is hard and obdurate, and also hardens and makes obdurate the interiors of others to whom it appeals. For in the spiritual world there is intercommunication of minds, that is, of thoughts and affections; and from those who are in such persuasiveness there is a pouring in, from which come the effects above mentioned. [4.] In Moses:

> Jehovah God, "who led thee through the great and terrible desert, of the serpent, the fiery serpent, and the scorpion" (*Deut.* viii. 15).

The journeys and wanderings of the sons of Israel forty years in the desert represented and signified the temptations of the faithful, and as these come from the injections and persuasions of falsities by evil spirits, they were said to have been led "through a terrible desert, of the serpent, the fiery serpent, and the scorpion." Moreover, "serpents" in general signify the lowest sensual of man, and the various species of serpents the various states of that sensual in respect to evils and falsities; for sensual men are more crafty and malicious than others, and themselves believe, and induce others to believe, that they excel in ability, intellect, and

judgment : but I can assert that they have nothing of understanding or judgment, but that they are as stupid in such things as are essential to faith and life as they are clever in scheming evils and persuading to falsities ; and cunning, as is well known, is not wisdom, for wisdom is of truth from good, while cunning is of falsity from evil ; and falsity from evil destroys truth from good, because they are opposites, and what is opposite destroys.

545. [*Verse* 4.] ***"And it was said to them that they should not hurt the grass of the earth, nor any green thing, nor any tree,"*** signifies *that they should do no harm to any true and living knowledge* (*scientificum*) *from the sense of the letter of the Word, nor to any knowledges of truth and good therein.*—This is evident from the signification of "not to hurt," as meaning not to do harm to ; from the signification of "grass," as meaning true knowledge (*scientificum*) ; and from the signification of "green thing," as meaning living knowledge (*scientificum*) (of which see above, n. 507) ; and as every true and living knowledge is from the Word, "not to hurt the grass of the earth nor any green thing" signifies not to do harm to true and living knowledge from the Word. It is evident also from the signification of "trees," as meaning knowledges of truth and good, also from the Word (see above, n. 109, 420). [**2.**] Knowledges (*scientifica*) from the Word mean all things of the sense of its letter in which doctrine does not appear, while knowledges of truth and good mean all things of the sense of the letter of the Word in which and from which is doctrine. That harm should not be done to any true and living knowledge (*scientificum*), nor to knowledges of truth and good from the Word, means that the sensual man by his persuasiveness must not pervert any meaning of the letter of the Word by denying it to be true ; for if he does this all is lost with him, for there is then no hope of his reformation, nor has he any ability to understand the truth of the church. For he who denies that the Word is Divine in the entire sense of the letter, breaks off his connection with heaven, because it is through the Word that man has conjunction with heaven (see *Heaven and Hell*, n. 303–310). [**3.**] This describes what the state of the man of the church is when it is near its end, namely, that from internal or spiritual he becomes external and sensual ; and yet lest he should wholly perish the Lord provides and takes care that he does not do injury to any thing in the sense of the letter of the Word by denying it to be true and living, that is, Divine, although by means of the sense of the letter he corroborates his falsities and evils ; for so long as he does not deny the

Divine in the Word he still reads it or listens to it, and is thereby in some conjunction with heaven. This makes clear that these words signify that this much of the church will still remain; but what follows, namely, that they should hurt "those men only that have not the seal of God on their foreheads" signifies that this lowest sensual should do harm only to the understanding of truth in those who are not in truths from good from the Lord.

546. ***"But the men only that have not the seal of God on their foreheads"*** signifies *but only to the understanding of truth and perception of good in those who are not in truths from good from the Lord.*—This is evident from the signification of "man," as meaning affection for truth, and intelligence and wisdom therefrom (see above, n. 280), here understanding of truth and perception of good (of which presently); also from the signification of "having the seal of God on their foreheads," as meaning to be in truths from good from the Lord (see above, n. 427). [**2.**] "Man" signifies understanding of truth and perception of good, because it is by virtue of these that man is man, therefore when "man" is mentioned in the Word it means in the spiritual sense that by virtue of which man is man, for this is his spiritual [part]. Man has two capacities of which his whole life is made up, namely, understanding and will; therefore what his understanding and will are such is the man. If he has understanding of truth and will of good he is truly a man, for truth and good are from the Lord, and it is from the Lord alone that man is a man (as can be seen from what has been shown in *Heaven and Hell*, n. 59–102). But if he has not understanding of truth and will of good, but falsity in the place of truth and evil in the place of good, he is still called a man, yet he is not a man except from this alone, that he has a capacity to understand truth and perceive good (of which in the following article). From this it can be seen that in the Word by "men" such things as constitute them men are meant, and here the understanding of truth and perception of good. [**3.**] That understanding of truth and perception of good are here meant by "men" can be seen from its being said that the locusts might "hurt men," but not "the grass of the earth, nor the green thing, nor the trees;" and a "locust" signifies the outmost of man's life which is called the sensual; and when this, while man is reading or listening to the Word, is in the persuasion of falsity, it does not hurt or do harm to any thing of the Word in the sense of its letter, for this sense is for the sensual-natural man; consequently he believes it, although he adapts it to corroborate his falsities; but it does hurt and

do harm to the understanding of truth and perception of good; for the sensual man is unable to raise his thought above the sense of the letter of the Word, and if he tries to do so he either falls into falsity or his persuasive faith respecting the Word perishes. From all this it can now be known what is meant by these words, that the locusts should "not hurt the grass of the earth, nor any green thing, nor any tree, but those men only that have not the seal of God on their foreheads."

547. [*Verse* 5.] *"And it was given to them that they should not kill them"* signifies *that they should not be deprived of the capacity to understand truth and perceive good.*—This is evident from the signification of "men," as meaning understanding of truth and perception of good (see above, n. 546); and from the signification of "killing them," as meaning to destroy as regards spiritual life (of which above, n. 315); but here to deprive of the capacity to understand truth and perceive good. This is the signification of "killing men," because every man is born into a capacity to understand truth and perceive good; for this capacity is the spiritual itself by which every man is distinguished from the beasts. This capacity man never destroys, for if he should destroy it he would be no longer a man but a beast. The sensual man who is in falsities of evil seems to have destroyed it, because he neither understands truth nor perceives good when reading the Word or hearing it from others, and yet he has not destroyed the capacity itself to understand and perceive, but only the understanding of truth and perception of good, so long as he remains in the falsities in which he has confirmed himself from evil; for then he is disinclined to listen to truth, and this seems like an inability to understand it; but if the persuasion of falsity which obstructs is removed, he understands and perceives that truth is truth and that good is good, just as a spiritual-rational man does. [**2.**] That this is so it has been given me to know by much experience; for there were many of the infernal crew who had confirmed themselves in falsities against truths and in evils against goods, who thus became such that they were not willing to hear anything of truth, still less to understand it; and respecting these, therefore, others had the opinion that they were unable to understand truth; but the same spirits, when the persuasion of falsity was removed from them, came into the same ability and capacity to understand truth as those had who were in the understanding of truth and perception of good; but immediately upon their falling back into their former state they again appeared to be unable to

understand truth, and indeed, were exceedingly indignant at having understood, even declaring then that it was not truth. For it is affection which belongs to the will that makes all the understanding there is in man; from affection is the life itself of the understanding. Consider whether any one can think without affection, and whether affection is not the life itself of thought, consequently the life of the understanding. Affection means the affection that is of love, or love in its continuity. This makes clear that man can indeed destroy the understanding of truth and perception of good, which is done by means of falsities of evil; and yet he does not on that account destroy the capacity to understand truth and perceive good; if he did he would no longer be a man, for the human itself depends upon that capacity; because of it man lives after death, and appears then as a man; for with that capacity the Divine is conjoined. For this reason although a man in respect to his two lives, that is, the life of his understanding and the life of his will, may have turned away from the Divine, yet by his ability to understand truth and to perceive good he has conjunction with the Divine, and consequently lives to eternity. From all this it can now be seen that "it was given to the locusts that they should not kill men" signifies that still they should not be deprived of the capacity to understand truth and perceive good.

548. *"But that they should torment them five months"* signifies *that the understanding would be darkened and drawn away by falsities of evil from seeing truth, so long as they were in that state.*—This is evident from the signification of "to torment," as meaning to have the understanding darkened, and to be withdrawn from seeing truth (of which presently); also from the signification of "five months," as meaning so long as they are in that state. "To torment" here signifies to have the understanding darkened and to be drawn away from seeing truth, because this is said of the locusts and their power to hurt like scorpions, and "locusts" mean the outmost of man's life, which is called the sensual, and the power to hurt like scorpions signifies a persuasiveness that can take away from the understanding the light of truth and induce infernal darkness; therefore it now follows that "their torment was as the torment of a scorpion when it striketh a man," for a "scorpion" signifies such persuasiveness (see above, n. 544). This is said "to torment," because it is said above that "the locusts should hurt men, but should not kill them;" and that which hurts

but does not kill, torments; and persuasiveness, which is of the sensual man that is in falsities of evil, hurts the understanding by darkening it and drawing it away from seeing truth, although it does not deprive it of the capacity to understand and perceive; and because it is compared with the pain from a scorpion "when it striketh a man," it is said "to torment." [**2.**] "Five months" signify so long as men are in that state, because a "month" signifies a state, and "five" signifies somewhat, and thus so long as. "Months" signify states, because all times in the Word, as "ages," "years," "weeks," "days," and "hours," signify states of life (see *Heaven and Hell*, n. 162–166); so likewise "months." That "five" signifies somewhat can be seen from the passages in the Word where that number occurs; for the numbers ten, one hundred, one thousand, signify much and all, therefore "five" signifies somewhat; for the numbers that signify much arise from the number five, which signifies somewhat, and composite and derived numbers take their signification from the simple numbers of which by multiplication they are composed, and from which they are derived (see above, n. 429, 430[*a*,*b*]). "Five" also signifies so long as, because it is said "five months," and "five months" here signify a state of duration. This signification of "five months" seems far-fetched, because so long as man lives in the world he is in natural thought, and natural thought derives its ideas from spaces and times, and from numbers and measures; for these are proper to nature, because all things in nature are determined by them; while spiritual thought is without any determinate idea of space, time, number, and measure. For this reason it seems far-fetched and strange to a man in the world, that "five months" should signify so long as that state, that is, a state of persuasion of falsity, continues; for so long the understanding is darkened and drawn away from seeing truth; but when the persuasion of falsity is removed man comes into the capacity to see truth if he wishes to see it, for every man has this capacity. [**3.**] That "five" signifies in the Word somewhat and some, likewise all such, and like things, can be seen from the following passages. In *Matthew:*

> Jesus said that the kingdom of heaven is like ten virgins, five of whom were wise, and five foolish (xxv. 1, 2).

The Lord compared the kingdom of the heavens to ten virgins, because "the kingdom of the heavens" signifies the church, as

does a "virgin;" and "ten virgins" signify all who are of the church; it is said that "five were wise and five foolish," because "five" signifies some of them, or all who are such on the one part. That a "virgin" signifies the church can be seen from many passages in the Word where mention is made of "the virgin of Zion," "the virgin of Jerusalem," "the virgin of Israel," by whom the church is signified. [**4.**] "Ten" and "five" have a like signification in the Lord's parable of the nobleman who gave to his servants pounds to trade with,

> And one from a pound gained ten pounds; and another from a pound gained five pounds; and they were therefore to have authority over an equal number of cities (*Luke* xix. 13–20).

The numbers "ten" and "five" are mentioned by the Lord, because "ten" signifies much, and "five" somewhat; while "their trading" signifies gaining or purchasing heavenly intelligence; and "authority over cities" signifies intelligence or wisdom, for "city" in the Word signifies doctrine, and "to have authority over it" signifies to be intelligent or wise; and "over ten cities" signifies much, and "over five" some. [**5.**] Again, some and all who are such, are signified by "five" in the Lord's parable of the rich man and Lazarus,

> That the rich man told Abraham that he had five brethren, and asked that Lazarus might be sent to them (*Luke* xvi. 27, 28).

The rich man said that he had "five brethren" because "five" signifies all who are such. Likewise in the Lord's parable of those who were invited to a great supper,

> That one excused himself on the ground that he had bought five yoke of oxen, and must go to prove them (*Luke* xiv. 19).

"Oxen" signify in the Word natural affections, and "five yoke of oxen" signify all those affections or desires that lead away from heaven; heaven and the church in regard to spiritual nourishment or instruction are signified by "the great supper" to which they were invited. Who cannot see that the number "five" in these four parables involves an arcanum, since it was employed by the Lord? [**6.**] Likewise in *Isaiah:*

> "In that day there shall be five cities in the land of Egypt that speak with the lips of Canaan, and that swear to Jehovah of hosts. .... In that day there shall be an altar to Jehovah in the midst of the land of Egypt" (xix. 18, 19).

"In that day" signifies the Lord's coming; and "five cities in the land of Egypt speaking with the lips of Canaan" signifies that then some who are natural will become spiritual, and will acknowledge the truths of genuine doctrine, and will worship the Lord from good of charity (this may be seen particularly explained above, n. 223[c]). So here it is said "five cities," to mean some at that time, also some truths of doctrine. [7.] In the same,

> "There shall be left in it gleanings, as in the shaking of an olive tree, two three berries in the top of the bough, four five in the branches of the fruitful tree" (xvii. 6).

And in *Luke:*

> Jesus said, "From henceforth there shall be five in one house divided three against two, and two against three" (xii. 52).

That in these passages "five" signifies some, and all who are such, may be seen above (n. 523), where these passages are explained. There was a law given to the sons of Israel

> That whoever had stolen an ox, and had killed it or sold it, should pay back five oxen (*Exod.* xxii. 1).

Here an "ox" means in the spiritual sense the good of the natural man; "to pay back five oxen for an ox" signifies that one should make sufficient amends for what he had perverted and extinguished; "to steal" means to take away, "to kill" to extinguish, and "to sell" to pervert. [8.] "The fifth part" also signifies as much as is sufficient, in

> *Lev.* v. 16; vi. 5; xxii. 14; xxvii. 13, 15, 19, 27, 31; *Num.* v. 6–8.

Likewise

> The fifth part that Pharaoh took from the land of Egypt during the seven years of plenty (*Gen.* xli. 34; xlvii. 24).

Likewise

> At the fifth [rib] at which Abner smote Asahel with the hinder end of his spear (2 *Sam.* ii. 23);

"at the fifth" signifying as much as was sufficient for death; for the same number that signifies somewhat, and all on the one part, signifies also as much as is sufficient, when it is predicated of quantity, and so long as, when it is predicated of time. [9.] As this number signifies somewhat, and all of one part, so it signifies also a little and a few whenever a great quantity that is also

designated by numbers follows or precedes; for then all of one part is relatively a few. Thus in *Isaiah:*

> "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee" (xxx. 17)

And in Moses:

> Among the blessings and curses it was said that five should chase an hundred, and an hundred should put ten thousand to flight (*Lev.* xxvi. 8).

And in the Gospels:

> That the Lord fed five thousand men with five loaves and two fishes (*Matt.* xiv. 15–22; *Mark* vi. 38–43; *Luke* ix. 13–16; *John* vi. 9–13).

That they then took up "twelve baskets of fragments" signifies fulness, thus full instruction and full blessing. [**10.**] Again, "five" signifies few in *Luke:*

> "Are not five sparrows sold for two farthings? Yet not one of them is forgotten before God. .... Fear not, therefore, ye are of more value than many sparrows" (xii. 6, 7).

It is said "five sparrows" because fewness and what is of little value in comparison with men are meant, for it is afterwards said, "ye are of more value than many sparrows." Any one can see that this number would not have been mentioned so often by the Lord unless it had been significative. Because "five" signifies all of one part, it was commanded

> That over the tabernacle they should make ten curtains, and the five curtains should be coupled together one to another, and the other five curtains should be coupled one to another (*Exod.* xxvi. 1, 3).

That "ten" signifies all in the whole complex, and "five" all of one and of the other part, may be seen in the *Arcana Caelestia* (n. 9595, 9604).

549. ***"And their torment was as the torment of a scorpion when it striketh a man"*** signifies *that the darkening and drawing away from seeing the truth is caused by the persuasion with which the mind is infatuated.*—This is evident from the signification of "torment," as meaning the darkening of the mind and drawing it away from seeing truth (see just above, n. 548); also from the signification of a "scorpion," as meaning persuasiveness infatuating and suffocating (see also above, n. 544). "Their torment was as the torment of a scorpion when he striketh a man" signifies, therefore, that the darkening and drawing away from seeing truth is caused by the persuasion with which the mind is infatuated. Of

the persuasiveness that infatuates and as it were suffocates, what it is and whence it is, has been told above (n. 544). This persuasiveness is said to be infatuating, because it takes away the use of reason, even to the extent that the reason or the rational mind sees nothing except that which is said by the one who has this persuasiveness; for it at once calls up every thing that agrees, and obscures every thing that disagrees; and in consequence the mind is darkened and drawn away from seeing the truth and is thus infatuated. This persuasiveness is said to be suffocating because it deprives the understanding of the ability to think freely and to extend its sight in every direction, as every rational man does, and when this is the case breathing becomes difficult; for every thing of voluntary breathing is derived from the understanding, and consequently it adapts itself to the thought of the understanding, just as everything of the motion of the heart is derived from the will, and adapts itself to the affection of the will. That the breathing of the lungs corresponds to the understanding and its thought, and the motion of the heart to the will and its affection, may be seen in the *Arcana Caelestia* (n. 1119, 3883–3896, 9281). That a strong persuasiveness has not only the power of infatuating but also of suffocating has been given me to know by real experience.

550. [*Verse 6.*] *"And in those days shall the men seek death, and shall not find it,"* signifies *that they then wish to destroy the capacity to understand truth, but are not able.*—This is evident from the signification of "in those days," as meaning then, namely, when the man of the church from internal becomes external, that is, from rational becomes sensual; also from the signification of "to seek death," as meaning a wish to destroy the power to understand truth (of which presently); also from the signification of "not to find it," as meaning not to be able to destroy. That "to seek death" here signifies a wish to destroy the capacity to understand truth, is evident from what precedes, because it is consequent upon it; for it was said that "the locusts should hurt the men only that have not the seal of God on their foreheads," and afterwards, that "it was given to them that they should not kill them, but that they should torment them," which signifies that they should do harm to the understanding of truth and perception of good in those only who are not in truths from good from the Lord, and yet that these should not be deprived of the capacity to understand truth and perceive good (as may be seen above, n. 546, 547). From this it now follows, that the "death" which they

seek and which they desire signifies the loss of the capacity to understand truth and perceive good, for the destruction of these is destruction of the life properly human; for man would then be no longer a man but a beast, as has been said above; evidently then it is the loss of this life that is signified by "death." Such wish to destroy the two capacities of a truly human life, because sensual men, from the persuasion of the falsities of evil in which they are, have no wish to understand truth or perceive good, for they find delight in their falsities of evil, and thus in thinking from the enjoyment of falsity, and willing from the enjoyment of evil, and consequently they turn themselves away from truth and good because these are the opposites; by these some are made sad, some are made sick, and some reject them with anger, each according to the kind and amount of falsity of which he persuades himself; in a word, such a sensual man gives no attention to reasons from the understanding against the falsities of evil in which he is, thus he has no wish to understand and become rational, although he has the ability to become so because he is a man. This, therefore, is what is signified by "they shall seek death and shall not find it."

551. ***"And they shall long to die, and death shall flee from them,"*** signifies *that they wish to destroy the capacity to perceive good, which is of spiritual life, but in vain.*—This is evident from the signification of "to die," as meaning here to destroy the capacity to perceive good (of which presently); also from the signification of "death shall flee from them," as meaning that they are unable to destroy, thus that they wish in vain. Here "to die" signifies to destroy the capacity to perceive good, but above "to die" signifies to destroy the capacity to understand truth, because every man has two lives, the life of the understanding, and the life of the will; the life of the understanding is the capacity to understand truth, and the life of the will is the capacity to perceive good; so "death" means the loss of the one or the other. In the first instance "death" signifies the loss of the capacity to understand truth, and in the second instance the loss of the capacity to perceive good, because in what precedes both these lives are treated of, and in the Word, where truth is treated of good also is treated of, because of the marriage of good and truth in every particular of the Word (on which see above, n. 238, 288[*b*], 484). This makes evident that "death" here signifies the loss of the capacity to perceive good. This is why two expressions nearly alike are made use of, and why "to seek death" is predicated of what belongs to

the understanding, and "to long for death" of what belongs to the will; and because the spiritual life proper to man is made up of these capacities, so their wish to destroy spiritual life is also signified. Moreover, the capacity to perceive good, like the capacity to understand truth, is given to every man, for truth loves good and good loves truth; these, therefore, constantly wish to be conjoined, and they are conjoined like the will and the understanding, or like affection and thought. When they are conjoined the understanding thinks truth from an affection for thinking it, and then the understanding also sees the truth and the will perceives it. To perceive truth from an affection of the will is to perceive good, for truth is changed into good when man is willing it or is affected by it, that is, when he is loving it: and for this reason every thing that is loved is called good.

552. [*Verse 7.*] ***"And the likenesses of the locusts were like unto horses prepared for battle"*** signifies *that when man has become sensual, he reasons like one who reasons from the understanding of truth.*—This is evident from the signification of the "locusts," as meaning men of the church who have become sensual through falsities that are from evil (of which above, n. 543); also from the signification of "horses prepared for battle," as meaning reasonings, here as if from an understanding of truth, because it is said that they were "like unto" them. (That "horses" signify the understanding, see above, n. 355, 364; and all understanding is of truth.) And because "battle" signifies in the Word spiritual combat, which is a combat of falsity against truth and of truth against falsity, "horses prepared for battle" signify reasonings, here as if from an understanding of truth, for it is by reasonings that spiritual combats are waged. What now follows to verse 12 treats of the sensual man who is in falsities from evil, what he is in respect to understanding and will; and he is depicted by "locusts" and their various appearances; for in the spiritual world all man's affections and thoughts therefrom are represented by various beasts of the earth and by birds, and these are presented to view in such forms as correspond; and the beasts, there represented in accordance with the affections of the spirits from which they are, appear like the beasts in our world, but sometimes with successive change and variety, becoming like forms composed of different beasts, besides having their heads and bodies clothed and decorated with various insignia. Such things have frequently been seen by me; and the qualities of the affections and inclinations of

those represented were thus made manifest to me. Because affections and thoughts therefrom are represented in the spiritual world by beasts and birds, so "beasts and birds" have this signification in the Word. [**2.**] It has been shown above (n. 543) that sensual men, who are in falsities from evil, are represented and thus signified by "locusts;" what such men are is here described by the various forms and various insignia of the locusts; as that they were "like unto horses prepared for battle;" that "upon their heads were as it were crowns like gold;" that "their faces were as men's faces;" that "they had hair as the hair of women," and "teeth as those of lions;" that they had "breastplates;" and many other things, all of which are representatives, such as exist in the spiritual world, corresponding to falsities from evil, and to the persuasiveness of the sensual man; yet no one can know what these mean without a knowledge of correspondences, neither what the sensual man is, nor what his persuasiveness is. The sensual man, who is in falsities from evil, reasons as if from an understanding of truth, because he is in the persuasion that falsity is truth and that evil is good; and so long as he continues in that persuasion he can see nothing rationally and intellectually; but whatever he has persuaded himself of he believes to be a matter of the highest reason and most exalted understanding; for the rational and intellectual in him is closed up, and thus he is in a persuasive belief respecting whatever he thinks and speaks. That the sensual man reasons acutely and readily, because his thought is so near his speech as to be almost in it, and because he places all intelligence in discoursing merely from the memory, may be seen in the *Arcana Caelestia* (n. 195, 196, 5700, 10236).

553. ***"And upon their heads as it were crowns like gold"*** signifies *that they seem to themselves, when they reason, as if they were wise and victorious.*—This is evident from the signification of "head," as meaning wisdom and intelligence (of which presently); and from the signification of "a crown of gold," as meaning a reward of victory (of which above, n. 358). "A crown like gold" signifies the reward of victory, because kings, in ancient times, when they were in combats with their enemies wore crowns of gold upon their heads, besides various insignia that then belonged to kings. This was because kings represented the Lord in relation to Divine truth, and Divine truth combats from Divine good; so this was represented by "a crown of gold," and wisdom and

intelligence itself by the head upon which was the crown. This is why the martyrs had crowns, for they fought from Divine truth against falsities from evil that are from hell, and came off victors, because they fought even unto death, which they did not fear. From all this it can be seen that "upon their heads as it were crowns like gold" signifies that those who are sensual men seem to themselves, from the persuasion of falsity in which they are, to be wise and victorious. [**2.**] As the locusts are described in respect to their heads, their faces, their breasts upon which were breastplates, and their tails, and hair, and teeth, it is important to know what their heads signify, and afterwards what the other things signify. The "head" signifies in the Word wisdom and intelligence, because these have their seat in the head; but when those who are in no wisdom or intelligence because they are in falsities from evil are treated of, the "head" signifies folly and insanity, because falsities and evils are therein and therefrom. So here, where those who are sensual and in the persuasion of falsity are treated of, the "head" properly signifies folly and insanity, for such see falsities as truths and evils as goods, for they constantly see what they see from fallacies. Of such, therefore, it is said that "upon their heads were as it were crowns like gold, and their faces as men's faces," and other things, all of which were appearances from their fantasy, therefore it is said "as it were" crowns, and "like" gold, which shows that these appearances were not real but fallacious. For in the heavens all appearances that exist are real, because they are correspondences; for the interiors belonging to the affections and thoughts therefrom of the angels, when they pass to the sight of their eyes, are clothed in such forms as are manifest in the heavens; they are called appearances because they are visible, and they are said to be correspondences and are real because they spring from a creation. But it is otherwise with the appearances in some of the hells, where those are who are in persuasions of falsity from evil; from these persuasions fantastic visions spring, in which there is inwardly nothing real, and for this reason they vanish if a single ray from the light of heaven flows in. Such are the appearances that are here described in reference to the "locusts." (But of appearances in the spiritual world, both those that are real and those that are not real, see *Heaven and Hell*, n. 170–176; and above, in the explanation, n. 369, 395[a].)

554. ***"And their faces as men's faces"*** signifies *that they*

seem to themselves to be spiritual affections for truth.—This is evident from the signification of "faces," as meaning the interiors of the mind and affection (of which above, n. 412); and from the signification of "man," as meaning spiritual affection for truth, and thus intelligence and wisdom (of which above, n. 280); and as the face is a type of man's interiors, "faces" have the same signification as men themselves, namely, affections for truth, but here that they seem to themselves to be affections for truth, and thus intelligent and wise, because it is said of the locusts that their faces appeared "as men's faces." [**2.**] The locusts appeared with such a face because of the strong persuasiveness in which sensual men are who are in falsities from evil, and who are signified by "locusts;" the persuasiveness itself presents such an appearance, but only before themselves and before such others as are also in falsities from evil, but not before the angels of heaven; and for the reason that angels are in the light of heaven, and whatever they see they see from that light, and the light of heaven, being Divine truth, dissipates everything fantastic that comes from persuasiveness. Sensual men appear thus to themselves because sensual men persuade themselves that they are more in truths from good than others are, although they are in falsities from evil; for they are unable to look inwardly from heaven at anything, but only outwardly from the world; those who see from the world alone see only from a delusive light, from which they suppose themselves to be more intelligent and wiser than others, not knowing what intelligence and wisdom are, or what they are from. From this persuasive faith is their belief that they are in a spiritual affection for truth; and this is signified by "the faces of the locusts seemed to be as men's faces." [**3.**] But this must be illustrated by experience in the spiritual world. All who are in the heavens are men in respect both to the face and to the rest of the body, for they are in a spiritual affection for truth, and spiritual affection for truth is itself a man in form, because that affection is from the Lord, who alone is Man, and because from Him the whole heaven conspires to the human form; consequently angels are forms of their affections, and these are apparent in their faces. (But these things are fully explained in *Heaven and Hell*, n. 59–102.) But those who are in hell, where all are external and sensual, because they are in falsities from evil, while they appear to themselves in respect to the face to be men, only so appear amongst their own; as soon as they are looked at in the light of heaven they appear like monsters of direful face,

and sometimes in place of the face only something hairy, or with a horrible grate-like set of teeth, and sometimes ghastly, like something dead, with nothing living and human about it; for such are the forms of hatred, revenge, and cruelty, wherein is spiritual death, because they are in opposition to the life that is from the Lord. That among themselves they appear with a face like men is from fantasy and consequent persuasion. (But respecting these appearances see also in *Heaven and Hell*, n. 553).

555[*a*]. [*Verse* 8.] *"And they had hair as the hair of women"* signifies *that they seem to themselves to be also affections for natural truth.*—This is evident from the signification of "hair," as meaning things of the natural man, and in particular true knowledges (*scientifica*) there (of which above, n. 66); and from the signification of "women," as meaning affections (of which presently). "Hair" signifies the things of the natural man because the "head" signifies the things of the spiritual man, and all things of the natural man invest all things of the spiritual man, as the hair invests the head; and as the head corresponds to things spiritual, and the hair to things natural, that is what they signify. It is from this correspondence that angels are seen with beautiful hair, and from the arrangement, grace, and gloss of their locks it may be known how the natural man in them corresponds with the spiritual. Now as "women" signify affections, it can be seen that "they had hair as the hair of women" signifies that they seem to themselves to be natural affections of truth. That this is what is signified is evident also from the connection; for "faces as men's faces" signify the appearance that they were spiritual affections of truth; and from this it follows that "hair as the hair of women" signifies their seeming to be natural affections of truth; it is said, too, of their teeth, that they were "as lion's teeth," and these signify the outmosts of the natural man in respect to knowledge and power. In the prophetic Word the terms "woman," "daughter," and "virgin" often occur; but it has heretofore been unknown what they signify. It is very evident that a woman, a daughter, or a virgin is not meant, since where these are mentioned the church is treated of; and what they signify can be seen from the connection of the subjects treated of in the spiritual sense. [**2.**] That "woman" signifies the church as regards affection for truth, thus affection for the truth of the church, can be seen from the following passages in the Word. In *Jeremiah:*

"Wherefore commit ye .... evil against your souls, to cut off from

you man and woman, infant and suckling, out of Jerusalem?" (xliv. 7.)

In the same,

"I will break in pieces man and woman; .... I will break in pieces the old man and the youth; ....I will break in pieces the young man and the virgin" (li. 22).

In *Ezekiel:*

"Slay to destruction the old man and young man and the virgin and the infant and the women" (ix. 6).

In *Lamentations:*

"They ravished the women in Zion, the virgins in the cities of Judah; princes were hanged up by their hand; the faces of elders were not honored" (v. 11, 12).

In these passages "man and woman," "old man and infant," "youth and virgin," do not mean man, woman, old man, infant, youth, and virgin, but all things of the church; "man and woman" signify truth and affection for it, "old man and infant" wisdom and innocence, "youth and virgin" understanding of truth and affection for good. That such is the signification is made evident by what these chapters treat of, namely, the church and its desolation in respect to truth and good; therefore these terms signify such things as belong to the church. For the Word is inwardly spiritual, because it is Divine; but if man and woman, old man and infant, youth and virgin meant such persons, the Word would not be spiritual but natural; but it becomes spiritual when "man and woman" mean the church in respect to truth and affection for it, "old man and infant" the church in respect to wisdom and innocence, and "young man and virgin" the church in respect to intelligence and affection for it. Moreover, man is man because the church is in him, and where the church is, there is heaven. When, therefore, man as "old," "young," an "infant," a "male," also "woman" and "virgin," are mentioned, that in them pertaining to the church that corresponds in age, sex, inclination, affection, intelligence, and wisdom, is meant. [**3.**] That "woman" signifies the church in respect to affection for truth, or affection for the truth of the church, can be seen also from these words in *Isaiah:*

"Then seven women shall take hold of one man in that day, saying, We will eat our own bread, and we will wear our own apparel; only let thy name be upon us; gather thou up our reproach" (iv. 1).

This treats of the end of the church, when there is no longer any

truth, for these words precede:

"Thy men shall fall by the sword, and thy strength in the war" (iii. 25);

which signify that the understanding of truth will be destroyed by falsities, so that there will be no more resistance in combats; and it is added,

"In that day shall the shoot of Jehovah be for beauty and glory" (iv. 2);

which signifies that truth will spring up anew in the church; for this is said of the Lord's coming. "Seven women shall take hold of one man" signifies that truth will be desired and sought from affection but will not be found, "man" signifying truth, "women" affections or longings for truth, and "seven" holiness. That instruction in genuine truths, and thus spiritual nourishment would not be found, is signified by saying "we will eat our own bread, and we will wear our own apparel," "bread" signifying instruction and spiritual nourishment, and "apparel" truth clothing good; that truth only can be applied and by application conjoined is signified by "only let thy name be upon us;" and as all esteem is from spiritual affection for truth and conjunction therefrom, and otherwise there is no esteem, it is said, "gather thou up our reproach." [**4.**] In *Jeremiah:*

"Return, O virgin of Israel, return to thy cities. How long wilt thou go about? .... For Jehovah hath created a new thing in the earth; a woman shall compass a man" (xxxi. 21, 22).

This treats of the spiritual captivity in which the church was before the Lord's coming. The church is said to be in spiritual captivity when there is no truth, and yet truth is desired; in such captivity were the nations with whom the church was established. "Return, O virgin of Israel, return to thy cities," signifies that there shall be a return to truths of doctrine, "virgin of Israel" meaning the church, and "her cities" truths of doctrine. "For Jehovah hath created a new thing in the earth, a woman shall compass a man," signifies that a new church must be established in which truth will be conjoined to its affection, "to create a new thing in the earth" meaning to establish that new thing, "woman" meaning the church in respect to affection for truth, "man" truth, and "to compass" to be conjoined. [**5.**] In *Isaiah:*

"As a woman forsaken and afflicted in spirit Jehovah hath called thee, even a woman of youth when put away, said thy God. For a

small moment have I forsaken thee; but with great mercies will I gather thee" (liv. 6, 7).

Here, too, "a woman forsaken and afflicted in spirit" means a church that is not in truths and yet with an affection or longing for them, "woman" meaning the church, which is said to be "forsaken" when it is not in truths, and to be "afflicted in spirit" when in grief from affection or longing for truths. "A woman of youth" means the Ancient church, which was in truths from affection; and "one put away" means the Jewish church, which was not in truths from any spiritual affection; that the church must be established by the Lord, and delivered from spiritual captivity, is meant by "for a small moment have I forsaken thee; but with great mercies will I gather thee."

[*b*.] [6.] In *Jeremiah:*

"Hear the word of Jehovah, O ye women, and let your ear perceive the word of His mouth, that ye may teach your sons wailing, and a woman her companion lamentation. For death hath come up through the windows, it hath come into our palaces, to cut off the infant from the streets, and the young man from the open way" (ix. 20, 21).

It was said to women that they should hear and perceive, because "women" signify the church from affection for and reception of truth; "sons" whom the women should teach wailing, and the "companion" whom a woman should teach lamentation, signify all who are of the church, "sons" signifying those who are in the truths of the church, "companion" one who is in the good of the church; "wailing and lamentation" signify, because of the church vastated in respect to truths and goods. "Death hath come up through the windows, it hath come into our palaces," signifies infernal falsity entering into the understanding, and thus into all things of thought and affection, "windows" signifying the understanding, and "palaces" all things of thought and affection. "To cut off the infant from the broad way, and the young man from the streets," signifies the vastation of truth begotten and of truth born, "infant in the broad way" meaning truth begotten, and "young men from the streets" truth born.

[7.] In *Ezekiel:*

"Two women, the daughters of one mother, who committed whoredoms in Egypt; they committed whoredoms in their youth; .... the name of the elder was Oholah, and the name of her sister Oholibah; .... and they bare sons and daughters. .... Samaria is Oholah, and Jerusalem Oholibah" (xxiii. 2–4).

As "Samaria," the metropolis of the Israelites, signifies in the

Word a spiritual church, and "Jerusalem," the metropolis of the Jews, a celestial church, each in respect to doctrine: so these are called "women;" and as these two churches act as one, they are called "daughters of one mother," "mother" also signifying the church, as do "Oholah and Oholibah," that is, "the tent or habitation of God," for this signifies heaven where Divine truth and Divine good are, and so, too, the church, for the church is the Lord's heaven on earth. "Their committing whoredom in Egypt in their youth" signifies to be then in no truths but in falsities, for in Egypt they had not the Word; that was given to them afterwards through Moses and the prophets, and it was thus that the church was instituted among them. "To commit whoredom in Egypt" signifies to falsify truths by knowledges [illegible] of the natural man, and to falsify truths there means to turn holy things into magic, as the Egyptians did; "the sons and daughters" whom they bore signify the falsities and evils of the church. [8.] In *Micah:*

"Ye draw off the robe from them that pass by securely, returning from war. The women of my people ye cast out from the house of their delights" (ii. 8, 9).

"To draw off the robe from them that pass by securely, returning from war," signifies to deprive of truths all who are in truths, and who have fought against falsities; "who pass by securely" signifies all who are in truths, "returning from war" those who have been in temptations, and who have fought against falsities. "To cast out the women of my people from the house of their delights" signifies to destroy affections for truth, and thus the pleasant and blessed things of heaven, "women of the people" meaning affections for truth, and "house of delights" the pleasant and blessed things of heaven, for these are affections for good and truth. [9.] In *Zechariah:*

"I will gather all nations to Jerusalem to battle; and the city shall be taken, and the house plundered, and the women shall suffer violence" (xiv. 2).

"All nations" signify evils and falsities of every kind, "Jerusalem" signifies the church, "city" doctrine, "house" everything holy of the church, "women" affections for truth, and "their suffering violence" that truths will be perverted, and that thus affections for truth will perish. [10.] In the same,

"In that day shall the mourning in Jerusalem increase,....and the land

shall mourn and every family apart; the family of the house of David apart, and their women apart; the family of the house of Nathan apart, and their women apart; the family of the house of Levi apart, and their women apart; the family of the house of Simeon apart, and their women apart; all the rest of the families, every family apart, and their women apart" (xii. 11–14).

What "David" and his house, likewise what "Nathan," "Levi," and "Simeon," and their houses signify, has been shown in the explanations above; namely, that "David" signifies Divine truth, "Nathan" doctrine of truth, "Levi" good of charity, and "Simeon" truth and good in respect to perception and obedience. It is said "the families shall mourn apart, and their women apart," because "families" signify the truths of the church, and "women" affections for truth; and these "mourn apart" when truth mourns because there is no affection for it, and affection mourns because it has no truth. This is said of the mourning over each and all things of the church because they are vastated and destroyed; for each and all things of the church are signified by "all the rest of the families," which mean the tribes. That "the twelve tribes" signify all things of the church in the complex may be seen above (n. 430[*a*,*b*], 431). "Jerusalem" signifies the church and its doctrine. [**11.**] In *Matthew:*

"Then shall two be in the field, one shall be taken and the other left. Two shall be grinding at the mill, one shall be taken and the other left" (xxiv. 40, 41).

By the first two are meant men, and women by the last two; and "men" signify those who are in truths, and "women" those who are in good from affection for truth; here, however, "men" mean those who are in falsities, and "women" those who are in evils from affection for falsity, for it is said that "one shall be taken and the other shall be left;" meaning that those shall be saved who are in truths from affection, and those shall be condemned who are in evils from affection. "Field" signifies the church; "to grind" signifies to acquire for themselves truths of doctrine from the Word; those who apply these truths to good are signified by those who "shall be taken," and those who apply them to evil are signified by those who "shall be left." (But this may be seen explained in the *Arcana Caelestia*, n. 4334, 4335.) [**12.**] In Moses:

"I will break for you the staff of bread, that ten women may bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat and not be satisfied" (*Lev.* xxvi. 26).

This means, in the spiritual sense, that truth from good, which is spiritual sustenance, shall fail, "bread" signifying all spiritual food by which the man of the church is sustained, and "women" those of the church who are in affection for truth. "Ten women shall bake bread in one oven" signifies that truth that may be conjoined to good will be sought for but very little will be found; for "to bake" signifies to prepare and conjoin that it may serve for the use of life. "To deliver bread by weight" signifies that it is scarce; and "to eat and not be satisfied" signifies because truth from good is so scanty and scarce as to yield hardly any nourishment to the soul. [**13.**] In Moses:

> "A man's garment shall not be upon a woman, neither shall a man put on a woman's garment; for whosoever doth these things is an abomination unto Jehovah thy God" (*Deut.* xxii. 5).

"Man (with his garment)" signifies truth, and "woman (with her garment)" signifies affection for truth. These in every man are as distinct as understanding and will are, or as thought which is of the understanding, and affection which is of the will are; and unless they were distinct, the sexes would be confounded, and no marriage would be possible, for in marriage man is truth that is of the thought, and woman is affection.

[*c.*] That man and woman were both so created as that they may be two and yet one, is evident from the *Book of Genesis* in which it is said of the creation of the two,

> "And God created man in His own image, in the image of God created He him; male and female created he them" (*Gen.* i. 27; v. 2).

[**14.**] And afterwards,

> "The man said, This is now bone of my bones, and flesh of my flesh; for this she shall be called a wife, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be as one flesh" (*Gen.* ii. 23, 24; *Mark* x. 6–9).

Man here means the church in general and in particular. The church in particular is a man of the church, or a man in whom the church is. "God created man in His own image" signifies in the image of heaven; for "God," that is, *Elohim*, in the plural, signifies the Divine going forth that makes heaven, and a man who is a church is a heaven in the least form, for he corresponds to all things of heaven (see *Heaven and Hell*, n. 7–12, 51–58). "Male" signifies here, as above, truth which is of the understanding, and "female" good which is of the will; the wife is said to be

"bone of man's bones, and flesh of his flesh," to signify that good, which is the wife, is from truth, which is the man, "bone" signifying truth before it is vivified, that is, conjoined to good, such is truth of the memory in man; and because all good is formed from truths it is said, "because she was taken out of man." That "the man shall leave his father and mother and shall cleave unto his wife" signifies that truth must be of good, and that thus both must become one good; this is signified by "they shall be one flesh," "flesh" signifying good, also a human being. But the things here said cannot enter the understanding of man, with few exceptions, unless it is known that the first two chapters of *Genesis* treat of a new creation, that is, of the regeneration of the men of the church, the first chapter of their regeneration, the second of their intelligence and wisdom; and "male and female," or "man and wife," mean in the spiritual sense the conjunction of truth and good, which is called the heavenly marriage, into which marriage man comes when he is regenerated and becomes a church; and man has been regenerated and has become a church when he is in good and in truths therefrom, which is meant by "the man shall leave father and mother, and shall cleave to his wife, and they shall be as one flesh." (But a still clearer idea of these things may be had from what is said in the *Doctrine of the New Jerusalem*, On Good and Truth, n. 11–19; On the Will and Understanding, n. 28–33; On Regeneration, n. 173–182; also respecting the good from which truths come, n. 24.) [**15.**] Because "man and woman" signify the conjunction of truth and good,

> When Moses saw that the sons of Israel took to themselves the female captives of the Midianites, their enemies, he commanded that they should kill every woman that had known man by lying with a male; but that they should keep alive the women-children that had not known man (*Num.* xxxi. 17, 18).

These things were commanded because a "woman-child not conjoined to a man" signified the church in respect to affection for truth or for a conjunction with truth; but "a woman conjoined to a man of Midian" signified good adulterated; for the Midianites represented, and thus signified, truth that is not truth because it is not from good, thus is falsity. This was why the women who had known man were to be killed, but those who had not known man were to be kept alive. "The women of Midian" signified the defilement of good by falsities, and thus good adulterated and profaned, which is filthy adultery, as is evident from what is related respecting the whoredom of the sons of Israel with the women of the Midianites (*Num.* xxv.). [**16.**] Whoever does

not know that "woman" signifies spiritual affection for truth, also that the evils and falsities that every one has are in the natural man, and none of them in the spiritual man, cannot know what is signified by the following respecting a woman captive, in Moses:

> "If thou shalt see in captivity a woman beautiful in form" of the enemy, "and hast a desire unto her for a wife, thou shalt bring her into the midst of thy house; where she shall shave her head and pare her nails; then she shall put away the raiment of her captivity from off her,....and shall bewail her father and her mother a month of days, and after that thou shalt go in unto her and know her, and she shall be thy wife" (*Deut.* xxi. 11–13).

A "woman" signifies the church in respect to spiritual affection for truth, or spiritual affection for truth which a man of the church has, but "a woman captive beautiful in form" signifies religion among the nations in whom is a longing or affection for truth; that "she is to be brought into the midst of the house, and there is to shave her head, pare her nails, and afterwards put away the raiment of her captivity," signifies to be led into the interior or spiritual things of the church, and by means of them to reject the evils and falsities of the natural and sensual man; "midst of the house" signifies things interior which are spiritual, "the hair of the head," which must be shaved, signifies the falsities and evils of the natural man, "the nails," which must be pared, signify the falsities and evils of the sensual man; and "the raiment of captivity" signifies the falsity of religion in which one who from affection longs for truth is held as it were captive; all these, therefore, must be put away because they are in the natural and sensual man, as has been said above; that she shall "bewail her father and her mother a month of days" signifies that the evils and falsities of one's religion must be consigned to oblivion; "after that the man should go in unto her and know her, and she should be his wife," signifies that thus truth, which is the "man," can be conjoined with its affection, which is the "wife." Why this statute was given no one can know unless he knows from the spiritual sense what is signified by "a woman taken captive from the enemy," by "the midst or inmost of the house," by "hair," "nails," and "raiment of captivity," and unless he knows something about the conjunction of truth and good, for on this conjunction all the precepts in the Word concerning marriages are founded. The church in respect to affection for truth is signified also by

> The woman encompassed with the sun, and in labor, before whom the dragon stood when she should bring forth a man-child; and who afterwards fled into the wilderness (*Apoc.* xii. 1, seq.).

Here the "woman" signifies the church, and the "man-child" whom she brought forth, doctrine of truth, as will be seen in the explanation furthur on.

[*d.*] [17.] As "woman" signifies the church in respect to the affection for truth from good, or affection for truth from good of the man of the church, so in the contrary sense a "woman" signifies the cupidity of falsity from evil; for most things in the Word have opposite significations. A "woman (and women)" signify this in the following passages. In *Jeremiah:*

> "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The sons gather wood and the fathers kindle the fire and the women knead the dough, to make cakes to the queen of the heavens, and also to pour out libations unto other gods" (vii. 17, 18).

What this prophesy involves cannot be known unless it is known what "the cities of Judah," "the streets of Jerusalem," "sons," "fathers," and "women" signify, also what "gathering wood," "kindling a fire," "kneading the dough," "cakes," "the queen of the heavens," and "libations" signify. But when it is known what these signify, and the signification is taken in place of the things named, there results therefrom the spiritual meaning that is involved in this prophecy. "The cities of Judah" signify the doctrinals of the church, "the streets of Jerusalem" the truths of these, but here falsities; "sons" mean those who are in truths of doctrine, but here those who are in falsities, who are said "to gather wood" when they acquire for themselves falsities from evils; "fathers" mean those who are in the goods of the church, but here those who are in evils, who are said "to kindle a fire" when from love of evil they favor and excite evils; "women" mean affections for truth from good, but here cupidities for falsity from evil, these are said "to knead the dough" when from falsities and according to them they frame doctrine; "to make cakes to the queen of the heavens" signifies to worship infernal evils of every kind, "to make cakes" meaning to worship from evils, and "the queen of the heavens" meaning all evils in the complex, for "the queen of the heavens" has the same signification as "the host of the heavens;" "to pour out libations unto other gods" signifies to worship from falsities, "other gods" meaning infernal falsities; for "God" signifies, in a good sense, Divine truth going forth, but "other gods" signify infernal falsities, which are falsities

from evil. [**18.**] In *Isaiah:*

> "As for My people, their oppressors, little children, and women rule over them. O My people, thy leaders cause thee to err, and have blotted out the way of thy paths" (iii. 12).

"Oppressors," "little children," and "women," signify those who violate, are ignorant of, or pervert truths, "oppressors" meaning those who violate truths; "little children" those who are ignorant of them, and "women" the cupidities that pervert them; "leaders that cause thee to err" signify those who teach; "to blot out the way of paths" signifies so that the truth that leads is not known. [**19.**] In the same,

> "When their harvest withereth, breaking in pieces, the women coming shall set it on fire; for this is a people of no understanding" (xxvii. 11).

This is said of a church vastated; "the harvest withering" signifies truths of good destroyed by evil loves; "the women who set it on fire" signify the cupidities of falsity which wholly consume. [**20.**] In the same,

> "Rise up, ye women that are at ease, hear my voice; ye confident sons perceive my speech in your ears;.... the vintage shall be consumed, the in-gathering shall not come" (xxxii. 9, 10).

"Women that are at ease" signify the cupidities of those who are wholly unconcerned about the vastation of the church; "confident sons" signify the falsities of those who trust in self-intelligence, "women and sons" signify all in the church who are such, whether men or women; "the vintage that shall be consumed, and the in-gathering that shall not come," signify that there shall no longer be any truth of the church, for "vintage" has the same signification as "wine," namely, the truth of the church; and this makes evident what is signified by its "in-gathering." [**21.**] In *Ezekiel:*

> "But if a man be just,....and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled the wife of his companion, neither cometh near to a menstruous woman" (xviii. 5, 6).

"The just man" is described as one "who hath not eaten upon the mountains," which signifies whose worship is not from infernal loves, for this is the signification of "sacrificing upon mountains," and "eating of the sacrifices." "Who hath not lifted up his eyes to the idols of the house of Israel" signifies, whose worship is not from falsities of doctrine, for "idols" signify falsities of doctrine, and "the house of Israel" means the perverted church in

which such falsities are; "who hath not defiled the wife of his companion" signifies, who does not adulterate the good of the church and of the Word; "who cometh not near to a menstruous woman" signifies, who does not defile truths by the cupidities of falsity. [**22.**] In *Lamentations:*

> "The hands of the pitiful women have sodden their own children that they might become food for them, in the breach of the daughter of My people" (iv. 10).

This signifies the destruction by falsities of the truth and good of doctrine from the Word, and the appropriation of the falsities, with the consequent vastation of the church. "The pitiful women" signify affections for falsity as if it were truth; "to sodden children" signifies to destroy by falsities the truths and goods of doctrine from the Word; "to become food for them" signifies to appropriate falsities; and "the breach of the daughter of my people" signifies the vastation of the church. "Women" signify also evil cupidities in the *Apocalypse* (xiv. 4; xvii. 3) (of which in the explanation further on).

556[*a*]. ***"And their teeth were as those of lions"*** signifies *that sensual things, which are the outmosts of the intellectual life, seem to them to have power over all things.*—This is evident from the signification of "teeth," as meaning sensual things which are the outmosts of the natural life in respect to understanding (of which presently); and from the signification of "lions," as meaning the truths of the church in respect to power, but here falsities destroying truths, thus also these in respect to power (of which above, n. 278). Here falsities are meant, because "locusts" signify the corporeal-sensual who are in the falsities of evil. These seem to themselves to have understanding, and thereby power over all things, because that persuasiveness which has been treated of above has its seat in the sensual, which is the outmost of the natural life; for this sensual, that is, a sensual man, is in self-confidence, and in the belief that he is wiser than all others, for he is unable to weigh and explore himself, because he does not think interiorly; and when he has persuaded himself of this, then such confidence and belief are in all things that he speaks. And because his speech takes its tone from these, it fascinates and infatuates the minds of others, for the tone of confidence and belief produces such an effect; and this is especially manifest in the spiritual world, where man speaks from his spirit; for the affection of self-confidence and of the consequent belief that a thing is so is in man's spirit, and a man's spirit speaks from his affection. In the natural world it is different. There man's spirit discourses

by means of the body, and for the sake of the world brings forth such things as are not of the affection of his spirit, which he rarely exhibits, that its character may not be known. For this reason it is unknown in the world that there can possibly be such an infatuating and suffocating persuasiveness as exists in the spirit of the sensual man, who believes himself to be wiser than others. From all this it can be seen why "their teeth were as those of lions" signifies that sensual men seem to themselves to have understanding, and thereby power over all things. That "teeth" signify sensual things, which are the outmosts of the natural life in respect to knowledge (*scientia*) can be seen from the correspondence of "teeth," as described in *Heaven and Hell* (n. 575), and in the *Arcana Caelestia* (n. 5565–5568). [**2.**] That "teeth" have this signification can be seen from the following passages in the Word. In David:

> "My soul, I lie in the midst of lions;....their teeth are spear and arrows, and their tongue a sharp sword" (*Psalm* lvii. 4).

"Lions" signify those who by means of falsites destroy the truths of the church; "their teeth which are spear and arrows" signify the knowledges (*scientifica*) that are applied to confirm falsities and evils, and thus to destroy the truths and goods of the church; "their tongue a sharp sword" signifies crafty reasonings from falsities, which are called "a sharp sword" because a "sword" signifies falsity destroying truth. [**3.**] In the same,

> "O God, destroy their teeth in their mouth; remove the jaw teeth of the young lions" (*Psalm* lviii. 6).

"Teeth in their mouth" signify the knowledges (*scientifica*) from which falsities are brought forth; "the jaw teeth of the young lions" signify the truths of the Word falsified, which in themselves are falsities, and which are especially effective in destroying the truths of the church. [**4.**] In *Joel:*

> "A nation cometh up upon my land, strong and without number; its teeth are the teeth of a lion, and it hath the jaw teeth of a great lion. It reduceth my vine to a waste, and my fig tree to froth" (i. 6, 7).

"A nation that cometh up upon the land" signifies evil devastating the church, "nation" meaning evil, and "land" the church; "strong and without number" signifies powerful and manifold; "strong" is predicated of the power of evil, and "without number" of the power of falsity; "its teeth are the teeth of a lion" signifies destroying falsities; "the jaw teeth of a great lion" signify truths falsified; "it reduceth the vine to a waste, and the fig

tree to froth," signifies the destruction of spiritual and natural truths; spiritual truths are those of the spiritual sense of the Word, and natural truths those of the sense of its letter (see above, n. 403[b], where this is explained). The "teeth of lions" in these passages have the same signification as "teeth as those of lions" here in the *Apocalypse*. "Teeth" properly signify such things as are merely in the memory and are brought forth therefrom, for the things that are in the memory of the sensual man correspond to the bones and teeth. [**5.**] In *Daniel:*

> There came up out of the sea "a second beast like to a bear;....three ribs were in its mouth between its teeth: and they said unto it, Arise, devour much flesh." After this there came up "a fourth beast, dreadful and terrible, and exceedingly strong, and it had great teeth of iron; it devoured and brake in pieces, and trampled the residue with its feet" (vii. 5, 7).

"A beast from the sea" means the love of dominion, to which holy things are made subservient as means, and the "four beasts" signify its gradual increase; this "second beast like to a bear" signifies the second state, when such dominion is confirmed by means of the Word; those who do this appear in the spiritual world like bears. "Three ribs in the mouth between the teeth" signify all things of the Word which they adapt, and which they understand merely according to the letter, "three ribs" meaning all things of the Word, "in the mouth" meaning, which they adapt for teaching, "between the teeth" meaning which they understand merely according to the letter, that is, as the sensual man does. "They said unto it, Arise, devour much flesh," signifies that they adapted many things and thereby destroyed the genuine sense of the Word. "The fourth beast that came up out of the sea, dreadful and terrible, and exceedingly strong," signifies the fourth and last state, when by holy things as means they established for themselves dominion over heaven and earth; because this state is profane and powerful it is called "dreadful and terrible and exceedingly strong;" "it had great teeth of iron" signifies falsities from the sensual man hard against the truths and goods of the church; "it devoured and brake in pieces" signifies that it perverted and destroyed; "and trampled the residue with its feet" signifies that what they could not pervert and destroy they defiled and blotted out by the evils of natural and corporeal loves. (The rest respecting these beasts may be seen explained above, n. 316[c].) [**6.**] In Moses:

> "The tooth of beasts I will send upon them, with the poison of creeping things of the earth" (*Deut.* xxxii. 24).

This evil, among others, was denounced upon the Israelitish and Jewish people if they did not keep and do the statutes and commandments; "the tooth of beasts" signifies falsities from evils of every kind, and "the poison of the creeping things of the earth" signifies the things that destroy and utterly extinguish spiritual life; "beasts" signify in the Word such things as belong to the natural man, and "creeping things of the earth" the things belonging to the sensual man; both these when separated from the spiritual man are mere falsities from evils, because they are merely such things as belong to the body to which they adhere, and as belong to the world to which they stand nearest; and from the body and the world all thick darkness in spiritual things arises. [**7.**] In David:

> "Arise, O Jehovah; save me, O my God; for Thou smitest all mine enemies upon the cheek; Thou breakest the teeth of the wicked" (*Psalm* iii. 7).

"To smite enemies upon the cheek" signifies to destroy interior falsities in those who are opposed to the goods and truths of the church; such persons and their falsities of evil are meant in the Word by "enemies." "To break the teeth of the wicked" signifies to destroy outer falsities, which are such as are based on the fallacies of the senses and are confirmed by them.

[***b.***] [**8.**] As the expressions in David "to smite the cheek" and "to break the teeth" signify the destruction of interior and exterior falsities, it can be seen what is meant by "smiting on the cheek" in *Matthew:*

> "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil; but whosoever shall smite thee on thy right cheek turn to him the other also. And if any man wisheth to sue thee at the law and to take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go one mile, go with him two. Give to every one that asketh thee, and from him that wisheth to borrow of thee turn not thou away" (v. 38–42).

That these words must not be understood according to the letter is evident to every one; for who is bound by Christian love to turn the left cheek to him who smites the right, or to give the cloak to him who would take away the coat? In a word, who is there to whom it is not allowable to resist evil? But as all things that the Lord said were in themselves Divine-celestial, it can be seen that these words, as well as the others which the Lord spoke, contain a heavenly sense. The sons of Israel had this law that they should give "an eye for an eye, and a tooth for a tooth"

(*Exod.* xxi. 23, 24; *Lev.* xxiv. 20; *Deut.* xix. 21), because they were external men, and thus were only in the representatives of heavenly things, and not in heavenly things themselves, thus not in charity, in mercy, in patience, nor in any spiritual good; consequently they were under the law of retaliation; for the heavenly law and thus the Christian law is that which the Lord taught in the Gospels:

> "All things whatsoever ye would that men should do unto you, even so do ye to them; this is the law and the prophets" (*Matth.* vii. 12; *Luke* vi. 31).

Because this is the law in heaven, and from heaven in the church, every evil carries with it a corresponding punishment, which is called the punishment of evil, and is in the evil as if joined with it; and from this springs the punishment of retaliation which was prescribed for the sons of Israel, because they were external and not internal men. Internal men, as angels of heaven are, do not wish retaliation of evil for evil, but from heavenly charity forgive freely; for they know that the Lord protects from the evil all who are in good, and that he protects according to the good in them, and that he would not protect if on account of the evil done to them they should burn with enmity, hatred, and revenge, for these drive away protection. [**9.**] These things, therefore, are involved in what the Lord here said; but their signification shall be given in order: "An eye for an eye, and a tooth for a tooth," signifies that so far as any one takes away from another the understanding of truth and the sense of truth, so far are they taken away from him, the "eye" signifying understanding of truth, and "tooth" the sense of truth, for a "tooth" means truth or falsity such as the sensual man has. That one who is in Christian good will permit an evil person to take these away as far as he can, is described by what the Lord says in reply on the same subject. "Resist not him that is evil" signifies that there must be no fighting back or retaliation; for angels do not fight with the evil, much less do they return evil for evil, but they allow it to be done, since they are protected by the Lord, and thus no evil from hell can possibly do them harm. "Whosoever shall smite thee on thy right cheek turn to him the other also" signifies if any one wishes to do harm to the perception and understanding of interior truth, it may be allowed to the extent of the effort; the "cheek" signifies the perception and understanding of interior truth, the "right cheek" affection for it and consequent perception of it, and the "left cheek" understanding of it, and as

the "cheek" is mentioned, so is "smiting," which means doing harm to; and all things pertaining to the mouth, as the throat, the mouth itself, the lips, the cheeks, the teeth, signify such things as belong to the perception and understanding of truth, because they correspond to them, therefore by these objects in the sense of the letter of the Word, which consists of pure correspondences, these things are portrayed. "If any man wisheth to sue thee at the law and to take away thy coat, let him have thy cloak also," signifies if any one wishes to take away truth interiorly in thee, it may be allowed him to take away truth exteriorly, "coat" signifying interior truth, and "cloak" exterior truth. This is what angels do when they are with the evil, for the evil can take away nothing of good and truth from angels, but they can from those who on that account burn with enmity, hatred, and revenge, for these evils drive away and repel protection by the Lord. "Whosoever shall compel thee to go one mile, go with him two," signifies whoever wishes to lead away from truth to falsity and from good to evil, since he cannot do it, may be left unopposed, a "mile" having the same signification as a "way," namely, that which leads away or leads. "Give to every one that asketh thee" signifies that it is to be permitted; "and from him that wisheth to borrow of thee turn thou not away" signifies that if any one wishes to be instructed he may be instructed, for the evil desire this that they may pervert and take away, and yet they cannot. This is the spiritual sense of these words, in which are stored up the things that have now been said, which are especially for angels, who perceive the Word only according to its spiritual sense; they are also for men in the world who are in good, when the evil are trying to lead them astray. That the opposition of the evil to those whom the Lord protects is such it has been granted me to know by much experience; for they have continually striven in every way and with all their might to take away from me truths and goods, but in vain. From what has been presented it can in some degree be seen that a "tooth" signifies truth or falsity in the sensual, which is the outmost of the intellectual life in man; that this is the signification of "tooth" is evident from the Lord's reply, in which the perception and understanding of truth are treated of, which the evil strive to take away from the good.

[*r.*] [10.] That this is the signification of "teeth" can be seen further from the following passages. In *Jeremiah:*

"In those days they shall say no more, The fathers have eaten a sour grape, and the teeth of the sons are set on edge. But every one

shall die in his own iniquity ; every man that eateth the sour grape, his teeth shall be set on edge" (xxxi. 29, 30; *Ezek.* xviii. 2–4).

This involves evidently that sons and descendants shall not incur punishment on account of the evils of parents, but every one on account of his own evil; "to eat the sour grape" signifies to appropriate to oneself falsity of evil, for a "sour grape," which is a bitter and bad grape, signifies the falsity of evil, and "to eat" signifies to appropriate to oneself; and "the teeth set on edge" signifies to be in falsity of evil therefrom, for "teeth" here as above signify falsities in outmosts or in the sensual man, in which the evils of parents, which are called hereditary evils, especially lie hidden in children, and "to be set on edge" signifies appropriation of falsity from evil; for a man is punished not on account of hereditary evils but on account of his own and so far as he makes hereditary evils actual in himself; therefore it is said that "every one shall die in his own iniquity; and every man that eateth the sour grape, his teeth shall be set on edge." [**11.**] In *Job:*

"All men abhor me;....my bone cleaveth to my skin and to my flesh; I have escaped with the skin of my teeth" (xix. 19, 20).

In the sense of the letter this means that he became thus lank and lean; but in the spiritual sense it signifies that temptations so suppressed the interiors of his mind that he became sensual, and thought only in things most external, and yet that he thought truths and not falsities; this is signified by "I have escaped with the skin of my teeth," "teeth" without skin signifying falsities, but with skin not falsities, since they are still in some degree clothed. [**12.**] In *Amos:*

"I have given to you emptiness of teeth in all your cities, and want of bread in all your places" (iv. 6).

"Emptiness of teeth in cities" stands for a scarcity of truth in doctrines, and "want of bread in all places" for scarcity of good from doctrines in the life. [**13.**] In *Zechariah:*

"I will take away his bloods out of his mouth, and his abominations from between his teeth" (ix. 7).

This is said of Tyre and Sidon, which signify knowledges of truth and good, here these falsified; "bloods out of the mouth" signify falsifications of knowledges of truths; and "abominations from between the teeth" signify adulterations of knowledges of good; knowledges of good are also truths, for to know goods is from the understanding, and the understanding is of truth. [**14.**] In David:

"The waters had overwhelmed us,.... the waters of the proud had gone over our soul. Blessed be Jehovah, who hath not given us as a prey to their teeth" (*Psalm* cxxiv. 4–6).

The "waters that had overwhelmed" signify falsities that flow in, and as it were overwhelm, man when he is in temptations; therefore it is said, "Blessed be Jehovah, who hath not given us as a prey to their teeth," that is, to the hells that destroy truths by falsities, thus to destructive falsities. [**15.**] In *Job:*

"I brake the jaw teeth of the wicked, and plucked the prey out of his teeth" (xxix. 17).

This Job says of himself. "I brake the jaw teeth of the wicked" signifies that he fought against falsities and conquered them, "jaw-teeth" signifying knowledges (*scientifica*) from the sense of the letter of the Word, adapted to confirm the falsities by which truths are destroyed; and "I plucked the prey out of his teeth" signifies that he delivered others from falsities by instructing them. [**16.**] Because the "teeth" signify falsities in things most external, "gnashing of teeth" signifies to fight with vehemence and anger from falsities against truths, in the following passages. In *Job:*

"He teareth me in his wrath, and hateth me; mine enemy gnasheth upon me with his teeth, he sharpeneth his eyes upon me" (xvi. 9).

In David:

"The halt whom I know not gather themselves together against me, they tear, nor are they silent. .... They gnash upon me with their teeth" (*Psalm* xxxv. 15, 16).

In the same

"The wicked plotteth against the just, and gnasheth upon him with his teeth" (*Psalm* xxxvii. 12).

In the same,

"The wicked shall see and be grieved; he shall gnash with his teeth, and melt away" (*Psalm* cxii. 10).

In *Micah:*

"Against the prophets that lead the people astray,....that bite with their teeth" (iii. 5).

In *Lamentations:*

"All thine enemies opened their mouth against thee," O daughter of Jerusalem, "they hissed and gnashed the teeth" (ii. 16).

In *Mark:*

One said to Jesus, "I have brought unto thee my son, who hath an evil spirit; and wheresoever it taketh him it teareth him; and he foameth and grindeth his teeth, and pineth away; and I spake

to Thy disciples that they should cast it out, but they were not able." And Jesus said unto him, "Thou dumb and deaf spirit, I command thee come out of him, and enter no more into him" (ix. 17, 18, 25).

One who is ignorant of the spiritual sense of the Word might suppose that they are said "to gnash the teeth" merely because they were angry and intent on evil, since men then press the teeth together; but they are said "to gnash the teeth" because the endeavor to destroy and the act of destroying truths by means of falsities are meant by it; this is said in the Word because "teeth" signify falsities in things most external, and "gnashing" signifies vehemence in fighting for them; this effort and act are also from correspondence. [**17.**] Moreover, such was the deaf and dumb spirit that the Lord cast out; for all spirits are from the human race; this spirit was from that kind of men who had vehemently fought for falsities against truths; consequently the one obsessed by him "foamed and ground his teeth." He is called by the Lord "deaf and dumb" because he was unwilling to perceive and understand truth, for such are signified by "the deaf and the dumb." And because this spirit was determined and resolute against truths, and had confirmed himself in falsities, the disciples were not able to cast him out, for the falsities for which he had fought they were not yet able to dispel because they had not yet reached the proper state, and it was for this that the disciples were rebuked by the Lord. That this spirit was such, and the one obsessed by him was not such, is signified by "the spirit tearing him," and the obsessed "pining away;" and the Lord's commanding the spirit "to enter no more into him." [**18.**] All this makes clear what is signified by

"Gnashing of teeth" (*Matt.* viii. 12; xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; *Luke* xiii. 28).

"Gnashing of teeth" in the hells means continual disputation and combat of falsities with each other and against truths, and thus of those who are in falsities, joined with contempt of others, enmity, jeering, derision, blaspheming, and these burst forth into attempts to tear each other in pieces, for every one fights for his own falsity from love of self, of learning, and of fame. These disputations and contests are heard outside of these hells as gnashings of teeth, and are turned into gnashings of teeth when truths flow in thither out of heaven. (More on this subject may be seen in *Heaven and Hell*, n. 575.) [**19.**] Because with the evil the

teeth correspond to the falsities they have in the outmosts of their intellectual life, which are called corporeal-sensual, the spirits who are such appear deformed in the face, the greater part of which is made up of the teeth standing widely apart like gratings, and in a broad grin, and this because such gaping of teeth corresponds to a love and eagerness for fighting for falsities against truths. [**20.**] Because the teeth correspond to the outmosts of man's intellectual life, which are called sensual, and these when separated from the truths of the interior understanding, which are called spiritual, are in falsities of evil, but the same when not separated correspond to truths of good in the sensual, so "teeth" in the Word signify also outmost truths

(As in *Job* xix. 19, 20; *Amos* iv. 6, which may be seen explained above).

[**21.**] And because the Lord glorified His entire Human, that is, made it Divine, so it is said of Him in Moses,

"His eyes shall be redder than wine, and his teeth whiter than milk" (*Gen.* xlix. 12).

"Eyes redder than wine" signifies that His intellectual was Divine truth from Divine good; and "teeth whiter than milk" signifies that His sensual was likewise Divine truth from Divine good; for "Shiloh" here (verse 10) means the Lord. [**22.**] Because "teeth" correspond to the outmosts of the intellectual life, which are called sensual, good spirits and angels have teeth the same as men, but with them the teeth correspond to truths in the outmost sensual, for with them the sensual is not separated from the truths of the more internal understanding which are called spiritual.

557. [*Verse* 9.] *"And they had breastplates as iron breastplates"* signifies *the persuasions with which they gird themselves for combats, against which the truths of the rational-spiritual man prevail not.*—This is evident from the signification of "breastplates (or coats of mail)," as meaning defenses against evils and falsities in combats, but here defences of evils and falsities against goods and truths, because this treats of those who are in falsities of evil in opposition to truths. Here "breastplates" signify persuasions, because sensual men who are in the falsities of evil, who are here described, do not fight against truths from reason, for they do not see truths, but falsities only, and are therefore in the persuasion that falsities are truths, consequently they fight solely from persuasion of falsity, and with them this persuasion is such

that the truths brought forth by the spiritual-rational man are of no avail, for they are repelled as a sword is from a breastplate or coat of mail. So "breastplates as iron breastplates" signify persuasions against which truths have no power. That the persuasiveness with such is so infatuating and suffocating that the spiritual-rational has no power against it may be seen above (n. 544, 549, 556[a]). Moreover, breastplates, or coats of mail, cover that part of the body called the breast or thorax, and this signifies spiritual affection for truth; also all affection is contained in the tone of the voice, which with the utterance, comes forth from the breast. But those who are here signified by "locusts," who are such sensual men as are in falsities, have no other affection than that of the love of self, and because that affection is full of self-confidence and full of the persuasion that their falsity is truth, and because that affection is in the tone of the voice that with the utterance comes forth from the breast, so the locusts appeared in "breastplates which were as iron breastplates." Moreover, "iron" signifies truth in outmosts, and likewise falsity there, and at the same time what is hard; and the persuasiveness that they have causes the falsity to be so hard that the truths opposed to it rebound, as if they were of no account or avail. Because the persuasion of sensual men, who are in falsities from self-confidence, is such, and with spirits is so powerful that it suffocates and extinguishes the rational of other spirits with whom they converse, in the world of spirits it is severely prohibited, and those who make use of it are sent among spirits where they are distressed even to swooning by other spirits by means of still stronger persuasions, and this until they desist. [**2.**] Because breastplates or coats of mail were in use in wars, and to put them on signified to gird oneself for war and thus to fight, so in the Word those who were girt for fighting are said to have put on coats of mail. Thus in *Jeremiah*:

> "Harness the horses, and get up, ye horsemen; and stand ye forth in helmets; furbish the spears, and put on the coats of mail" (xlvi. 4).

These words do not mean the combat of one army against another, but the combat of the spiritual-rational man against the natural man, who, from knowledges (*scientifica*) falsely applied, fights against truths and goods. For this is said of the army of Pharaoh king of Egypt, whom the king of Babylon smote, and "Pharaoh king of Egypt" means such a natural man, and "the king of Babylon," near the Euphrates, means the spiritual-rational

man, therefore "Harness the horses, get up, ye horsemen, and stand ye forth in helmets; furbish the spears, and put on the coats of mail," signifies such things as relate to the combat of the spiritual-rational man against the natural man that is in falsities; "horses" mean the things of the understanding, "chariots" to which they were harnessed things of doctrine, "horsemen" the intelligent, "helmets" the things of reason, "spears" truths combating, and "coats of mail" force and strength in fighting and resisting. A "coat of mail" has this meaning because it girds the breast, and from the breast through the arms is all the strength in fighting and resisting. [3.] In the same,

> "Against" Babylon "let him bend, let him that bendeth bend his bow; against her he shall lift himself up in his coat of mail" (li. 3).

Here, too, "coat of mail" stands for the power to fight and resist. In *Isaiah:*

> "He put on righteousness as a coat of mail, and a helmet of salvation upon his head" (lix. 17).

This treats of the Lord, and of the subjugation of the hells by Him; and "righteousness as a coat of mail" signifies zeal in rescuing the faithful from hell and the Divine love of saving the human race; and as it was from the zeal of Divine love and power therefrom that the Lord fought and conquered, so righteousness is called a "coat of mail;" while the "helmet of salvation" signifies Divine truth from Divine good, by means of which is salvation, for a "helmet" has the same signification as the head, because it is worn on the head; that the "head" in reference to the Lord signifies Divine truth and Divine wisdom will be seen in what follows.

558. *"And the voice of their wings was as the voice of chariots of many horses running to battle"* signifies *reasonings seemingly from truths of doctrine from the Word that are understood, and for which they must fight ardently.*—This is evident from the signification of "voice of wings," as meaning reasonings (of which presently); also from the signification of "voice of chariots," as meaning doctrinals or truths of doctrine from the Word (of which also presently); also from the signification of "horses," as meaning the understanding of the Word (of which above, n. 355, 364, 372[a], 373, 381, 382); also from the signification of "running to battle," as meaning ardor in fighting, for "battle" signifies spiritual combat, and "to run" ardor for it. From all this it can be seen that "the voice of their wings was as the voice of chariots of many horses running to battle" signifies reasonings seemingly

from truths of doctrine from the Word that are understood, and for which they must fight ardently. That this may be understood, it needs to be said that spiritual combats, which are combats for truths against falsities, are maintained from the Word, and are confirmed by a connection of arguments and conclusions, whereby the enlightened mind is fully convinced; this therefore is what is signified by "the voice of their wings was as the voice of chariots of many horses running to battle." The reasonings of the sensual man from falsities and in behalf of falsities are in external form entirely the same in appearance as the reasonings of the spiritual man, but in the internal form they are wholly unlike; for they have no succession of arguments and conclusions, but merely persuasions from sensual knowledges (*scientifica*) with which the mind is infatuated but not convinced; what these knowledges are will be told in the following article. (That "wings" signify spiritual truths, and therefore "the voice of wings" signifies discussions from them, consequently reasonings, and in the highest sense the Divine spiritual, which is Divine truth, may be seen above, n. 283; that "chariots" signify doctrinals or truths of doctrine, was shown above, n. 355, in treating of the signification of "horse," as meaning understanding, and where the Word is treated of, as meaning understanding of the Word.)

559. [*Verse* 10.] ***"And they had tails like scorpions"*** signifies *sensual knowledges* (*scientifica*) *that are persuasive.*—This is evident from the signification of "tails," as meaning sensual knowledges (*scientifica*) (of which presently); and from the signification of "scorpions," as meaning an infatuating and suffocating persuasiveness (of which see above, n. 544); therefore "tails like scorpions" signify sensual knowledges which are persuasive. "Tails" signify sensual knowledges because the tails that grow out from animals of the earth are continuations from the spinal cord, which is called the spinal marrow, and this is a continuation from the brain, and the "brain," the same as the "head," signifies intelligence and wisdom, because intelligence and wisdom in their beginnings have their seat there; and as tails are the outmosts of the brain they signify sensual knowledges, since these are the outmosts of intelligence and wisdom. [**2.**] Sensual knowledges are such knowledges as enter from the world through the five bodily senses, and thus viewed in themselves are more material, corporeal, and worldly than those that are more interior. All who are in the love of self and have confirmed themselves against Divine and spiritual things are sensual men, and when they are left to themselves and think in their spirit, they think about Divine and spiritual things from sensual knowledges, and consequently they reject Divine and spiritual

things as incredible, because they do not see them with their eyes or touch them with their hands; and they direct their knowledges, which they have made sensual and material, to the destruction of these. For example, men who are proficient in this kind of knowledge, who are skilled in physics, anatomy, botany, and other branches of human learning, when they see the wonderful things in the animal and vegetable kingdoms say in their hearts that all these things are from nature, and not from the Divine, and this because they believe in nothing that they do not see with their eyes and touch with their hands; for they are unable to so lift their minds up as to see these things from the light of heaven, for that light is thick darkness to them; but they fasten their minds upon earthly things, much the same as the animals of the earth do, with which indeed they liken themselves. In a word, with such all knowledges (*scientiae*) are made sensual; for such as the man himself is, such are all things of his understanding and will; if the man is spiritual all things become spiritual; if he is merely natural all things become natural and not spiritual; if the man is sensual all things become sensual, and this however learned and profound he may seem to the world to be. But as every man has the ability to understand truths and perceive goods, such men are able from that ability to talk about these things as if they were spiritual-rational, although in respect to their spirit they are sensual; for when such men talk before others they do not talk from the spirit but from the bodily memory. [**3.**] All this has been said to make known what sensual knowledges are. These are what especially persuade, or are especially persuasive, because they are the outmosts of the understanding; for into these as into its outmosts the understanding closes, and these captivate the uninformed because they are appearances drawn from such things as they see in the world with their eyes; and so long as the thought clings to these it is impossible to bring the mind to think interiorly or above them until they are put away; for the interior things of the mind all close into outmosts and rest upon them, as a house upon its foundation; consequently these are especially persuasive, but only with those whose minds cannot be raised above sensual things; and the mind is raised above them only with those who are in the light of heaven from the Lord, for the light of heaven dissipates them. For this reason spiritual men rarely think from things sensual, for they think from things rational and intellectual; but sensual men, who have confirmed themselves in falsities against Divine and spiritual things, when they are left to themselves think only

from sensual things. [**4.**] That "tails" signify sensual knowledges (*scientifica*) can be seen from the following passages. In *Isaiah:*

> "Jehovah will cut off from Israel head and tail, branch and rush. .... The old man and the honorable, he is the head; but the prophet that is a teacher of lies, he is the tail" (ix. 14, 15).

This means that all intelligence and wisdom and all knowledge (*scientia*) of truth will perish; because the "head" signifies intelligence and wisdom it is said "the old man and the honorable, he is the head," "old man" signifying understanding of truth, and the "honorable" wisdom of good; but the "tail" signifies sensual knowledge (*scientificum*), which is the outmost of intelligence and wisdom; when this is not joined to spiritual intelligence it becomes false knowledge, or knowledge adapted to confirm falsities, which is sensual knowledge, like that of the sensual man who sees nothing from the understanding. This is why "the prophet who teacheth lies" is called the "tail," a "prophet" signifying doctrine of truth, and thus knowledge of truth, but here doctrine and knowledge of falsity, for a "lie" signifies falsity, and the "teacher of a lie" one who teaches falsity by adapting knowledges from the sense of letter of the Word to confirm falsities. [**5.**] In the same,

> "Neither shall there be for Egypt any work that may make head or tail, branch or rush" (xix. 15).

"Egypt" signifies knowledge (*scientia*) both of spiritual and of natural things; "no work for it that may make head or tail" signifies that it has no spiritual things, neither natural things by which spiritual things are confirmed, the "head" signifies here knowledges of spiritual things which are means of intelligence, and the "tail" natural knowledges (*scientifica*) which are serviceable to things spiritual for intelligence; "branch and rush" have the same signification, "branch" meaning spiritual truth, and "rush" sensual knowledge, which is outmost truth; for if what is prior and what is posterior, or what is first and what is last, do not make one in man, he has not "head and tail." [**6.**] In Moses:

> "Thus Jehovah shall make thee as the head, and not as the tail; and thou shalt be above only, and thou shalt not be beneath, if thou shalt hearken unto the commandments of Jehovah thy God" (*Deut.* xxviii. 13).

"To make as the head" means to make spiritual and intelligent, and thus to be raised out of the light of the world into the light

of heaven; and "to make as the tail" means to make sensual and foolish, so as to be unable to look to heaven but only to the world; therefore it is said "and thou shalt be above only, and thou shalt not be beneath," "to be above" meaning to be raised up by the Lord so as to look to heaven, and "to be beneath" meaning not to be raised up by the Lord, but by self, and man by self looks only to the world. For man's interiors which belong to his thought and affection are raised up to heaven by the Lord when man is in good of life and thus in truths of doctrine; but when he is in evil of life and thus in falsities, his lower things look downward, thus only to his body and to such things as are in the world, and thus to hell. Thus man puts off his truly human nature and puts on a beastly nature, for beasts look downward and to such things only as they meet with in the world and upon the earth. Elevation into the light of heaven by the Lord is an actual elevation of man's interiors to the Lord; and a sinking down or casting down to such things as are below and outside the eyes is an actual sinking down and casting down of the interiors, and when this takes place, all the thought of the spirit is immersed in the outmost sensual. [**7.**] In Moses:

> "The sojourner who is in the midst of thee shall mount up above thee higher and higher, but thou shalt come down lower and lower. He shall lend to thee, and thou shalt not lend to him; he shall be as the head, and thou shalt be as the tail" (*Deut.* xxviii. 43, 44).

This must have a like meaning; "to be as the head" signifying to be spiritual and intelligent, and "to be as the tail" to be sensual and foolish; therefore it is added "he shall lend to thee, and thou shalt not lend to him," which signifies that he shall teach thee truths, but thou shalt not teach him. [**8.**] In *Isaiah:*

> "Say unto him, Take heed, and be quiet; fear not, neither let thine heart be faint because of the two tails of smoking fire-brands, for the fierce anger of Rezin and Syria, and of the son of Remaliah" (vii. 4).

"Rezin and Syria" signify a perverted rational, and "the son of Remaliah," king of Israel, who is also called "Ephraim," signifies a perverted intellectual; it is the intellectual in respect to the Word that is signified by "king of Israel" and "Ephraim;" and it is the rational in respect to knowledges (*scientiae*) that confirm that is signified by "Rezin and Syria," for a man cannot have understanding of the Word unless he has a rational, and when these two are perverted they look only downward to the earth, and

outward to the world, as sensual men do who are in the falsities of evil; therefore they are called "tails." A "smoking fire-brand" signifies a lust for falsity and consequent wrath against the truths and goods of the church. [9.] In Moses:

> "Jehovah said unto Moses, Put forth thine hand and take hold of the tail of the serpent. And he put forth his hand and took hold of it, and it became a rod in his hand" (*Exod.* iv. 4).

That here, too, "tail" means the sensual which is the outmost of the natural may be seen in the *Arcana Caelestia* (n. 6951–6955). Because "tails" signify the outmosts of intelligence and wisdom, which are sensual knowledges (*scientifica*), and because all the processes attending the sacrifices signified Divine celestial and spiritual things,

> It was commanded that they should "take away the tail hard by the backbone," and should sacrifice it with other parts there mentioned (*Lev.* iii. 9; viii. 25; ix. 19; *Exod.* xxix. 22).

(That the burnt offerings and sacrifices signified Divine celestial and spiritual things, which are the internals of the church, of which worship consists, see *A.C.*, n. 2180, 2805, 2807, 3830, 3519, 6905, 8936.) Because "tails" signify sensual knowledges (*scientifica*), and when these knowledges are separated from things interior which are spiritual, and in consequence do not with things interior look inward and upward but look outward and downward, they signify falsities confirmed by knowledges, so in what follows in the *Apocalypse*, where falsities from that origin are treated of, it is said

> That the tails of the horses seen in vision were like unto serpents, and that they had heads with which they did hurt (ix. 19).

And afterwards,

> That the dragon with his tail drew the third part of the stars of heaven, and cast them to the earth (xii. 3, 4)

(which things may be seen explained below).

560. ***"And stings were in their tails"*** signifies *craftiness in deceiving by means of them.*—This is evident from the signification of "stings," as meaning craftiness and shrewdness in causing falsities to be believed; it follows therefore that they had in them the power to hurt men, for one who deceives craftily and shrewdly is especially harmful. The stings were "in their tails," because deception was wrought by means of knowledges (*scientifica*) sensually perceived, knowledges both from the Word and from the world, which are what human learning consists of; they deceive by knowledges from the Word by explaining it sensually accord-

ing to the letter, and not according to its interior sense; they deceive by knowledges from the world by using them for confirmation. It is to be noted that sensual men are more crafty and shrewd than others, and thus in acutely deceiving; for as spiritual men possess intelligence and prudence, so those who are sensual and in falsities possess cunning and craftiness, for all cunning has its seat in evil, as all intelligence has its seat in good. [**2.**] It is believed in the world that those who are crafty and shrewd are also prudent and intelligent; but craftiness and cunning are not prudence and intelligence, but viewed in themselves are insanity and folly; for such remove themselves from eternal happiness and cast themselves into eternal misery, and this is to be not prudent and intelligent but insane and foolish. Moreover, with such all things of heavenly and angelic wisdom are in dense darkness, and where that wisdom is thick darkness there is folly. That sensual men are crafty and shrewd can be seen from those who are in the hells, where all are merely natural and sensual; it can hardly be believed by any one how much craftiness and shrewdness these possess (see in *Heaven and Hell*, n. 576–581, where the cunning and wicked devices of the infernal spirits are treated of). [**3.**] That "stings" signify craftiness can be seen without proof from the Word, for in common discourse the craftinesses in speech by which men are deceived are called sharp *points*, and the talk itself is called *sharp*. But "stings" signify particularly interior falsities, which are such as cannot be disproved, because they are from knowledges and fallacies of the senses. That such falsities are signified by "stings (or sharp points)" can be seen from representatives in the spiritual world, where interior falsities are represented in various ways by sharp things, like the points of swords, the points of arrows, and things pointed in various forms, and this when they are intended to hurt; for this reason it is forbidden there to exhibit such things to view, for spirits when they see them become furious to inflict injury. [**4.**] These falsities are signified by "sharp instruments" in *Amos:*

> "Behold the days will come upon you in which they will draw you out with sharp instruments, and your posterity with fishhooks" (iv. 2).

"To draw out with sharp instruments" signifies to lead away from truths by knowledges (*scientifica*) from the Word and from the world falsely applied; and "to draw out with fishhooks" signifies to lead away from truths by the fallacies of the senses, from

which the sensual man reasons. [5.] And in Moses:

> "If ye will not drive out the inhabitants of the land from before you, then those whom ye let remain of them shall be thorns in your eyes and pricks in your sides" (*Num.* xxxiii. 55).

The "inhabitants of the land," whom they were to drive out, signify the evils and falsities of religion and of doctrine; for these were signified in an abstract sense by the nations of the land of Canaan. Therefore "they shall be thorns in your eyes" signifies the harm that will be done by malignant falsities to truths of the church, and "pricks in your sides" signify the harm that will be done by malignant falsities to the goods of the church, "eyes" signifying in the Word understanding of truth, and "sides" things of charity, consequently goods.

561. ***"And their power was to hurt the men five months"*** signifies *that while in that state they induced a stupor in the understanding of truth and in perception of good.*—This is evident from the signification of "to hurt," as meaning to do harm, here to induce a stupor (of which presently); also from the signification of "men," as meaning those who have understanding of truth and perception of good, and in an abstract sense understanding of truth and perception of good, because from these man is a man (see above, n. 546); also from the signification of "five months," as meaning while in that state (see also above, n. 548). "To hurt" signifies here to induce a stupor, because it is said above that "their tails were like scorpions," and "scorpions" signify a persuasiveness that infatuates and suffocates, and thus induces a stupor; for this persuasiveness, as has been said above, is such with spirits as to stupify the rational and intellectual, and thus to induce a stupor.

562. [*Verse* 11.] ***"And they had over them a king, the angel of the abyss,"*** signifies *that they received influx from the hell where those are who are in falsities of evil and are merely sensual.*—This is evident from the signification of a "king," as meaning truth from good, and in the contrary sense, as here, falsity from evil (see above, n. 31); and from the signification of "the angel of the abyss," as meaning the hell in which there are falsities of evil; for "angel" here does not mean a single angel, but the hell in which all such are. That an "angel" means in the Word entire angelic societies which are in like good, may be seen above (n. 90, 302, 307); therefore an "angel" in the contrary sense signifies infernal societies which are in like evil. The hells where

those are who are in falsities of evil and who are merely sensual are here meant, because the angel is called "the angel of the abyss," the "abyss" meaning the hell where such are (see above, n. 583), also because this is said of the "locusts," which signify men who have become merely sensual through infernal falsities (see above, n. 543). "To have this angel as a king over them" signifies to receive influx from hell, because all evils and all falsities therefrom are from hell, and because all who are in evils and in falsities therefrom are ruled and led by the hells, therefore hell is to such as a king who rules over them, and to whom they yield obedience; and because this, while they are living in the world, is effected by influx, and efflux from hell is what leads; so "to have a king over them" signifies to receive influx.

563. ***"His name in the Hebrew Abaddon, and in the Greek he hath the name Apollyon,"*** signifies *what that influx is, that it is destructive of every truth and good.*—This is evident from the signification of "name," as meaning what a state is and what a thing is (see above, n. 148); also from the meaning of *Abaddon* in the Hebrew, which is destruction; *Apollyon* has the same meaning in the Greek; consequently the destruction of truth and good is meant, because these are treated of. The sensual of man, which is the outmost of his intellectual life, is destructive of all spiritual truth and good, which is the truth and good of the church, because that sensual stands nearest to the world and clings most closely to the body; and from both these it has affections and consequent thoughts, which viewed in themselves are directly contrary to spiritual affections and consequent thoughts, which are from heaven. For man from that sensual loves himself and the world above all things, and so far as these loves are dominant, so far evils and falsities from them are dominant, for evils and falsities swarm forth and flow out from these loves as from their origins. In such loves are all who have become merely sensual through evils of life and falsities therefrom. This any one can see by the ability to understand that every one possesses; for if that which stands nearest to the world and clings most closely to the body is dominant it follows that the world itself and the body itself, with all their pleasures and lusts, which are called pleasures "of the eye and of the flesh," will be dominant, and that man can come into spiritual affections and thoughts therefrom only by being entirely withdrawn and raised up from these sensual things. This withdrawing and elevation are effected by the Lord alone, so far as man suffers himself to be led of the Lord by the laws

of order, which are the truths and goods of the church, to the Lord, and thus to heaven. When this takes place, as often as man is in a spiritual state he withdraws from this outmost sensual and is kept elevated above it; and this for the reason that this sensual in men is wholly corrupted, and in it is what is one's own (*proprium*) into which every one is born, which in itself is nothing but evil. From this it can be seen why this sensual is called destruction, that is, "Abaddon" and "Apollyon." [**2.**] It is to be noted that there are three degrees of life in every man, an inmost, a middle, and an outmost; and that man becomes more perfect, that is, wiser, so far as he becomes more interior, because he thus comes so much the more interiorly into the light of heaven; also that man becomes more imperfect, that is, less wise, so far as he becomes more exterior, because he thus draws so much nearer to the light of the world and so much farther away from the light of heaven. From this it can be seen what the merely sensual man is who sees nothing from the light of heaven but solely from the light of the world, namely, that all things belonging to the world are to him in light and splendor, and all things belonging to heaven are in darkness and thick darkness; and when these are in darkness and in thick darkness and the former in light and splendor, it follows that the only fire of life or the only love that incites and leads is love of self, and a consequent love of all evils, and that the only light of life that touches and instructs the sight of the thought is that which favors the evils that are loved, and such are falsities of evil. From all this it can be seen what the merely sensual man is, which is treated of thus far in this chapter.

564. [*Verse* 12.] ***"One woe is past, behold there come yet two woes after these things,"*** signifies *one lamentation over the devastation of the church, and that lamentation over its further devastation follows.*—This is evident from the signification of "woe," as meaning lamentation over the evils and the falsities therefrom that devastate the church (see above, n. 531).

VERSES 13–19.

565. ***"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, Loose the four angels that have been bound at the great river Euphrates. And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was two myriads of myriads; and I heard the number of them. And thus I saw the horses in the vision, and those that sat on them, having breastplates fiery and hyacinthine and brimstone-like; and the heads of the horses as the heads of lions; and out of their mouths proceeded fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, that proceeded out of their mouths. For their power***

was in their mouth; for their tails were like serpents, and had heads, and with them do they hurt."

13. *"And the sixth angel sounded"* signifies *influx out of heaven manifesting the state of the church at its end, that it is utterly perverted* [n. 566]; *"and I heard a voice from the four horns of the golden altar which is before God"* signifies *revelation from the Lord out of the spiritual heaven* [n. 567].

14. *"Saying to the sixth angel who had the trumpet"* signifies *respecting the perverted state of the church at its very end* [n. 568]; *"Loose the four angels that have been bound at the great river Euphrates"* signifies *reasonings from the fallacies pertaining to the sensual man, not before accepted* [n. 569].

15. *"And the four angels were loosed"* signifies *license to reason from fallacies* [n. 570]; *"that had been prepared for the hour and day and month and year"* signifies *continually in the state* [n. 571]; *"that they should kill the third part of men"* signifies *of depriving themselves of all understanding of truth, and thus of spiritual life* [n. 572].

16. *"And the number of the armies of the horsemen was two myriads of myriads"* signifies *that the falsities of evil, from which and in favor of which they reason, that conspire against truths of good, are innumerable* [n. 573]; *"and I heard the number of them"* signifies *their quality perceived* [n. 574].

17. *"And thus I saw the horses in the vision, and those that sat on them,"* signifies *falsifications of the Word by reasonings from fallacies* [n. 575]; *"having breastplates fiery and hyacinthine and brimstone-like"* signifies *reasonings combating from the cupidities of the love of self and of the world and from falsities therefrom* [n. 576]; *"and the heads of the horses as the heads of lions"* signifies *knowledge (scientia) and thought therefrom destructive of truth* [n. 577]; *"and out of their mouths proceed fire, and smoke, and brimstone,"* signifies *thoughts and consequent reasonings springing from love of evil, from love of falsity, and from the lust of destroying truths and goods by falsities of evil* [n. 578].

18. *"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, that proceeded out of their mouths,"* signifies *that all understanding of truth and spiritual life therefrom were extinguished by them* [n. 579].

19. *"For their power was in their mouth"* signifies *sensual thoughts and reasonings therefrom that have great power with them* [n. 580]; *"for their tails were like serpents, and had heads,"* signifies *that from sensual knowledges (scientifica), which are fallacies, they reason craftily* [n. 581]; *"and with them do they hurt"* signifies *that they thus pervert the truths and goods of the church* [n. 582].

566. [*Verse 13.*] *"And the sixth angel sounded"* signifies *influx out of heaven manifesting the state of the church at its end, that it is utterly perverted.*—This is evident from the signification of "sounding a trumpet," as meaning influx out of heaven, from which changes are effected in the lower parts, which manifest what the state of the church is (see above, n. 502); here what it is at its end, because it is the "sixth angel" that sounded; for the successive changes of state of the church are described by the seven angels that sounded trumpets, and here its change near its end is described by the sixth angel sounding, for the end itself,

which is when the last judgment is at hand, is described by the sounding of the seventh angel; and because at its end the state of the church is utterly perverted, this too is signified by these words.

567. ***"And I heard a voice from the four horns of the golden altar which is before God"*** signifies *revelation from the Lord out of the spiritual heaven.*—This is evident from the signification of "to hear a voice," as meaning revelation, because what was revealed by this voice follows; also from the signification of "the golden altar which is before God," as meaning the Divine spiritual (of which presently); also from the signification of "its four horns," as meaning the Divine spiritual in its outmosts; for the horns were in the outmosts of both altars, both the altar of burnt offering and the altar of incense which is the golden altar; and as the horns were the outmosts of these altars they signified the Divine in respect to power, for all power is in outmosts; from this it is that "the horns of the altars" signified the Divine in relation to omnipotence (respecting which signification see above, n. 316[*d*]). That "the altar of burnt-offering" signifies the Divine celestial, which is Divine good, may be seen above (n. 391[*a–f*], 490, 496); while the "altar of incense (or golden altar)" represented and thus signified the Divine spiritual, which is Divine truth going forth from the Lord, as is evident from its description, which will be found below. [**2.**] It shall first be told here why the voice was heard "from the four horns of the altar." The "horns" that projected and stood out at the outmost parts of the above-named altars signified all things belonging to them in respect to power, as can be seen from what has been shown above (n. 346, 417[*d*]), and also from what has been said and shown respecting outmosts in the *Arcana Cœlestia*, as that interiors flow in successively into externals, even into things most external or the outmosts, and that there they have existence and permanence (n. 634, 6239, 6465, 9215, 9216); that they not only flow in successively, but also form in the outmost what is simultaneous, in what order (n. 5897, 6451, 8603, 10099); that thus strength and power are in outmosts (n. 9836); that thus responses and revelations were given in outmosts (n. 9905, 10548). Since responses and revelations were made from outmosts, it is evident why "the voice was heard from the four horns of the golden altar," namely, that the "golden altar" signifies the Divine spiritual, which is Divine truth which reveals, and that the "horns" signify its outmosts, through which revelation is made. The "golden altar" upon which incense was offered signifies the Divine spiritual, which is Divine truth going forth from the Lord, because the

"incense" that was offered upon the altar signified worship from spiritual good, and the hearing and acceptance of it by the Lord (see above, n. 324[*b*], 491, 492, 494). [**3.**] That "the altar of incense" signified the Divine spiritual, and that "offering incense" upon it signified worship from spiritual good, and the grateful hearing and acceptance of such worship by the Lord, is evident from the construction of that altar, every particular in which represented and signified these things. Its construction is thus described in Moses:

> "Thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; four square shall it be; and two cubits shall be the height of it; its horns shall be from it. And thou shalt overlay it with pure gold, its covering, and its sides round about, and its horns; and thou shall make for it a rim of gold round about. And two rings shalt thou make for it from under its rim, upon the two ribs thereof, upon the two sides of it shalt thou make them; and they shall be for places for the staves with which to bear it. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is over the ark of the testimony, before the mercyseat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon incense of spices in the morning, in the morning; when dressing the lamps he shall burn it; and when Aaron maketh the lamps to ascend between the evenings he shall burn it, a perpetual incense before Jehovah in your generations. Ye shall make no strange incense to ascend upon it, nor burnt-sacrifice, nor meal-offering; nor shall ye pour drink-offering upon it. And Aaron shall make expiation upon the horns of it once in the year of the blood of the expiations of sin; once in the year shall he make expiation upon it in your generations: this is the holy of holies unto Jehovah" (*Exod.* xxx. 1–10).

That these particulars respecting that altar signify in the internal sense worship from spiritual good, which is the good of charity towards the neighbor, and that this is gratefully heard and accepted by the Lord, may be seen in the *Arcana Caelestia* (n. 10176–10213), where they are explained in connection.

568. [*Verse* 14.] ***"Saying to the sixth angel who had the trumpet"*** signifies *respecting the perverted state of the church at its very end.*—This is evident from the signification of "saying," as meaning those things that have been revealed from heaven, and that now follow; and from the signification of "the sixth angel who had the trumpet," as meaning respecting the perverted state of the church at its very end. (That these things are signified by "the sixth angel sounding," can be seen from what has been said above, n. 566.)

569[*a*]. ***"Loose the four angels that have been bound at the great river Euphrates"*** signifies *reasonings from fallacies pertaining to the sensual man, not before accepted.*—This is evident from

the signification of "angels at the river Euphrates," as meaning reasonings from fallacies pertaining to the sensual man (of which presently); and because reasonings from such fallacies were not before accepted in the church these angels are said to be "bound" at that river, and they are said to be "four" because of the conjunction of falsity with evil, for this number signifies in the Word the conjunction of good and truth, and in the contrary sense, as here, the conjunction of evil and falsity (see above, n. 283[a], 384, 532). What precedes treats of the sensual man who is in falsities of evil, and of the effect of the persuasions in which the sensual man is; therefore what now follows treats of reasonings from the sensual. And because the sensual reasons only from such things as stand forth before the senses in the world, whenever it reasons respecting spiritual things, that is, the things of heaven and of the church, it reasons from fallacies, which are called fallacies of the senses; so it is said here reasonings from fallacies pertaining to the sensual man. But respecting these fallacies and reasoning from them more will be said in what follows. [**2.**] Here the state of the church at its very end is treated of, which is the state when the men of the church, having become sensual, reason from the fallacies of the senses; and when they reason from these respecting the things of heaven and the church they believe nothing at all because they understand nothing. It is known in the church that the natural man does not perceive the things of heaven unless the Lord flows in and enlightens, which influx is through the spiritual man; much less does the sensual man perceive these, for the sensual is the outmost of the natural, to which the things of heaven, which are called spiritual things, are in utter darkness. Genuine reasonings respecting spiritual things spring from the influx of heaven into the spiritual man, and thus through the rational into knowledges (*scientiae et cognitiones*) which are in the natural man, by means of which the spiritual man confirms himself. This way of reasoning respecting spiritual things is according to order. But reasonings about spiritual things that come from the natural man, and still more those that come from the sensual man, are entirely contrary to order; for the natural man cannot flow into the spiritual man and see any thing there from itself, still less can the sensual man, since physical influx is impossible; but the spiritual man can flow into the natural and from that into the sensual, since spiritual influx is possible. (But on this see further in the *Doctrine of the New Jerusalem*, n. 51, 277, 278.) [**3.**] From this what is meant by the things that now follow can be seen, namely, that at the very end of the church man speaks and

reasons respecting spiritual things, or the things of heaven and the church, from the corporeal-sensual, and thus from the fallacies of the senses; although therefore man then speaks in favor of Divine things he does not think in favor of them; for a man is able to speak in one way from the body while thinking in another way in his spirit; and while the spirit which thinks from the corporeal-sensual is unable to think in any other way than against Divine things, nevertheless from the corporeal-sensual it is able to speak in favor of them, and this especially for the reason that he can make Divine things the means of acquiring honor and gain. Every man has two memories, a natural memory and a spiritual memory, and he is able to think from both, from the natural memory when he is speaking with men in the world, and from the spiritual memory when he is speaking from the spirit; but man rarely speaks from the spirit with another, from the spirit he speaks only with himself, which is thinking. Sensual men are unable to speak with themselves from their spirit, that is, to think, in any other way than in favor of nature, consequently in favor of things corporeal and worldly, for the sensual man thinks from the sensual, and not from the spiritual; indeed, he is wholly ignorant of what the spiritual is, because he has closed the spiritual mind in himself, into which heaven flows with its light. [**4.**] But let us go on to explain these words, that "a voice was heard from the horns of the golden altar, saying to the sixth angel that he should loose the four angels that had been bound at the river Euphrates." "The river Euphrates" signifies the rational, and thus reasoning; this is the signification of this river because it divided Assyria from the land of Canaan, and "Assyria" or "Asshur" signifies the rational, and "the land of Canaan" the spiritual. There were three rivers, besides the sea, that were boundaries of the land of Canaan, namely, the river of Egypt, the river Euphrates, and the river Jordan. "The river of Egypt" signified the knowledge (*scientia*) of the natural man; "the river Euphrates" signified the rational which is in man from knowledges (*scientiae et cognitiones*); and "the river Jordan" signifies entrance into the internal or spiritual church; for "the regions beyond Jordan," where the tribes of Reuben and Gad and the half tribe of Manasseh had their inheritances, signified the external or natural church, and because that river was between those regions and the land of Canaan, and through it was the passage from one to the other, it signified entrance from the external church, which is natural, into the internal church which is spiritual. It was

for this reason that baptism was there instituted, for baptism represented the regeneration of man, whereby the natural man is introduced into the church and becomes spiritual. [**5.**] This explains what these three rivers signify in the Word. All places outside of the land of Canaan signified such things as belong to the natural man, while those within the land of Canaan signified such things as belong to the spiritual man, thus the things of heaven and the church. Therefore the two rivers, "the river of Egypt (or the Nile)," and "the river of Assyria (or the Euphrates)," signified the terminations of the church, and also introductions into the church. Moreover, knowledges (*cognitiones et scientiae*), which are signified by "the river of Egypt," are what introduce, for without knowledges no one can be introduced into the church nor perceive the things that belong to the church ; for the spiritual man sees its spiritual things in knowledges (*scientiae*) by means of the rational, as a man sees himself in a mirror, and recognizes itself in them, that is, its truths and goods, and moreover confirms its spiritual things by means of knowledges (*cognitiones et scientifica*), both those known from the Word and those known from the world. [**6.**] But "the river of Assyria (or the Euphrates)" signifies the rational, because man by this is introduced into the church. By the rational is meant the thought of the natural man from knowledges (*cognitiones et scientiae*), for a man who is imbued with knowledges (*scientiae*) is able to see things in connection, that is, from first and mediate things to see the last, which is called the conclusion, and can therefore analytically arrange, turn over, separate, unite, and at length conclude things, even to a further, and at length to the final end ; and this is a use that he loves. This, then, is the rational which is granted to every man according to uses, which are the ends that he loves. Since every one's rational comes into accord with the uses of his love, it is the interior thought of the natural man from influx of the light of heaven ; and as man through rational thought is introduced into spiritual thought and becomes a church, so that river signifies the natural which introduces. [**7.**] It is one thing to be rational, and another to be spiritual ; every spiritual man is also rational, but the rational man is not always spiritual, since the rational is in the natural man, that is, is its thought, while the spiritual is above the rational, and through the rational passes into the natural, into the knowledges (*cognitiones et scientifica*) of its memory. [**8.**] But it is to be noted that the rational does not introduce any one into the spiritual, it is said to do so only because such is the appear-

ance; the spiritual flows into the natural through the rational as a medium, and in this way it introduces. For the spiritual is the inflowing Divine, since it is the light of heaven, which is the Divine truth going forth, and this light through the higher mind, which is called the spiritual mind, flows into the lower mind, which is called the natural mind, and conjoins this to itself, and through that conjunction causes the natural mind to form a one with the spiritual; thus introduction is effected. Since it is contrary to Divine order for man to enter through his rational into the spiritual, in the spiritual world there are angel guards to prevent this from taking place. This makes evident the signification of "the four angels that had been bound at the river Euphrates," and afterwards the signification of "loosing" them. "The angels bound at the river Euphrates" signify guard against man's natural entering into the spiritual things of heaven and the church, which would result in nothing but errors and heresies, and at length denial. [**9.**] Moreover, in the spiritual world there are ways that lead to hell and ways that lead to heaven; also ways that lead from spiritual things to natural and thus to sensual things; and in those ways there are guards lest any one should go in the opposite direction, for thus he would fall into heresies and errors, as has just been said. These guards are set by the Lord at the beginning of the establishment of the church, and are maintained, that the man of the church by his own reason or his own understanding may not invade the Divine things of the Word and of the church. But at the end, when men of the church are no longer spiritual but are natural, and many are merely sensual, and thus there is no way open in the man of the church from the spiritual man into the natural, these guards are removed and ways are opened, and in these opened ways they advance in a contrary order, which is done by reasonings from fallacies. Thus it is possible for the man of the church to speak in favor of Divine things with the lips, while in heart he thinks against them, that is, to be in favor of Divine things from the body and against them from the spirit; for reasoning respecting Divine things from the natural and sensual man has this effect. From this the signification of "the four angels bound at the river Euphrates," and their being "loosed," can now be seen.

[***b.***] [**10.**] That "the river Euphrates" signifies the rational, through which there is a way from the spiritual man into the natural, can be seen from the following passages in the Word. In Moses:

"Jehovah made a covenant with Abram, saying, Unto thy seed I will give this land, from the river of Egypt even to the great river, the river Euphrates" (*Gen.* xv. 18).

In the sense of the letter this describes the extension of the land of Canaan, but in the internal sense it describes the extension of the church from its first boundary to its last; its first boundary is the knowing faculty (*scientificum*) which is of the natural man, the other boundary is the rational which is of the thought; the first, the knowing faculty, which is of the natural man, is signified by "the river of Egypt," the Nile; while the rational, which is of the thought, is signified by "the river of Assyria," the Euphrates; to these two the spiritual church, which is signified by "the land of Canaan," extends itself, so too does the spiritual mind which is in the man of the church. Both these, the knowing faculty and the rational, are in the natural man, one limit of which is the knowing and cognitive faculty, and the other is the intuitive and thinking faculty, and into these limits the spiritual man flows when it flows into the natural man; the conjunction of the Lord with the church by means of these is signified by the "covenant" that Jehovah made with Abram. Such is the signification of these words in the internal sense, while in the highest sense they mean the union of the Divine Essence with the Lord's Human; according to this sense these words are explained in the *Arcana Caelestia* (n. 1863–1866). [**11.**] In *Zechariah:*

"His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (ix. 10; also in *Psalm* lxxii. 8).

This was said of the Lord and of His dominion over heaven and earth; "dominion from sea even to sea" signifies extension of natural things, and "dominion from the river even to the ends of the earth" signifies extension of rational and spiritual things (see above, n. 518[*c*]). [**12.**] In Moses:

"The land of the Canaanites and Lebanon, even to the great river, the river Euphrates, behold I have given the land before you; go in and inherit it" (*Deut.* i. 7, 8).

In the same,

"Every place whereon the sole of your foot shall tread shall be yours; from the desert and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall your border be" (*Deut.* xi. 24).

And in *Joshua:*

"From the desert and this Lebanon, even to the great river, the river

> Euphrates, the whole land of the Hittites, and even to the great sea, the going down of the sun, shall be your border" (i. 4).

In these passages the extension of the church from one limit to the other is described; one of its limits, which is the cognitive and knowing faculty, is signified by "Lebanon" and "the sea;" and the other limit, which is the intuitive and thinking faculty, is signified by "the river Euphrates;" the extension of the land of Canaan means the extension of the church, for in the Word "the land of Canaan" signifies the church. "River" is twice mentioned, namely, "the great river, the river Euphrates," because "the great river" signifies the influx of spiritual things into rational, and "the river Euphrates" the influx of rational things into natural, thus the two signify the influx of spiritual things through the rational into natural things. [**13.**] In *Micah:*

> "This is the day in which they shall even come to Thee from Assyria, even to the cities of Egypt, and from Egypt even to the river, and from sea to sea, and from mountain to mountain" (vii. 12).

This describes the establishment of the church by the Lord among the nations, "this day" signifying the Lord's coming; the extension of the church among them from one limit to the other is signified by "they shall come from Assyria to the cities of Egypt, and from Egypt to the river," the extension of truth from one limit to the other is signified by "from sea to sea," and the extension of good by "from mountain to mountain." [**14.**] In David:

> "Thou hast caused a vine to go forth out of Egypt; thou hast cast out the nations and planted it. .... Thou hast sent out its shoots even unto the sea, and its branches unto the river" (*Psalm* lxxx. 8, 11).

The "vine" that God caused to go forth out of Egypt means the sons of Israel, and signifies the church, for a "vine" signifies a spiritual church, and this was signified also by "the sons of Israel;" and because the church is called a "vine," it is said, "Thou hast planted it, thou hast sent out its shoots even unto the sea, and its branches unto the river," which describes the extension of the spiritual things of the church, the "sea" meaning one of its limits, and the "river," namely, the Euphrates, the other. The Euphrates

> As the fourth river that went out of Eden (*Gen.* ii. 14),

also signifies the rational, for "the garden of Eden (or Paradise)"

signifies wisdom. The signification of the other three rivers may be seen in the *Arcana Caelestia* (n. 107–121).

[c.] [15.] As "the river Euphrates" signifies the rational, so in the contrary sense it signifies reasoning; reasoning here means thinking and arguing from fallacies and falsities, while the rational means thinking and arguing from knowledges (*scientiae*) and from truths; for the rational is cultivated always by knowledges, and is formed by truths, therefore one who is led by truths or whom truths lead, is called a rational man; but a man who is not rational has the ability to reason, for by various reasonings he is able to corroborate falsities, and also to induce the simple to believe them, which is done mainly by means of the fallacies of the senses (of which below). [16.] Such reasoning is signified by "the river Euphrates" in the following passages. In *Jeremiah:*

> "What hast thou to do with the way of Egypt, to drink the waters of Shihor? Or what hast thou to do with the way to Assyria, to drink the waters of the river?" (ii. 18.)

This signifies that spiritual things must not be searched into by means of the knowledges (*scientifica*) of the natural man, nor by means of reasonings therefrom, but by means of the Word, thus out of heaven from the Lord; for those who are in spiritual affection, and in spiritual thought therefrom, see the knowledges (*scientifica*) of the natural man and reasonings therefrom as below them, but from these no one can see spiritual things; from above one can look down on lower things on every side, but not reversely. To search into spiritual things by means of the knowledges of the natural man is signified by "What hast thou to do with the way of Egypt, to drink the waters of Shihor?" and by means of reasonings therefrom is signified by "what hast thou to do with the way to Assyria, to drink the waters of the river?" "Egypt and its river" signify the knowledges of the natural man, and "Assyria and its river" signify reasonings from them. [17.] In *Isaiah:*

> "In that day shall the Lord shave with a razor that is hired in the crossings of the river, by means of the king of Assyria, the head and the hairs of the feet, and shall also consume the beard" (vii. 20).

This treats of the state of the church at its end, when the Lord is about to come; that reasonings from falsities will then deprive the men of the church of all spiritual wisdom and intelligence is described by these words. The reasonings by which this is done are signified by "the king of Assyria, in the crossings of the river," namely, the Euphrates. Deprivation of spiritual wisdom and of

spiritual intelligence therefrom is signified by "the hairs of the head and of the feet shall be shaven with a razor that is hired, and the beard shall be consumed;" for "hairs" signify natural things upon which spiritual things operate and into which they close; therefore "hairs" signify in the Word the outmosts of wisdom and intelligence, "the hair of the head" signifying the outmosts of wisdom, the "beard" the outmosts of intelligence, and "the hair of the feet" the outmosts of knowledge (*scientia*). When these outmosts are not, there can be no prior things, as there can be no column without a base, nor a house without a foundation. Those who have deprived themselves of intelligence by means of reasonings from fallacies and from falsities appear bald in the spiritual world (see above, n. 66). [**18.**] In the same,

> "Behold the Lord hath made to go up upon them the waters of the river strong and many, the king of Assyria and all his glory; and he shall go up over all his channels, and shall go over all his banks; he shall go through Judah, he shall overflow and go over" (viii. 7, 8).

These words signify that each and every thing of the Word is to be falsified in the church by means of reasonings from fallacies and falsities; "the waters of the river strong and many, the king of Assyria," signifies reasonings from mere fallacies and falsities; "he shall go up over all his channels and over all his banks" signifies that by these each and every thing of the Word will be falsified; "Judah," which he will overflow and go over, signifies the church where the Word is, and thus the Word. [**19.**] In *Jeremiah:*

> "Against the army of Pharaoh ....king of Egypt, which was by the river Euphrates ...., which Nebuchadnezzar smote. .... Towards the north by the bank of the river Euphrates have they stumbled and fallen" (xlvi. 2, 6, 10).

This signifies the destruction of the church, and of its truths by false reasonings from knowledges (*scientifica*); "the river Euphrates" signifies false reasonings; "Egypt and its army" corroborating knowledges (*scientifica*); the "north," where they have stumbled and fallen, signifies the source of these falsities. (On this see above, n. 518[*e*].) [**20.**] In the same,

> Jehovah told the prophet to buy a linen girdle, and to put it upon the loins, and not to draw it through water; and then to go to Euphrates, and hide the girdle there in a hole of the rock. And he went and hid it by Euphrates. "Afterwards, at the end of many days, Jehovah said, Arise, go to Euphrates, and take the girdle from thence." And he went and took it, "and behold, the girdle was marred, it was profitable for nothing. .... For in the same manner as the girdle cleaveth to the loins of a man, so have I made to cleave unto Me the whole house of Israel and the whole

> house of Judah ...., that they might be unto Me....for a name and for a praise, and for a glory; but they would not hearken" (xiii. 1–7, 11).

This represented what the Israelitish and Jewish church was and what it became; the "linen girdle" which the prophet put upon his loins signifies the conjunction of the church with the Lord by means of the Word; for a "prophet" signifies doctrine from the Word, and a "girdle" upon a prophet's loins signifies conjunction. Falsifications of the Word by evils of life and falsities of doctrine, and thus reasonings that favor these, are signified by "the girdle was marred in the hole of the rock by Euphrates." For by means of the Word there is a conjunction of the Lord with the church, and when the Word is perverted by reasonings that favor evils and falsities there is no longer any conjunction, and this is what is meant by "the girdle was profitable for nothing." That this was done by the Jews is evident from the Word both of the Old and of the New Testaments. From the Word of the New Testament it is evident that they perverted all things written in the Word respecting the Lord, and all the essentials of the church, and that they falsified these by their traditions. [**21.**] In the same,

> "When thou hast made an end of reading this book thou shalt bind a stone to it and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise again" (li. 63, 64).

The prophet's "book" which he read, means in particular the Word that was in that book, but in general the whole Word; "he cast it into the midst of Euphrates" signifies that in process of time the Word was falsified through reasonings that favor evils by those who are meant by "Babylon," who are such as adulterate the Word. [**22.**] In *Isaiah:*

> "And Jehovah shall curse the tongue of the sea of Egypt; and with the vehemence of His wind shall He shake His hand over the river" Euphrates, "and shall smite it into seven streams, to make a way to go over with shoes. Then there shall be an highway for the remnant of His people which shall be left from Assyria; like as there was to Israel ... when he came up out of the land of Egypt" (xi. 15, 16).

This signifies that before those who are in truths from good from the Lord, that is, who are of the church, all falsities and reasonings from them shall be dispersed, and that they shall pass safely as it were through the midst of them; this is so in the spiritual world with those whom the Lord protects. This has the same meaning as "the drying up of the Red Sea before the sons of

Israel." Those who will pass through under the Lord's protection are signified by "the remnant of the people which shall be left from Assyria," "Assyria" signifying those that have not perished by reasonings from falsities. The following in the *Apocalypse* has the same signification:

> "And the sixth angel poured out his bowl upon the great river Euphrates, and the water thereof was dried up, that the way of the kings who are from the rising of the sun might be made ready" (xvi. 12).

This will be more fully explained below in its place. [**23.**] From all this it can now be seen that "the river Euphrates" signifies the rational through which as a medium the spiritual mind enters into the natural, and that in the contrary sense it signifies reasoning from fallacies and from falsities. But it is to be noted that reasonings are in the same degree as the thoughts are, since they go forth from the thoughts; thus there are reasonings from the spiritual man which might better be called conclusions from reasons and from truths; there are reasonings from the natural man and there are reasonings from the sensual man. Reasonings from the spiritual man are rational, and therefore might better be called conclusions from reasons and from truths, because they are from the interior and from the light of heaven; but reasonings from the natural man respecting spiritual things are not rational, however rational they may be in things moral and civil, which are evident before the eyes, because they are from natural light alone; but reasonings from the sensual man respecting spiritual things are irrational, because they are from fallacies and thus from ideas that are false; these are the reasonings here treated of in the *Apocalypse*.

570. [*Verse* 15.] *"And the four angels were loosed"* signifies *license to reason from fallacies.*—This is evident from the signification of "the four angels bound at the river Euphrates," as meaning reasonings from fallacies which are of the sensual man, not accepted before (see above, n. 569[*a*]); from this it follows that "they were loosed" signifies license to reason now from fallacies. This license was now granted because the sensual man reasons only from such things as he sees in the world with his eyes, while the things that are within and above these he declares cannot be, since he does not see them; this is why the things that belong to heaven and the church, because they are above his thoughts, he either denies or does not believe, but ascribes all things to nature,

Thus the sensual man thinks by himself or in his spirit, but he talks otherwise before the world, for before the world he talks from his memory, even about spiritual things from the Word or from the doctrine of the church; and what he says sounds the same as when a spiritual man says it. Such is the state of men of the church at its end; and although the words they speak or preach seemingly from a spiritual origin are attractive, they nevertheless flow from the outmost sensual in which their spirit is, and this when left to itself reasons against them, because it reasons from fallacies, consequently from falsities.

571. ***"That had been prepared for the hour and day and month and year"*** signifies *continually in the state*.—This is evident from the signification of "being prepared for the hour and day and month and year," as meaning to be continually in the state, that is, of depriving themselves of all understanding of truth, and thus of spiritual life, which is signified by what follows, namely, "that they should kill the third part of men;" for "hours," "days," "months," and "years," signify in the Word states of life in particular and in general, therefore "to be prepared for" these periods signifies to be continually in that state. "Hours," "days," "months," and "years," do not mean hours, days, months, and years, because in the spiritual world times are not divided into such intervals, for the sun from which the angelic heaven has its light and its heat does not make revolutions as the sun in the natural world apparently does, therefore it does not cause years, months, days, or hours; but times in the spiritual world, although they succeed each other the same as times do in the natural world, are distinguished by states of life. (What these are may be seen in *Heaven and Hell*, under the head, The Sun in Heaven, n. 116–125; Changes of the State of Angels in Heaven, n. 154–161; Time in Heaven, n. 162–169.) From this it can be seen that the angels "had been prepared for the hour, day, month, and year," signifies to be continually in the state that is treated of in what follows. That an "hour," also a "day," a "month," and a "year," signifies a state, is evident from the passages in the Word in which they are mentioned, but to quote those passages here would be tedious. (This, however, can be seen from what is shown respecting Time in *Heaven and Hell;* also *A.C.*, that "times" do not signify in the Word times, but states of life, n. 2788, 2837, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10133, 10605.) "Times" signify states for the reason that in the spiritual world there are no stated times of the day called morning, noon, evening, and night, nor stated times of the year called spring, summer, autumn, and winter; nor are there

changes of light and shade, of heat and cold, as in our world, but instead of these there are changes of state in respect to love and faith; and from these no notion can be had of the intervals into which our times are divided, although times have progression there as in the natural world (see *A.C.*, n. 1274, 1382, 3356, 4882, 6110, 7218). And as the sun of the angelic heaven, which is the Lord, is continually in its rising, and makes no revolutions as the sun of our world apparently does, but there are instead merely changes of state in angels and spirits according to their reception of good of love and truth of faith, so times correspond to changes of state and signify them (*A.C.*, n. 4901, 7381). Therefore angels and spirits think apart from any idea of time, which man cannot do (*A.C.*, n. 3404).

572. ***"That they should kill the third part of men"*** signifies *of depriving themselves of all understanding of truth, and thus of spiritual life.*—This is evident from the signification of "to kill," as meaning to deprive of spiritual life (see above, n. 547); and from the signification of "men," as meaning the understanding of truth (see also above, n. 546, 547); "the third part," in reference to truths, means all (see above, n. 506); so here "to kill the third part of men" signifies deprivation of all understanding of truth. It means to deprive themselves, because those who become sensual through evils of life and falsities of doctrine deprive themselves, by reasonings from fallacies, of understanding of truth, but not others, except such as are sensual. They thus deprive themselves of spiritual life, because man has spiritual life through his understanding, for he becomes a spiritual man in the measure in which his understanding is opened and permits itself to be enlightened by means of truths. But it is by means of truths from good that the understanding is opened, not by means of truths without good; for man thinks truth so far as he lives in the good of love and charity. Truth indeed is the form of good, and all good in man is of his will, and all truth is of his understanding; so the good of the will presents its form in the understanding, and the form itself is thought from the understanding which is from the will.

573[*a*]. [*Verse* 16.] ***"And the number of the armies of the horsemen was two myriads of myriads"*** signifies *that the falsities of evil from which and in favor of which they reason and which conspire against the truths of good, are innumerable.*—This is evident from the signification of "armies," as meaning falsities of evil (of which presently); and from the signification of "horsemen," as

meaning reasonings therefrom, for "horses" signify the understanding of truth, and in the contrary sense the understanding perverted and destroyed (see above, n. 335, 364, 372[a], 373, 381, 382); so "horsemen" in this sense signify reasonings from falsities, since reasonings from falsities are from the understanding perverted and destroyed, for truths constitute the understanding, but falsities destroy it. The above is evident also from the signification of "two myriads of myriads," as meaning innumerable falsities conspiring against truths of good (that "myriads" signify things innumerable, and are predicated of truths, see above, n. 336); and it is said "two myriads of myriads" because this signifies things innumerable that conjoin and conspire; for the number "two" signifies conjunction, concord, and conspiracy (see above, n. 283, 384). It means against the truths of good, because what follows treats of the destruction of truth by armies of such horsemen. From all this it can be seen that "the number of the armies of the horsemen was two myriads of myriads" signifies that the falsities of evil from which and in favor of which they reason, and which conspire against the truths of good, are innumerable. [**2.**] "Armies (or hosts)" are frequently mentioned in the Word, and the Lord is called "Jehovah of hosts (or Zebaoth)," and "armies" there signify truths from good fighting against falsities from evil, and in the contrary sense falsities from evil fighting against truths from good. Such is the signification of "armies (or hosts)" in the Word, because "wars" in the Word, both in the histories and prophecies, signify, in the internal sense spiritual wars, which are waged against hell and against the devilish crew there, and such wars have relation to truths and goods opposing falsities and evils; this is why "armies" signify all truths from good, and in the contrary sense all falsities from evil. That "armies (or hosts)" signify all truths from good is evident from the sun, moon, stars, and also angels, being called "armies (or hosts) of Jehovah," because they signify all truths from good in the complex; also from the sons of Israel being called "armies (or hosts)," because they signified the truths and goods of the church. And as all truths and goods are from the Lord, and the Lord alone fights for all in heaven and for all in the church against falsities and evils which are from hell, so He is called "Jehovah Zebaoth," that is, "Jehovah of hosts." [**3.**] That the sun, the moon, and the stars, are called "hosts" is evident from the following passages. In Moses:

"Thus the heavens and the earth were finished, and all the host of them" (*Gen.* ii. 1).

In David:

"By the word of Jehovah were the heavens made; and all the host of them by the breath of His mouth" (*Psalm* xxxiii. 6).

In the same,

"Praise ye Jehovah, all His angels; praise ye Him, all His hosts; praise ye Him, sun and moon; praise Him, all ye stars of light" (*Psalm* cxlviii. 2, 3).

In *Isaiah:*

"And all the host of the heavens shall waste away, and the heavens shall be rolled up as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as that which falleth from the fig tree" (xxxiv. 4).

In the same,

"I have made the earth, and created man upon it; .... My hands have stretched out the heavens, and all their host have I commanded" (xlv. 12).

In the same,

"Lift up your eyes on high, and see who hath created these, who leadeth out their host in number, who calleth them all by name" (xl. 26).

In *Jeremiah:*

"As the host of the heavens is not numbered, and the sand of the sea is not measured" (xxxiii. 22).

In these passages, the sun, moon, and stars, are called a "host" because the "sun" signifies good of love, the "moon," truth from good, and the "stars" knowledges of truth and good, consequently all these signify goods and truths in the whole complex, and these are called a "host" because they resist evils and falsities, and perpetually conquer them as enemies. [**4.**] In *Daniel:*

One horn of the he-goat "waxed great even to the host of the heavens; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself even to the Prince of the host, and the continual offering was taken away from him, and the dwelling-place of his sanctuary was cast down. And the host was delivered over to the continual offering for transgression, because it cast down the truth to the earth. .... Then one holy one said, ... How long shall be the vision, the continual offering, and the wasting transgression, that the holy place and the host may be trodden down? And he said, ... Even to the evening and the morning" (viii. 10–14).

What is here signified by the "he-goat," "his horns," and this "horn that waxed great even to the host of the heavens," may be seen above (n. 316[*c*], 336[*b*], 535). "The host of the heavens," some of which it cast down to the earth, means the truths and goods of heaven; for the last state of the church, when the truths

and goods of heaven are esteemed as of no account, and rejected, is here treated of, and this is signified by "treading them under foot;" therefore it is added, "it cast down truth to the earth." "The Prince of the host" means the Lord, who is also called "Jehovah God Zebaoth (or of hosts)." That all worship from good of love and from truths of faith would perish is signified by "the continual offering was taken away from him, and the dwelling-place of his sanctuary was cast down." That this would come to pass in the end of the church, when the Lord would come into the world, is signified by "even to the evening and morning," "evening" signifying the last time of the old church, and "morning" the first time of the new church. [**5.**] That angels are called "hosts" is evident from the following passages. In *Joel:*

> "Jehovah uttered His voice before His host; for His camp was very great" (ii. 11).

In *Zechariah:*

> "I will set a camp for my house from my host, because of him that goeth away and of him that returneth, that no exactor may again pass through over them" (ix. 8).

In David:

> "Bless ye Jehovah, all ye His hosts, ye ministers of His that do his will" (*Psalm* ciii. 21).

In the *First Book of Kings:*

> Micaiah the prophet said to the king, "I saw Jehovah sitting on His throne, and the whole host of the heavens standing by Him on His right hand and on His left. .... And one said in this manner, and another said in that manner" (xxii. 19, 20).

In the *Apocalypse:*

> His "hosts in heaven followed him upon white horses, clothed in fine linen, white and pure" (xix. 14).

And again,

> "I saw the beast and the kings of the earth, and their hosts gathered together to make war against Him that sat on the white horse, and against His hosts" (xix. 19).

Angels gathered together, or a company of them, is called "a host," because "angels," the same as "hosts," signify Divine truths and goods, because they are recipients of these from the Lord (see above, n. 130, 200, 302). [**6.**] For the same reason the sons of Israel, because they signify the truths and goods of the church, are called "hosts," as in the following passages. In Moses:

"Jehovah said, Bring out the sons of Israel from the land of Egypt according to their hosts" (*Exod.* vi. 26).

In the same,

"I will bring forth My host, My people, the sons of Israel, out of the land of Egypt by great judgments" (*Exod.* vii. 4; xii. 17).

In the same,

"It came to pass on that very day that all the hosts of Jehovah went forth from the land of Egypt" (*Exod.* xii. 41).

In the same,

Thou shalt number "all that go forth by their host" (*Num.* i. 3, seq.). They were to pitch about the tent of meeting, and were to go forth according to their hosts (*Num.* ii. 3, 9, 16, 24).

In the same,

The Levites were to be taken for military duty, and to do the work in the tent of meeting (*Num.* iv. 3, 23, 30, 39).

The sons of Israel were called the "hosts of Jehovah" because they represented the church, and signified all its truths and goods (as can be seen in *A.C.*, n. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805, 9340). They were called "hosts," in the plural, because each tribe was called a "host," as can be seen in Moses, when it was commanded him to number them all according to their hosts, and they were numbered according to their tribes (*Num.* i. 3, seq.); likewise when the camp was pitched about the tent of meeting according to the tribes, it is said "according to their hosts" (*Num.* ii. 3, 9, seq.). The tribes were called "hosts" because the twelve tribes taken together represented all the truths and goods of the church, and each tribe some universal essential of the church (see above, n. 431). [**7.**] From this it can be seen that the truths and goods of heaven and the church are meant in the Word by "hosts;" which makes clear why it is that Jehovah is called in the Word "Jehovah Zebaoth," and "Jehovah God Zebaoth," that is, "of hosts"

(As in *Isaiah* i. 9, 24; ii. 12; iii. 1, 15; v. 7, 9, 16, 24; vi. 3, 5; viii. 13, 18; xiv. 22, 23, 24, 27; xvii. 3; xxv. 6; xxviii. 5, 22, 29; xxix. 6; xxxi. 4, 5; xxxvii. 16; *Jer.* v. 14; xxxviii. 17; xliv. 7; *Amos* v. 16; *Hagg.* i. 9, 14; ii. 4, 8, 23; *Zech.* i. 3; *Mal.* ii. 12; and various other places).

[***b.***] [**8.**] From this it is now evident that "hosts" signify the truths and goods of heaven and the church in the whole complex; and as most things in the Word have also a contrary sense, so do "hosts," and in that sense they signify falsities and

evils in their whole complex, as in the following passages. In *Jeremiah:*

"Upon the roofs" of the houses "they have burned incense unto all the host of the heavens, and have poured out drink offerings unto other gods" (xix. 13).

In *Zephaniah:*

"They worship upon the house tops the host of the heavens" (i. 5).

In Moses:

"Lest thou bow thyself down to and serve the sun and the moon and the stars, and all the host of the heavens" (*Deut.* iv. 19; xvii. 3).

In *Jeremiah:*

"They shall spread out" the bones taken from the graves "before the sun and the moon and all the host of the heavens, whom they have loved and whom they have served" (viii. 2).

Here "the host of the heavens" means the sun, moon, and stars, because these signify all goods and truths in the complex, but here all evils and falsities in the complex; for the "sun" in the contrary sense, as here, signifies all evil flowing from the love of self, the "moon" falsity of faith, and the "stars" falsities in general (that the "sun, moon, and stars," in the natural world, when they are worshipped instead of the sun and moon of the angelic heaven, signify direful evils and falsities, may be seen in *Heaven and Hell*, n. 122, 123; also above, n. 401[g], 402, 525); and because truths from good fight against falsities from evil, and reversely falsities from evil fight against truths from good, they are called "hosts;" for there is continual combat; evils and falsities continually exhale from the hells, and endeavor to destroy the truths from good that are in heaven and from heaven, and these continually resist. Everywhere in the spiritual world there is equilibrium between heaven and hell; and where there is equilibrium, there two forces continually act against each other; one acts and the other reacts, and continual action and reaction is continual combat; but equilibrium is provided by the Lord (see *Heaven and Hell*, n. 589–596, and n. 597–603). And as there is such continual combat between heaven and hell, as all things of heaven are called "hosts," so are all things of hell; all things of heaven have reference to goods and truths, and all things of hell to evils and falsities. [**9.**] This is why "hosts" in the following passages signify falsities of evil. In *Isaiah:*

"The anger of Jehovah is against all nations, and His wrath against all their host; He hath devoted them, He hath delivered them to the slaughter" (xxxiv. 2).

"Nations" signify evils, and "host" falsities from evil; the total destruction of these is signified by "He hath devoted and hath delivered to the slaughter." [10.] In the same,

> "The voice of the multitude in the mountains like as of a great people; the voice of a tumult of the kingdoms of the nations gathered together; Jehovah of Hosts leadeth the host" (xiii. 4).

"The voice of a multitude in the mountains" signifies falsities from evils, "multitude" meaning falsities, and "mountains" evils; "like as of a great people" signifies appearing to be truth from good, "like as" meaning appearance, "people" those who are in truths, thus truths, and "great" is predicated of good. "The voice of a tumult of the kingdoms of the nations gathered together" signifies discord in the church arising from evils and falsities therefrom, "the voice of a tumult" signifying discord, "kingdoms" the churches in respect to truths and falsities, and "nations gathered together" in respect to evils and falsities therefrom conspiring against the truths and goods of the church. "Jehovah of Hosts leadeth the host" signifies that the Lord does this, for this is attributed to the Lord, as is evident from the next verse, where it is said, "Jehovah cometh with the weapons of his anger to destroy the whole land." This is attributed to the Lord just as evil, punishment of evil, and destruction of the church are attributed to Him elsewhere, because such is the appearance, and the sense of the letter of the Word is in accordance with appearances; but in the spiritual sense this means that the man of the church himself does this. [11.] In *Jeremiah:*

> "Spare ye not her young men; give to the curse all her host" (li. 3).

This is said of Babylon; and "Spare not her young men" signifies the destruction of confirmed falsities; "give to the curse all her host" signifies the total destruction of falsities from the evils that are in her, thus the destruction of Babylon. Falsities from evil are signified also by

> The host of the Chaldeans, and the host of Pharaoh (*Jer.* xxxvii. 7, 10, 11, seq.);

and in Moses:

> "The waters returned and covered the chariots and the horsemen, with the whole host of Pharaoh" (*Exod.* xiv. 28; xv. 4).

(This may be seen explained above, n. 355[g]; and in *A.C.*, n. 8230, 8275.)

[**12.**] In *Daniel:*

> "The king of the north shall return and shall set forth a multitude greater than the former, and after the end of the times of the years he shall come with a great host and with much riches. .... And he shall stir up his powers and his heart against the king of the south with a great host; and the king of the south shall engage in battle with an exceeding great and mighty host, but he shall not stand" (xi. 13, 25).

This chapter treats of the war between the king of the north and the king of the south, and "the king of the north" means those within the church who are in falsities of evil, and "the king of the south" those who are in truths of good; collision and combat at the end of the church are described in the spiritual sense by their war; therefore "the host of the king of the north" means falsities of every kind, and "the host of the king of the south" truths of every kind. [**13.**] In *Luke:*

> "When ye shall see Jerusalem compassed with armies (hosts), then know that her desolation is nigh" (xxi. 20).

In this chapter the Lord speaks of the consummation of the age, which means the last time of the church; "Jerusalem" means the church in respect to doctrine; and "compassed with armies" means the church taken possession of by falsities; that then comes its destruction, and presently the last judgment, is signified by "then her desolation is nigh." It is believed that this was said of the destruction of Jerusalem by the Romans, but from the particulars of the chapter it is clear that it treats of the destruction of the church at its end; as also does *Matthew*, chap. xxiv. from the first verse to the last (all things of which are explained in *Arcana Caelestia*). But this does not preclude the application of the sense of the letter of these words to the destruction of Jerusalem, that destruction representing and thus signifying the destruction of the church at its end; this is confirmed by all the particulars in the chapter regarded in a spiritual sense. [**14.**] In David:

> "God hath cast us off and put us to shame; He hath not gone forth with our hosts. He hath made us to turn back from the enemy" (*Psalm* xliv. 9, 10).

"God hath not gone forth with our hosts" signifies that He did not defend them, because they were in falsities of evil, for "hosts" mean falsities of evil; therefore it is said "He hath cast us off and put us to shame, and hath made us to turn back from the enemy," the "enemy" meaning evil which is from hell. [**15.**] In *Joel:*

"I will recompense to you the years that the locust hath eaten, the canker-worm and the caterpillar and the palmer-worm, My great host which I sent among you" (ii. 25).

That a "host" signifies falsities and evils of every kind is plainly evident, since these noxious little animals, "the locust, the canker-worm, the caterpillar, and the palmer-worm," signify falsities and evils that devastate or consume the truths and goods of the church (see above, n. 543[*e*], where this passage is explained, and it is shown that the "locust and caterpillar" signify the falsities [and evils] of the sensual man). All this makes clear what "host" signifies in the Word in both senses. "Host" has the same signification in the histories of the Word, for these contain a spiritual sense the same as the prophecies, but it shines forth from them less clearly, because the mind, when intent on the historical meaning, cannot easily be raised above the worldly things in the history and see the spiritual things that are stored up in them.

574. ***"And I heard the number of them"*** signifies *their quality perceived.*—This is evident from the signification of "to hear," as meaning to perceive (see above, n. 14, 529); also from the signification of "number," as meaning the quality of the thing treated of (see above, n. 429); here the quality of the falsities of evil conspiring against the truths of good, from which falsities and in favor of which are the reasonings of the sensual man, which are signified by "the number of the armies of the horsemen" (of which just above). The quality of these is further described in the next verse in these words, "And thus I saw the horses in the vision, and those that sat on them, having breastplates fiery and hyacinthine and brimstone-like; and the heads of the horses as the heads of lions; and out of their mouths proceeded fire and smoke and brimstone." These words describe the quality here signified by "number." Something of number may seem to be meant here by "number," but in the spiritual world no numbers exist, for spaces and times there are not measured and determined by numbers as in the natural world, therefore all numbers in the Word signify things, and the number itself signifies the quality of the thing (see above, n. 203, 336, 429, 430; and in *Heaven and Hell*, n. 263).

575. [*Verse* 17.] ***"And thus I saw the horses in the vision, and those that sat on them,"*** signifies *falsifications of the Word by reasonings from fallacies.*—This is evident from the signification of "horses," as meaning understanding of the Word (see above, n. 355, 364, 372[*a*], 373, 381, 382); here its falsifications, because it is said that "he saw the horses in vision" (of which presently); also

from the signification of "those that sat on them," as meaning those who understand the Word (respecting which see the passages above cited), but here it means reasonings from fallacies respecting the meaning of the Word, because the sensual man and its reasoning from fallacies are treated of (see above, n. 569), and because it is said that he saw them "in vision," and not as before "in the spirit," to see "in vision" signifying here to see from fallacies. [**2.**] Visions, which and from which a man or the spirit of man sees, are of a twofold kind; there are real visions and visions that are not real; real visions are visions of such things as really appear in the spiritual world, corresponding entirely with the thoughts and affections of angels, consequently they are real correspondences. Such were the visions that the prophets had who prophesied truths; such also were the visions that appeared to John, and that are described throughout the *Apocalypse*. Visions that are not real have the same appearance in the external form as real visions, but not in the internal form; they are produced by spirits by means of phantasies. Such visions those prophets had who prophesied vain things or lies. All such visions, because they are not real are fallacies, and thus they signify fallacies. And as "the horses and those that sat on them" were seen by John in such vision, they signify reasonings from fallacies, and thus falsifications of the Word. [**3.**] As the prophets by whom the Word was written had real visions, and others who were also called prophets had visions that were not real, but their visions were vain and are called "lies," it is important that it should be known what visions are. All things that really appear in the spiritual world are correspondences, for they correspond to the interiors of angels, which are the things of their minds, that is, of their affection and of their thought therefrom, and therefore such things are signified by them. For the spiritual, which is of the affection and consequent thought of angels, clothes itself with such forms as appear in the three kingdoms of the natural world, the animal, the vegetable, and the mineral, and all these forms are correspondences, such as appeared to the prophets, and which signify the things to which they corresponded. But in the spiritual world there can be appearances also that are not correspondences; and these are produced by spirits, especially evil spirits, by means of phantasies, for by means of phantasies such spirits can present to the view palaces, and houses full of decorations, also decorated garments; they can also induce upon themselves beautiful faces, and other like appearances; but as soon as the phantasy ceases all these things vanish, because

they are external in which there is nothing internal. As such visions are from phantasies they signify fallacies because they deceive the senses and fallaciously present to view things like real things. Because such fallacies are here signified, it is said, "I saw horses in vision." As reasonings from fallacies are here treated of, what fallacies are must be told. [**4.**] The fallacies that exist in natural, in civil, in moral, and in spiritual affairs are many; but as fallacies in spiritual things are the fallacies here meant, I wish to show by some examples what and of what nature fallacies in spiritual things are. The sensual man is in fallacies, because all the ideas of his thought are from the world and enter through the bodily senses; from these, therefore, he thinks and draws conclusions respecting spiritual things. Moreover, the sensual man does not know what the spiritual is, and believes that above nature there can be nothing, or if there is, that it is natural and material. He cannot at all comprehend that any thing can exist in the spiritual world like the objects in the natural world, that is, that there can appear there paradises, shrubberies, flower beds, grass-plots, palaces, houses. Sensual men declare that such things are phantasies, although they know that like things were seen by the prophets when they were in the spirit. They do not believe that such things exist in the spiritual world, because any thing that cannot be seen with the eyes or perceived by some sense of the body they regard as a nonentity. [**5.**] Those who judge from fallacies cannot at all apprehend that man after death has a complete human form, and that angels have that form; they deny therefore that men after death are human forms; they say that they are something breathlike, without eyes, ears, or mouth, consequently without sight, hearing, or speech, flitting about in the air, and waiting for the resurrection of the body, that they may see, hear, and speak. This they say and believe because they think from the fallacies of the bodily senses. Those who reason and draw conclusions from the fallacies of the senses attribute all things to nature, and scarcely anything to the Divine; if they attribute creation to the Divine, they imagine, nevertheless, that all things are transferred into nature, and that all the effects that appear flow from nature alone, and nothing from the spiritual world; as when they see the wonderful things that pertain to silkworms, butterflies, bees, the wonderful things in the generation of all animals from eggs, and innumerable other wonderful things, they imagine nature to be the sole artificer of these things, and are unable to think at all about the spiritual world and its

influx into the natural, and about the existence and subsistence of such wonderful things as being from that source; and yet the truth is that the Divine flows in continually through the spiritual world into the natural, and produces such things, and that nature was created to provide for the clothing of these things that go forth and flow in from the spiritual world. But to specify all the fallacies in respect to spiritual things pertaining to the sensual man of the church, would require too much space; some of them may be seen mentioned in the *Doctrine of the New Jerusalem* (n. 53).

576. ***"Having breastplates fiery, hyacinthine, and brimstone-like,"*** signifies *reasonings combating from the cupidities of the love of self and of the world, and from the falsities therefrom.*— This is evident from the signification of breastplates, as meaning armor for war, and in particular, defences in combats (of which above, n. 557); also from the signification of "fire (or fiery)," as meaning the cupidity of the love of self, and thus of all evil (see above, n. 504[*c–e*]); also from the signification of "hyacinth (or hyacinthine)," as meaning the cupidity of love of the world and thus of all falsity (of which presently); and from the signification of "brimstone (or brimstone-like)," as meaning a lust for destroying the goods and truths of the church by falsities of evil (see below, n. 578), here meaning falsity burning from these two loves. From all this it can be seen that "breastplates fiery, hyacinthine, and brimstone-like," signify reasonings combating from cupidities of the loves of self and of the world, and from the falsities from those loves. [**2.**] In regard to "hyacinthine," it signifies in the spiritual sense a heavenly love of truth, but in the contrary sense a devilish love of falsity, also love of the world; as can be seen from its being of the color of heaven, and that color signifies truth from a heavenly origin, so in the contrary sense, falsity from a devilish origin. In the spiritual world the choicest colors appear; and these have their origin in good and truth; for colors there are modifications of heavenly light, thus of the intelligence and wisdom that are in angels in heaven. This is why hyacinthine, purple, and scarlet double-dyed were interwoven in the curtains of the tabernacle and in the garments of Aaron; for the tabernacle represented the heaven of the Lord, and the garments of Aaron the Divine truth of heaven and the church, and these things of which the tabernacle was constructed, and of which the garments of Aaron were woven, represented celestial and spiritual things, which are of Divine good and Di-

vine truth. [**3.**] Thus

> The vail before the ark was of hyacinthine, purple, and scarlet double-dyed, and fine twined linen (see *Exod.* xxvi. 31).
> Likewise the screen for the door of the tent (verse 36).
> And the screen for the gate of the court (*Exod.* xxvii. 16).
> The loops on the edge of the curtain of the tent were hyacinthine (*Exod.* xxvi. 4);
> The ephod was of gold, hyacinthine, purple, and scarlet double-dyed interwoven (*Exod.* xxviii. 6);
> Also the breastplate of judgment (verse 15);
> When the camp went forward in the wilderness, Aaron and his sons spread a cloth of hyacinthine over the ark, over the table of faces, over the lampstand and the lamps, over the golden altar, and over all the vessels of ministry (*Num.* iv. 6, 7, 9, 11, 12).

This is because Divine truth going forth from Divine love, which is signified by "the cloth of hyacinthine," embraces and protects all the holy things of heaven and the church, which the things covered represent. [**4.**] Because "hyacinthine" signified the celestial love of truth, it was commanded

> That the sons of Israel should make for themselves a fringe in the borders of their garments, and should put on it a cord of hyacinthine, that in looking upon it they might remember all the commandments of Jehovah and do them (*Num.* xv. 38, 39).

Here "the cord of hyacinthine" stands evidently for remembrance of the commandments of Jehovah: the commandments of Jehovah are the essential truths of heaven and the church, and these are remembered only by such as are in a celestial love of truth. [**5.**] That "hyacinthine" signifies love of truth can be seen from the following in *Ezekiel:*

> "Fine linen in broidered work from Egypt was thy spreading forth, to be for thy ensign; hyacinthine and purple from the isles of Elishah was thy covering. .... These were thy traffickers with choice wares, with bales of hyacinthine and broidered work, and with treasures of precious garments" (xxvii. 7, 24).

This is said of Tyre, which signifies the church in respect to knowledges of truth, so, too, it signifies knowledges of truth belonging to the church, and her "merchandize and tradings" mentioned in this chapter describe the acquisition of intelligence by means of such knowledges; "broidered work from Egypt" signifies knowledge (*scientia*) of such things as are of the church; and because this has a lower place, and is thus round about or without, it is called "a spreading forth," and is said to be "for an ensign." "Hyacinthine and purple from the isles of Elishah" signify spiritual affection for truth and good; therefore these are said to be "for a covering," a "covering" signifying truth. "Bales

of hyacinthine and broidered work" signify all truths, spiritual and natural, and these together with knowledges from the Word are meant by "treasures of precious garments." [6.] As "hyacinthine" signifies heavenly love of truth, so in the contrary sense it signifies a devilish love of falsity; and in that sense also "hyacinthine" is mentioned in the Word. Thus in *Ezekiel:*

> "Two women, the daughters of one mother, committed whoredom in Egypt....in their youth. .... Oholah which is Samaria, and Oholibah which is Jerusalem. And Oholah committed whoredom while subject to me, and she doted on her lovers, the Assyrians her neighbors, which were clothed in hyacinthine, governors and rulers, all of them young men of desire, horsemen riding upon horses" (xxiii. 2–6).

Here "Samaria" and "Jerusalem" signify the church, "Samaria" the spiritual church, and "Jerusalem" the celestial church, which are called "Oholah" and "Oholibah" because these names mean a *tent*, and a "tent" signifies the church in respect to worship; "woman" also in the Word signifies the church; "they committed whoredom in Egypt" signifies the falsification of the truths of the church by the knowledges (*scientifica*) of the natural man. "She doted on the Assyrians" signifies falsification by reasonings from those knowledges (*scientifica*); "Asshur and Assyria" signify reasonings; they are said to be "clothed in hyacinthine" by reason of fallacies and falsities, which in external form appear to be truths because they are drawn from the sense of the letter of the Word wrongly construed. And because of this appearance they are also called "governors and rulers, young men of desire, riding upon horses," for those who reason from self-intelligence appear to themselves and to others of like character to be intelligent and wise, and the things they speak to be truths of intelligence and goods of wisdom, and yet they are falsities which they love because they are from what is their own (*proprium*); "governors and rulers" signify principal truths, and "those riding upon horses" signify the intelligent. [7.] In *Jeremiah:*

> "Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman and of the hands of the founder; their garments are hyacinthine and purple: all are the work of the wise" (x. 9).

This treats of the idols of the house of Israel, which signify doctrinals that are false, because they are from self-intelligence, therefore they are called "the work of the workman and of the hands of the founder, all the work of the wise," and this because these doctrinals appear to them to be truths and goods; "silver from Tarshish and gold from Uphaz," signifies what appears in exter-

nal form to be truth and good, because from the sense of the letter of the Word. From all this it can be seen that "hyacinthine" signifies the love of what is false because it is from self (*proprium*) or from self-intelligence. "Hyacinthine" also signifies love of the world, because love of the world corresponds to love of falsity, as love of self, which is signified by "fire," corresponds to love of evil; for all evil is from love of self, and all falsity is from love of the world which has its origin in love of self; for spiritual evil, which is meant by love of the world, is in its essence falsity, as spiritual good is in its essence truth (see *Heaven and Hell*, n. 15).

577[*a*]. *"And the heads of the horses as the heads of lions"* signifies *knowledge (scientia) and thought therefrom destructive of truth.*—This is evident from the signification of "heads of horses," as meaning knowledge (*scientia*) and thought therefrom (of which presently); and from the signification of "heads of lions," as meaning consequent destruction of truth. "Heads of lions" signify here destruction of truth, because a "lion" in the highest sense signifies Divine truth in respect to power, and in the contrary sense falsity destroying truth, consequently destruction of truth, and "the head of a lion" signifies the powers of the mind that work destruction, which are reasonings from falsities. (That a "lion" signifies Divine truth in respect to power, and in the contrary sense falsity destroying truth, may be seen above, n. 278.) The "heads of horses" signify knowledge (*scientia*) and thought therefrom, because "head" signifies intelligence, and "horse" the understanding; and as the sensual man and his reasoning from falsities are here treated of, and the sensual man who reasons from falsities has no intelligence, but only knowledge (*scientia*) and thought therefrom, so these are here signified by "the heads of the horses." (That those who are in falsities have no intelligence, but instead of intelligence only knowledge, may be seen in the *Doctrine of the New Jerusalem*, n. 33.) [**2.**] The "head" signifies intelligence, because the understanding and will of man have their seat in the interiors of his head; consequently in the front part of the head, which is the face, are the senses of sight, hearing, smell, and taste, into which the understanding and will flow from within and vivify them, and cause them to enjoy their sensations; this is why the "head" signifies in the Word intelligence. But as those only who receive influx from heaven are intelligent, for all intelligence and wisdom flow in out of heaven from the Lord, it follows that those who are in falsities of evil have no intelligence; for in them the higher and spiritual mind is closed, and

only the lower mind, which is called the natural mind, is opened; and when the higher mind is closed the lower receives nothing of truth and good, consequently no intelligence from heaven, but only from the world. Such, therefore, in place of intelligence have mere knowledge (*scientia*) and thought from it, and from this proceeds reasoning, and by means of it confirmation of falsity and evil against truth and good. [**3.**] That the "head" signifies in the Word intelligence and wisdom, and in the contrary sense knowledge (*scientia*) and fatuous thought therefrom, can be seen from the following passages in the Word. In *Ezekiel:*

"I have put a jewel upon thy nose, and ear-rings in thine ears, and a crown of adorning upon thy head" (xvi. 12).

This is said of Jerusalem, which signifies the church, here what it was in the beginning; "a jewel upon the nose" signifies perception of truth from good; "ear-rings in the ears" signify hearkening and obedience, and "a crown upon the head" signifies wisdom; for intelligence, which is from Divine truth, becomes wisdom from good of love, and this is signified by "a crown of gold." [**4.**] In the *Apocalypse:*

"A woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (xii. 1).

The "head" upon which was a crown of twelve stars signifies intelligence, as will be seen in the explanation hereafter.

That the Jews placed a crown of thorns upon the Lord's head, and smote His head (*Matt.* xxvii. 29, 30; *Mark* xv. 17, 19; *John* xix. 2),

signifies that they treated with such ignominy Divine truth itself, and Divine wisdom; for they falsified the Word, which is Divine truth and in which is Divine wisdom, and adulterated it by their traditions and by adapting it to themselves; thus they desired a king who would exalt them over all the nations of the earth. And as the Lord's kingdom was not earthly but heavenly, they perverted every thing that was said respecting Him in the Word, and mocked at what was foretold of Him. This is what was represented by "their placing a crown of thorns upon His head, and smiting his head." [**5.**] Where the statue of Nebuchadnezzar seen in a dream is described, it is said in *Daniel:*

"Its head was of pure gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay" (ii. 32, 33).

That statue represented the successive states of the church; "the head of gold" represented and signified the Most Ancient church, which was in celestial wisdom, and thus in intelligence above all the churches that followed; this wisdom and its intelligence are meant by "the head of gold." That the other parts of the statue signified the states of subsequent churches may be seen above (n. 176, 411[*b*]). In David:

> "Thou hast brought us into the net; thou hast laid burdens upon our loins. Thou hast caused a man to ride over our head" (*Psalm* lxvi. 11, 12).

"To cause a man to ride over our head" signifies that there is no intelligence (see above, n. 355[*g*], where this is more fully explained). [6.] In Moses:

> These blessings "shall come upon the head of Joseph, and upon the crown of the head of the Nazirite of his brethren" (*Gen.* xlix. 26; *Deut.* xxxiii. 13–16).

That "blessings shall come upon the head of Joseph" signifies that all the things that had just been mentioned, and that are blessings of heaven, should have place in the interiors of his mind, which are the lives of his understanding and will, for these are the interiors of the mind. That they shall come upon "the crown of the head of the Nazirite of his brethren" signifies that they should also have place in the exteriors of his natural mind, for the "Naziriteship" signifies the exteriors of the natural mind, since it means *hairs*, or the hair of the head. (But these words may be seen further explained above, n. 448[*b*]; and in the *Arcana Caelestia*, n. 6437, 6438.) In the same,

> "Take you wise men and intelligent,....and I will appoint them as your heads" (*Deut.* i. 13).

It is said "as your heads" because wisdom and intelligence, in which they should excel all others, are meant, therefore it is said, "Take you wise men and intelligent." [7.] In *Isaiah:*

> "Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers, hath He covered" (xxix. 10).

"Prophets" signify those who teach truths and are intelligent, and in an abstract sense, the doctrine of truth and intelligence; therefore it is said, "Jehovah hath closed your eyes, the prophets; and your heads, the seers," where the prophets are called "eyes," and the seers "heads," because "eyes" signify the un-

derstanding of truth in respect to doctrine, and "seers" the same as "head" signify intelligence. [**8.**] In the same,

> "Jehovah will cut off from Israel head and tail, branch and rush. .... The old man and the honorable will make the head, and the prophet that is a teacher of lies will make the tail" (ix. 14, 15).

In the same,

> "Neither shall there be for Egypt any work which will make the head or tail, branch or rush" (xix. 15).

"He will cut off from Israel head and tail," and "neither shall there be for Egypt head or tail," signify that all the intelligence and knowledge (*scientia*) of truth they have shall perish (as may be seen above, n. 559, where these passages are more fully explained). In the same,

> "In that day shall the Lord shave with a razor that is hired in the crossings of the river, by means of the king of Assyria, the head and the hairs of the feet; and shall also consume the beard" (vii. 20).

That this signifies that reasonings from falsities will deprive the men of the church of all wisdom and spiritual intelligence, may be seen above (n. 569[*c*]), where this is explained in detail; it is said "in the crossings of the river," because "the river Euphrates" signifies reasoning from falsities, therefore here attack by these upon the truths of the church which are destroyed by reasoning from falsities. [**9.**] In *Ezekiel:*

> "Son of man, take thee a sharp sword, a barber's razor, ... and cause it to pass over the head and over the beard ....; a third part thou shalt burn with fire ...., a third part thou shalt smite with the sword, and a third part thou shalt scatter in the wind" (v. 1, 2).

Here also "to cause a razor to pass over the head" signifies to deprive of all intelligence of truth; for the reason that intelligence perishes when there are no outmosts of intelligence, which are signified by "the hairs of the head," which should be shaved with a razor by causing it to pass over the head; for when outmosts are taken away it is as when the base is taken away from a column, or the foundation from a house. This is why it was unlawful in the Jewish church, which was a representative church, to shave the hairs of the head and induce baldness, in like manner the beard; so those who are without intelligence appear bald in the spiritual world.

[***b.***] [**10.**] From all this the signification of "a bald head" and "baldness" in the following passages can be seen. In *Isaiah:*

"On all their heads is baldness, every beard is cut off" (xv. 2);

in other words, there is no intelligence. In *Ezekiel:*

"Shame shall be upon all faces, and baldness upon all heads" (vii. 18).

In the same,

"Every head was made bald, and every shoulder was peeled" (xxix. 18).

These words have the same meaning. So Aaron and his sons were forbidden to shave their heads and the corner of the beard; of which it is said in Moses:

That Aaron and his sons should not shave their heads nor rend their clothes; lest they die, and lest Jehovah be angry in consequence with the whole congregation (*Lev.* x. 6).

And in the same,

That the sons of Aaron "should not make baldness upon their head, nor shave the corner of the beard" (*Lev.* xxi. 5).

The "beard" signifies the outmost of the rational man, and "not shaving the beard" signifies not to be deprived of the rational, by taking away its outmost; for, as was said above, when the outmost is taken away the interior also perishes. What is meant by

When a woman taken captive from the enemy is desired for a wife she must shave her head and pare her nails (*Deut.* xxi. 11, 12),

may be seen explained above (n. 555[*e*]). [**11.**] Because shame was represented by the hands upon the head, it is said in *Jeremiah:*

"Thou shalt be ashamed of Egypt also, as thou wast ashamed of Assyria. From her also thou shalt go forth with thy hands upon thy head" (ii. 36, 37).

And in the same,

"They were ashamed and put to confusion and covered their heads" (xiv. 3, 4).

Because this was a representative of shame,

Tamar, after she had been disgraced by her brother Ammon, "laid her hand on her head, and went her way crying aloud" (2 *Sam.* xiii. 19).

To "lay the hand upon the head" signified that no intelligence remained. Also grief for sin in having acted insanely and foolishly was represented by sprinkling dust upon the head, and by bowing the head down even to the earth; and by this cursing also was signified. As in *Ezekiel:*

"They shall cast up dust upon thy head, they shall roll thee in ashes" (xxvii. 30).

In *Lamentations:*

"The elders of the daughter of Zion sit upon the ground, they keep silence; they have cast up dust upon their head; they have girded themselves with sackcloth; the virgins of Jerusalem have made their head to hang down to the ground" (ii. 10).

[12.] But in the contrary sense the "head" signifies the craftiness that those have who are in the love of ruling. This is meant by the "head" in Moses:

The seed of the woman shall trample upon the head of the serpent, and the serpent shall hurt the heel (*Gen.* iii. 15)

In David:

"The Lord at thy right hand hath stricken through kings in the day of His anger; He hath judged among the nations; He hath filled with dead bodies; He hath striken through the head over many a land; He shall drink out of the stream in the way; therefore shall He lift up the head" (*Psalm* cx. 5–7).

(This passage may be seen explained above, n. 518[*d*].) In the same,

"God shall bruise the head of His enemies, the hairy scalp of such as go on in trespasses" (*Psalm* lxviii. 21).

That the craftiness by which they purpose and contrive evil against others returns upon themselves is signified by

"Bringing their way upon their own head" (*Ezek.* ix. 10; xi. 21; xvi. 43; xvii. 19; xxii. 31; *Joel* iii. 4, 7).

What is signified in the *Apocalypse* by

The seven heads from which were seven diadems (xii. 3; xiii. 1, 3; xvii. 3, 7, 9),

will be seen hereafter. Moreover, the "head," as what is highest and primary in man, has many other meanings; as the peak of a mountain, the top of any thing, what is primary, the beginning of a way, of a street, of a month, and the like.

578. ***"Out of their mouths proceeded fire, and smoke, and brimstone,"*** signifies *thoughts and consequent reasonings springing from love of evil and from love of falsity, and from a lust for destroying truths and goods by falsities of evil.*—This is evident from the signification of the "mouth," as meaning thought and consequent reasoning (respecting which see in the explanation of verse 19); from the signification of "fire," as meaning the love of self and love of evil therefrom (see above, n. 504[*c–e*], 539); from the signification of "smoke," as meaning the dense falsity springing from the love of evil (see above, n. 494, 539); and from the signification of "brimstone," as meaning a lust for destroying the truths and goods of the church by falsities of evil. [2.] That this is the

signification of "brimstone" can be seen from passages of the Word where it is mentioned. Thus in Moses:

> "Jehovah made brimstone and fire to rain upon Sodom and upon Gomorrah" (*Gen.* xix. 24).

In *Luke:*

> "In the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. After the same manner shall it be in the day that the Son of man is revealed" (xvii. 29, 30).

Those who were in Sodom and Gomorrah mean those who are in falsities of evil from love of self; and since falsities of evil from that love destroyed them it rained brimstone and fire, "brimstone" because of the lust for destroying the church by falsities of evil, and "fire" because that lust burst forth from the love of self. That it should be thus when the Son of man should be revealed, signifies that then, too, falsities of evil from love of self will destroy the church. Such rain appears in the spiritual world when the evil who are in falsities from that love are cast down into hell. [**3.**] In Moses:

> "What shall your sons say, ... and the stranger ...., when they shall see the plagues of that land, and its sicknesses. .... The whole land is brimstone and salt, and a burning; it is not sown, it doth not spring up, nor doth any grass grow upon it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim" (*Deut.* xxix. 22, 23).

These were the curses with which the sons of Israel were threatened if they did not kept the commandments and statutes, and if they worshipped other gods; and because the church is thus laid waste and destroyed by falsities of evil and evils of falsity it is said that "the whole land is then brimstone, and salt, and a burning," the "land" signifying the church; and "it will not be sown, nor spring up, nor any grass grow upon it," signifies that no longer will any truth from good be received or brought forth. [**4.**] In *Isaiah:*

> "A Topheth is prepared of old; yea, for the king it is prepared; he shall go down into a deep and wide place; the pile thereof is fire and much wood; the breath of Jehovah like a stream of brimstone doth kindle it" (xxx. 33).

"Topheth" signifies the hell in which the direful and cruel love of destroying all the truths and goods of the church reigns, especially the cruel lust for destroying the goods of innocence; that this direful hell is from falsities of evil is signified by "he shall go down into a deep and wide place;" the "king" for whom it is prepared, signifies infernal falsity itself; "the pile thereof is fire

and wood" signifies evils of every kind belonging to that love; and because that hell burns with a lust for destroying it is said, "the breath of Jehovah like a stream of brimstone doth kindle it;" for there, as soon as they hear from any one the truths of the church and perceive its goods, they are inflamed with a frenzy for destroying and extinguishing them. [5.] In *Isaiah:*

> "The day of Jehovah's vengeance, and the year of retribution for the controversy of Zion; and the streams thereof shall be turned into pitch, and its dust into brimstone, and its land shall become burning pitch; it shall not be quenched night or day, the smoke thereof shall go up for ever" (xxxiv. 8–10).

"The day of Jehovah's vengeance, and the year of retribution for the controversy of Zion," signifies the Lord's coming, and the last judgment then accomplished by Him; "the streams shall be turned into pitch, and dust into brimstone," signifies the hell into which those are cast, who are in falsities of evil, and in evils of falsity; the evil of infernal love and its punishment are signified by "the burning pitch shall not be quenched night or day;" and the dire falsity from that evil is signified by "the smoke shall go up forever." [6.] In *Ezekiel:*

> "And I will plead with" Gog "with pestilence and with blood; and I will rain upon him a deluge and hailstones, fire and brimstone" (xxxviii. 22).

By "Gog" is meant those who place all worship in a holy and pious external, and not in what is internal, and yet the quality of external worship is the same as the quality of its internal. It is said, "Jehovah shall reign upon them a deluge and hailstones, fire and brimstone," which signifies falsities and evils destroying all the truths and goods of the church, "fire and brimstone" mean evils of falsity and falsities of evil, both of which are devilish. [7.] In David:

> Jehovah "shall rain upon the wicked snares, fire, and brimstone; and a wind of tempests shall be the portion of their cup" (*Psalm* xi. 6).

This signifies that the wicked are destroyed by their own evils of falsity and their own falsities of evil, which will destroy in them all truths of the church; "snares, fire, and brimstone," mean evils of falsity and falsities of evil; "the wind of tempests" which shall be the portion of their cup, signifies the destruction of all truth. Evidently it is not meant that Jehovah will rain fire and brimstone upon the wicked, for it is also said that "He will rain snares" upon them; therefore "fire and brimstone" signify such things as totally destroy the truths and goods of the

church. [8.] Likewise in *Job:*

> "Brimstone shall be scattered upon the habitation of the wicked one" (xviii. 15).

"Brimstone" means such falsity of evil as destroys every thing of the church in man; this is falsity from the evil of love of self, such as those were in who dwelt in Sodom and Gomorrah, respecting which it is said,

> That it overthrew not only the cities and inhabitants, but also the plain and that which springeth up in the field (*Gen.* xix. 25);

"that which springeth up in the field" signifies the truths of the church springing up. "Fire and brimstone" have a like signification in the following passages in the *Apocalypse:*

> "If any one worship the beast and his image .... he shall be tormented with fire and brimstone" (xiv. 9, 10).
> The beast and the false prophet "were cast alive into a lake of fire burning with brimstone" (xix. 20).
> "The devil .... was cast into the lake of fire and brimstone, where are the beast and the false prophet" (xx. 10).
> "The murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone" (xxi. 8).

579. [*Verse* 18.] *"By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, proceeding out of their mouths,"* signifies *that all understanding of truth, and spiritual life therefrom, were extinguished by them.*— This is evident from the signification of "the third part of men," as meaning all intelligence, that is, understanding of truth, and as spiritual life is from this, that also is included; from the signification of "to be killed," as meaning to be extinguished, for when understanding of truth is extinguished man is spiritually killed (see above, n. 315[*a*,*b*]); the "third part," in reference to truths, means all (see above, n. 506); and "man" means understanding of truth and perception of good (n. 280, 546); also from the signification of "fire, smoke, and brimstone proceeding out of their mouths," as meaning what is thought and reasonings therefrom springing from love of evil, from love of falsity, and from a lust for destroying truths and goods by falsities of evil (see above, n. 578). From all this the signification of these words can be seen. This is said of the horses seen in vision, namely, that "out of their mouths proceeded fire, smoke, and brimstone;" and as the "horses" seen in vision signify falsifications of the Word by reasonings from fallacies, it is evident that "fire, smoke, and brimstone," signify the things that promote falsification, which are the

loves of evil and falsity, and lusts for destroying the truths and goods of the church. This is effected by what is thought and by reasonings from fallacies about the sense and understanding of the Word. For when a man thinks from mere fallacies he thinks solely from such things as appear at first sight in the sense of the letter, and not from any interior literal sense; consequently he forms the most gross and harsh ideas respecting every doctrine he derives from the Word, as that God is angry, that He punishes, casts men into hell, tempts them, that He repents, and many like things; moreover, he thinks corporeally and materially, and not at all spiritually, about every thing he reads in the Word; for this reason his thought is merely sensual, and when it is merely sensual it is solely from love of self and of the world, and when it is from these it is solely from evils and falsities. When such a man, therefore, is left to himself and thinks from his spirit, he thinks from the affection of these loves, and these he conjoins to the things that are in the Word; and when the Divine things of the Word are conjoined to such loves all things therein are adulterated and falsified, for the Divine things of the Word can be conjoined to nothing but celestial love, that is, spiritual affection; if conjoined to any other love or any other affection, the higher mind, which is called the spiritual mind, is closed, and the lower mind only, which is called the natural mind, is opened; and in fact, in those who conjoin the truths of the Word to the affection of love of self, the natural mind also is closed, and only the outmost of this mind is opened, which is called the sensual, which clings most closely to the body, and stands nearest to the world. Thus does man's spirit become corporeal, and then it can have no lot with angels, who are spiritual.

580. [*Verse* 19.] ***"For their power was in their mouth"*** signifies *sensual thoughts and reasonings therefrom that have great power with them.*—This is evident from the signification of "their power," as meaning to have power, here to have great power; and from the signification of the "mouth," as meaning sensual thought and reasonings therefrom. For the "mouth" and the things belonging to the mouth signify things of the understanding and of thought and speech therefrom, for these correspond to the mouth. For all the organs that are included in the term *mouth*, as the larynx, the glottis, the throat, the tongue, the palate, the lips, are organs that serve the understanding for utterance and for speech, and this is why the "mouth" signifies thought and reasoning therefrom. But as man's thought is interior and exterior, that is, spiritual, natural, and sensual, so the "mouth" signifies

such thought as pertains to the man treated of, here sensual thought, because it is the man who is made sensual by falsities of evil who is treated of; sensual thought is the lowest thought of all, and is material and corporeal; in such thought are all who are in evils in respect to life, and in consequent falsities in respect to doctrine, however learned and accomplished they may be supposed to be, and whatever ability they may have to arrange their falsities in a beautiful order, and to embellish them with elegant and eloquent discourse. [**2.**] That the "mouth" from correspondence, thus in the spiritual sense, signifies thought, but in the natural sense utterance, can be seen from the following passages. In David:

> "The mouth of the righteous meditateth wisdom" (*Psalm* xxxvii. 30).

The "mouth" here signifies thought from affection, for man from that meditates wisdom, and not from the mouth and its speech. In *Luke:*

> Jesus said, "I will give you a mouth and wisdom which they will not be able to oppose" (xxi. 15).

Here the mouth evidently stands for speech from the understanding, thus for thought from which man speaks. In *Matthew:*

> "Not that which entereth into the mouth maketh the man unclean, but that which cometh out of the mouth, this maketh the man unclean. . . . Whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught. But things that proceed out of the mouth come forth from the heart. .... Out of the heart go forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies" (xv. 11, 17–19).

"That which entereth into the mouth" means in the literal sense food of every kind, which, after its use in the body, goes out through the belly into the draught; but in the spiritual sense, "that which entereth into the mouth" signifies all things that enter into the thought from the memory, and also from the world, and these correspond to food; while the things that enter into the thought, and not also into the will, do not render a man unclean; for the memory, and thought therefrom are to man only as a way of entrance to him, since the will is the man himself. The things that enter the thought and go no further are cast out as it were through the belly into the draught, "the belly" signifying from correspondence the world of spirits, from which thoughts flow in with man, and the "draught" signifying hell. [**3.**] It must be noted that man cannot be purified from evils and consequent falsities, unless the unclean things that are in him come forth as far

as into the thought, and are there seen, recognized, discerned, and put away. All this makes evident that "that which entereth into the mouth" signifies in the spiritual sense what enters into the thought from the memory and from the world; while "that which cometh out of the mouth" signifies in the spiritual sense thought from the will or from the love; for the "heart," from which thought goes forth into the mouth and from the mouth, signifies man's will and love; and as the love and will constitute the whole man, for the man is such as his love is, so the things that go forth therefrom into the mouth and out of the mouth are what make the man unclean. That these are evils of every kind is evident from the things enumerated. Such is the meaning of this saying of the Lord in the heavens. (That the "heart" signifies the will and love see above, n. 167). [**4.**] In *Isaiah:*

> "Then flew one of the seraphim unto me, in whose hand was a burning coal.... from the altar; and he touched my mouth, and said, Lo, this hath touched thy lips: therefore thine iniquity is taken away and thy sin is expiated" (vi. 6, 7).

"One of the seraphim touching the mouth and lips of the prophet with a burning coal from the altar" signifies his interior purification, which is that of the understanding and will, and thus inauguration into the gift of teaching; "the burning coal from the altar" signifies the Divine love, from which is all purification, and "the mouth and lips" signify thought and affection, or what is the same, the understanding and the will; when these are purified man is withdrawn from iniquity and sin; consequently it is said, "therefore thine iniquity is taken away and thy sin is expiated." Any one can see that iniquity is not taken away by a burning coal applied to the mouth and lips. (That the things belonging to the mouth correspond to things intellectual, because from them the voice and speech proceed, may be seen in *A.C.*, n. 8068, 9384. That "from the mouth and from the heart" means from the understanding and from the will, n. 3313, 8068.)

581[*a*]. ***"For their tails were like serpents, and had heads,"*** signifies *that from sensual knowledges (scientifica) which are fallacies, they reason craftily.*—This is evident from the signification of "tails," here, tails of horses, as meaning knowledges (*scientifica*) which are called sensual because they are the outmosts of the understanding (see above, n. 559); from the signification of "serpent," as meaning the craftiness of the sensual man (of which presently); and from the signification of "having heads," as meaning to reason by means of such knowledges; for the "head" signifies intelligence, therefore "to have a head" signifies to be intelligent; to reason by means of such knowledges is meant, because the

"head," in reference to the sensual man, signifies knowledge (*scientia*) and fatuous thought therefrom (see above, n. 577[*a*]), and accordingly reasonings by means of sensual knowledges. From all this it can be seen that "the tails of the horses were like serpents, and had heads," signifies that from sensual knowledges which are fallacies they reason craftily. These are said to be fallacies because sensual knowledges become fallacies when man reasons from them concerning spiritual things; as for example, that dignities and wealth are real blessings; that glory, such as belongs to the great in the world, is that in which heavenly blessedness consists; and that the Lord desires adoration from man for His own glory; and other like things: these are fallacies when applied to things spiritual, since the sensual man thinks in this way, and cannot perceive otherwise because he is not endowed with intelligence. [**2.**] That "serpents" signify in the Word the sensual man in respect to craftiness and in respect to prudence, can be seen from the following passages. In Moses:

> "The serpent was more crafty than any wild beast of the field which Jehovah God had made" (*Gen.* iii. 1).

"Serpent" here does not mean a serpent, but the sensual man, and in a general sense the sensual itself, which is the outmost of the human understanding; "the man and his wife" signify the Most Ancient church, which fell away when the men of that church began to reason from sensual knowledges (*scientifica*) respecting Divine things, which are signified by "eating of the tree of knowledge;" their craftiness in reasoning respecting Divine things from the sensual is described by the reasoning of the serpent with Adam's wife, by which they were deceived. The serpent is said to have been "more crafty than any wild beast of the field," because it is poisonous and its bite is therefore deadly, and because it hides itself in lurking places. "Poison" signifies craft and treachery, and therefore the "bite" of the serpent signifies deadly hurt; and the lurking places from which it bites, and in which it conceals itself, signify craftiness. [**3.**] It is to be noted that all beasts signify affections such as are in man, and "serpents" signify the affections of the sensual man, for the reason that they creep on the belly upon the ground; the sensual of man does the same, for it is in the lowest place, and creeps as it were upon the ground beneath all the other faculties. Moreover, sensual men in the spiritual world dwell in the lower parts, and cannot be raised up towards the higher parts, since they are in externals, and from these they judge and form conclusions respecting every

thing. Again, the evil who are in the hells are mostly sensual, and many of them crafty; when, therefore, they are looked at from the light of heaven they appear like serpents of various kinds; and this is why the devil is called "a serpent." The infernals are crafty because evil conceals in itself all craftiness and cunning, as good does all prudence and wisdom. (On this see *Heaven and Hell*, n. 576–581, where The Malice and Wicked Arts of Infernal Spirits are treated of.) [**4.**] This, then, is why the devil or hell is called "a serpent" in the following passages. In the *Apocalypse:*

> "The dragon, the old serpent, ... the devil and Satan, which seduceth the whole world" (xii. 9, 14, 15; xx. 2).

In David:

> "They have sharpened their tongue like a serpent; adder's poison is under their lips" (*Psalm* cxl. 3),

which signifies their crafty and treacherous deception. In the same,

> "Their poison is like the poison of a serpent" (*Psalm* lviii. 4).

In *Job:*

> "He shall suck the poison of asps; the viper's tongue shall slay him" (xx. 16).

And in *Isaiah:*

> "They hatched adder's eggs, and wove spider's webs; he that eateth of their eggs dieth, and when one is crushed there breaketh out a viper" (lix. 5).

This is said of evil men, who by treachery and craft seduce others in spiritual things; the hidden evils to which they allure by their craftiness are signified by "adder's eggs," which they are said to hatch; their treacherous falsities are signified by "the spider's webs" which they weave; the deadly hurt when they are received is signified by "he that eateth of their eggs dieth, and when one is crushed there breaketh out a viper." [**5.**] Because the Pharisees were such they are called by the Lord,

> "Serpents, a generation of vipers" (*Matt.* xxiii. 33).

That the craftiness and malice of such can do no harm to those whom the Lord protects is signified by the following in *Isaiah:*

> "The suckling shall play on the hole of the adder, and the weaned child shall put his hand on the basilisk's den" (xi. 8).

The "suckling" and the "weaned child" signify those who are in

the good of innocence, that is, those who are in love to the Lord; and "the hole of the adder" and "the basilisk's den" mean the hells in which are treacherous and crafty spirits, and the entrances into these appear like gloomy holes, and within they are like dens. [6.] That the craft and malice of infernal spirits can do no harm to those whom the Lord protects is signified also by these words of the Lord,

That the disciples would have "power to tread on serpents and scorpions, and over all the power of the enemy" (*Luke* x. 19).
Also that they would have power to take up serpents; and to drink any deadly thing, and it would not hurt them (*Mark* xvi. 18).

"To tread on serpents" signifies to despise and make light of the treacheries, craft, and wicked arts of the infernal crew; therefore it is added, "and over all the power of the enemy," "the enemy" is that crew, and "his power" its craftiness.

[*b.*] [7.] The malice and craftiness of infernal spirits, who, taken together, are called "the devil" and "Satan," are meant by "serpents" in the following passages. In Moses:

"Jehovah God led thee through the great and terrible desert of the serpent, the fiery serpent, and scorpion" (*Deut.* viii. 15).

The journeyings of the sons of Israel in the desert represented and thus signified the temptations of the faithful; the infestations at such times from the hells by evil spirits and genii are signified by "serpents, fiery serpents, and scorpions." [8.] In *Isaiah:*

"Rejoice not, O Philistia, all of thee, because the rod that smiteth thee is broken; for from the serpent's root shall come forth a basilisk, whose fruit shall be a fiery flying serpent" (xiv. 29).

"Philistia" signifies faith separate from charity; the misleading of many by the sophistries that uphold that faith is signified by "from the serpent's root shall come forth a basilisk, whose fruit shall be a fiery flying serpent." In *Jeremiah:*

"Behold I send among you serpents, basilisks, against which there shall be no charm, and they shall bite you" (viii. 17).

In the same,

"The voice thereof shall go like that of a serpent" (xlvi. 22).

In *Amos:*

"Although they hide themselves before my eyes in the bottom of the sea, thence will I command the serpent to bite them" (ix. 3).

Craftiness is signified also in *Isaiah* by

"Leviathan the crooked serpent" (xxvii. 1).

[9.] That "serpents" signify craftiness, and also the prudence of sensual men, is evident from the words of the Lord in *Matthew:*

"Be ye prudent as serpents and simple as doves" (x. 16).

Those who are in good are called "prudent," and those who are in evil are called "crafty," for prudence is of truth from good, and craftiness is of falsity from evil; and as this was said to those who were in good, "serpents" here mean prudence. [10.] Because the craftiness of the evil is diabolical those who are in it are said "to eat the dust." In Moses:

It was said to the serpent, "Be thou cursed above all beasts, and above all wild beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (*Gen.* iii. 14).

In *Isaiah:*

"Dust shall be the serpent's bread" (lxv. 25).

And in *Micah:*

"They shall lick the dust like a serpent" (vii. 17);

"dust" signifying what is damned, and "to go upon the belly" signifying the sensual, which is the outmost of life in man; and as this is the outmost of life, it is in no intelligence or wisdom, but in craftiness and cunning, which are contrary to intelligence and wisdom. [11.] In Moses:

"Dan shall be a serpent upon the way, an arrow-serpent on the path, biting the horse's heels, and his rider shall fall backwards" (*Gen.* xlix. 17).

What this prophecy respecting Dan signifies no one can know unless he knows what is signified by a "horse" and its "heels," also by a "serpent;" a "horse" signifies understanding of truth, and a "rider" intelligence; a "serpent" signifies the sensual, which is the outmost of the intellectual life; "the heels of a horse" signify truths in outmosts, which are sensual knowledges (*scientifica*); that the sensual by means of reasonings from fallacies, does harm to and leads astray the understanding is signified by "the serpent biteth the horse's heels and his rider shall fall backwards." This is said of Dan, because the tribe named from him

was the last of the tribes, and thus signified the last things (outmosts) of truth and good, consequently the outmosts of the church (see *A.C.*, n. 1710, 3923, 6396, 10335, where this prophecy is explained). [**12.**] The sensual, which is the outmost of the intellectual life, is signified also by

"The stretched-out serpent" (*Isa.* xxvii. 1; *Job* xxvi. 13);

also by

The serpent into which the rod of Moses was changed (*Exod.* iv. 3, 4; vii. 9–12).

(See *A.C.*, n. 6949, 7293.) Again, sensual things which are the outmosts of man's life are signified by

"The fiery serpents" sent among the people who wished to return to Egypt;

while the healing of the bite of such serpents by the Lord's Divine sensual is signified by

"The brazen serpent" set upon a standard, by looking upon which they revived (*Num.* xxi. 5–9).

The expression, the Lord's Divine sensual, is used, because the Lord when He was in the world glorified, that is, made Divine, His whole Human even to its outmosts, as can be seen from the fact that he left nothing in the sepulchre, and that he said to the disciples

That He hath bones and flesh, which a spirit doth not have (*Luke* xxiv. 39, 40).

The outmost sensual, which was also glorified or made Divine by the Lord, is signified by "the brazen serpent" set upon a standard, respecting which the Lord himself thus spake in *John:*

"As Moses lifted up the serpent,....even so must the Son of man be lifted up; that whosoever believeth in Him may not perish, but may have eternal life" (iii. 14, 15).

The Lord was represented before the Israelitish and Jewish people by such a sign, because they were merely sensual, and the sensual man in looking to the Lord is unable to raise his thought beyond or above the sensual; for every one looks to the Lord according to the elevation of his understanding, the spiritual man looking to the Divine rational, and so on. This makes evident that "the brazen serpent" signifies also the sensual, but the glorified or Divine sensual of the Lord.

582. ***"And with them do they hurt"*** signifies *that they thus pervert the truths and goods of the church.*—This is evident from the signification of "to hurt," as meaning to pervert the truths and goods of the church by means of crafty reasonings from sensual knowledges (*scientifica*) or fallacies; for the "horses" in the vision, about whose tails this is said, signify falsifications of the Word by reasonings from fallacies (see above, n. 575). From the way these horses appeared to John, what the representative appearances in heaven are can be seen, namely, that affections there, when represented by animals, are presented in the forms of such animals as appear in our world, and yet everywhere with variety in respect to their parts, especially the face, the particulars of which from correspondence signify various things of the affection so represented; as here there were seen "horses, whose heads were as the heads of lions, and their tails like serpents, and had heads," and those who sat upon the horses had "breastplates, fiery, hyacinthine and brimstone-like." [**2.**] Animals of various forms appear daily in the spiritual world, and I have often seen them; and by a knowledge of correspondences, it is there known what each one signifies. For all the affections that flow from the minds of angels are imaged before their eyes by animals of all kinds that exist on the earth, in the air, or in the sea; likewise by the subjects of all things that are in the vegetable kingdom of the earth, and by the subjects of all things that are in the mineral kingdom of the earth. This is why such things in our world have been made representative of celestial and spiritual things. Such representatives have existence in the spiritual world, because in that world there are spiritual things interior and exterior; interior spiritual things are all such as belong to affection, and to thought therefrom, or to understanding of truth and wisdom of good; and exterior spiritual things are so created by the Lord as to clothe or invest interior spiritual things; and when these are clothed and invested, there come into existence such forms as are in the natural world, and thus into these forms interior spiritual things outmostly close, and in them have their outmost existence.

VERSES 20, 21.

583. *"And the rest of the men who were not killed in these plagues, and repented not of the works of their hands, that they should not adore demons, and idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; and repented not of their murders, nor of their enchantments, nor of their whoredoms, nor of their thefts."*

20. *"And the rest of the men who were not killed in these plagues"* signifies *who have not perished by the cupidities above mentioned* [n. 584]; *"and repented not of the works of their hands"* signifies *who have not actually turned themselves away from such things as are from self* (*proprium*) [n. 585]; *"that they should not adore demons"* signifies *that they should not worship their own cupidities* [n. 586]; *"and idols of gold and of silver and of brass and of stone and of wood"* signifies *false doctrinals that are from self-intelligence, and that favor the loves of the body and of the world and principles derived therefrom* [n. 587]; *"which can neither see nor hear nor walk"* signifies *in which and from which there is nothing of understanding of truth or perception of good, and thus nothing of spiritual life* [n. 588].

21. *"And repented not of their murders"* signifies *who have not actually turned themselves away from extinguishing the things that pertain to understanding of truth, the will of good, and spiritual life therefrom* [n. 589]; *"nor of their enchantments, nor of their whoredoms,"* signifies *nor from perverting good and falsifying truth* [n. 590]; *"nor of their thefts"* signifies *nor from taking away the knowledges of truth and good, and thus the means of acquiring for themselves spiritual life* [n. 591].

584. [*Verse* 20.] *"And the rest of the men who were not killed in these plagues"* signifies *who have not perished by the cupidities above mentioned.*—This is evident from the signification of "the rest of the men who were not killed," as meaning all those who have not perished. "To be killed" signifies in the Word to be killed spiritually, which is to perish in eternal death (see above, n. 547, 572). Also from the signification of "these plagues," as meaning the cupidities above mentioned, namely, those signified by "fire, smoke, and brimstone proceeding out of the mouth of the horses," which signify the cupidities that arise from love of evil and love of falsity, also the lusts for destroying the truths and goods of the church by falsities of evil (as may be seen above, n. 578). These are called "plagues," because "plagues" signify in the Word such things as destroy spiritual life, consequently the church, in men, and which therefore induce death understood in a spiritual sense. These in brief have reference to the cupidities springing from the loves of self and of the world; for these loves are the roots from which evils and falsities of every genus and species sprout up and grow. [**2.**] Such is the signification of "plagues" in the following passages in the *Apocalypse:*

The two witnesses "have power over the waters to turn them into blood, and to smite the earth with every plague as often as they will" (xi. 6).

Again,

"Men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great" (xvi. 21).

Again,

"In one day shall the plagues" of Babylon "come, death and wailing and famine" (xviii. 8).

And again,

"I saw .... seven angels having the seven last plagues, through which must be finished the wrath of God" (xv. 1, 6, 8).

That "plagues" mean such things as induce upon man spiritual death, consequently that wholly destroy and devastate the church with men in particular and thus in general, will be seen in the explanation of the passages that follow, where "plagues" are mentioned, and especially where "the seven last plagues" are treated of. [**3.**] "Plagues" have a like meaning in the following passages in the prophets. In *Isaiah:*

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold...., in the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their plague" (xxx. 26).

In *Jeremiah:*

"There is despair for thy bruise, thy plague is grievous. .... I have smitten thee with the plague of an enemy. .... I will make health to ascend upon thee; I will heal thee of thy plagues" (xxx. 12, 14, 17).

In the same,

"Every one that passeth by" Edom ....."shall hiss at all the plagues thereof" (xlix. 17).

In the same,

"Every one that passeth by Babylon .... shall hiss at all her plagues" (l. 13).

In Moses:

"If thou wilt not observe to do all the words of the law, ... Jehovah will make thy plagues wonderful, ... great plagues and of long continuance, and evil diseases of long continuance. .... Also every disease and every plague which is not written in the book of this law will Jehovah secretly send upon thee until thou be destroyed" (*Deut.* xxviii. 58, 59, 61).

"Plagues" here signify spiritual plagues, which destroy the soul, not the body, and which are enumerated in this chapter of *Deuteronomy* (verses 20–68). [**4.**] What "plagues" signify in the spiritual sense is described by correspondences in *Zechariah:*

"This shall be the plague wherewith Jehovah will smite all the peoples that shall fight against Jerusalem: his flesh shall consume away so that he will stand upon his feet, and his eyes shall consume away in their sockets, and his tongue shall consume away in his mouth. .... So shall be the plague of the horse, of the mule, of the camel, of the ass, and of every beast that shall be in those camps, as this plague" (xiv. 12, 15).

This is said of those who endeavor to destroy the truths of the church by falsities; "Jerusalem" signifies the church in respect to truths of doctrine, and "to fight against it" means to endeavor to destroy those truths by falsities. That "one's flesh shall consume away so that he will stand upon his feet" signifies that with those who attempt this, all will of good will perish, and that they will thus become merely corporeal-natural, for "flesh" signifies the will and its good or evil, "feet" signify the things of the natural man, therefore "to stand upon the feet" signifies to live from such things only. "His eyes shall consume away in their sockets" signifies that all understanding of truth will perish, "eyes" signifying that understanding; "his tongue shall consume away in his mouth" signifies that all perception of truth and affection for good will perish. (This prophecy is explained above, n. 455[*b*].) Almost the same things are signified by "the plagues of the horse, the mule, the camel, the ass, and every beast," for the "plague" of these signifies the loss of all understanding of truth, both spiritual and natural; and "the plague of the beast" signifies the loss of all affection for good. [**5.**] In *Luke:*

In the same hour in which John sent unto Him, Jesus "cured many of diseases and plagues of evil spirits; and on many that were blind He bestowed sight" (*Luke* vii. 21).

"Plagues of evil spirits" mean the obsessions and disastrous conditions then inflicted upon men by evil spirits, all of which signify correspondent spiritual states; for all healings of diseases performed by the Lord signified spiritual healings, and from this the miracles of the Lord were Divine; as this, that "on many that were blind He bestowed sight," which signified that to those who were in ignorance of truth it would be given to understand the truths of doctrine.

The wounds (*plagas*) that the robbers inflicted on the man who went down from Jerusalem to Jericho (*Luke* x. 30),

also signify spiritual wounds, which were the falsities and evils infused into sojourners and gentiles by the scribes and Pharisees. (See above, n. 444[*c*], where this parable is explained in its spiritual sense.)

585[a]. *"And repented not of the works of their hands"* signifies *who have not actually turned themselves away from such things as are from self* (*proprium*).—This is evident from the signification of "to repent," as meaning to turn oneself away actually from evil (of which presently); and from the signification of "the works of their hands," as meaning such things as man thinks, wills, and does, from self (*proprium*). That this is the signification of "the works of their hands," will be shown by passages in the Word that follow, also from this, that works are things of the will, and of the understanding therefrom, or of love and of faith therefrom (see above, n. 98); also that "hands" signify power, and "their hands" self-power, thus whatever comes forth from self (*proprium*). [**2.**] In respect to man's self (*proprium*) it is to be noted that it is nothing but evil and falsity therefrom; the voluntary self (*proprium voluntarium*) is evil, and the intellectual self therefrom (*proprium intellectuale*) is falsity. This self (*proprium*) man derives mainly from parents, grandfathers, and great-grandfathers, in a long series back, so that at length the hereditary, which is the self (*proprium*), is nothing but evil gradually heaped up and pressed together. For every man is born into two devilish loves, the love of self and the love of the world, from which loves all evils and all falsities therefrom pour forth as from their own fountains; and as man is born into these loves he is also born into evils of every kind (respecting which more may be seen in the *Doctrine of the New Jerusalem*, n. 65–83). [**3.**] Because man, in respect to his self (*proprium*) is such, means have been provided by the Divine mercy of the Lord, by which man can be withdrawn from his self (*proprium*); these means are provided in the Word; and when man co-operates with these means, that is, when he thinks and speaks, wills and acts, from the Divine Word, he is kept by the Lord in things Divine, and is thus withheld from self (*proprium*); and when this is persisted in there is formed in man by the Lord as it were a new self (*proprium*), both voluntary and intellectual, which is wholly separated from man's self (*proprium*); thus man becomes as it were created anew, and this is what is called his reformation and regeneration by truths from the Word, and by a life according to them. (Respecting this see *Doctrine of the New Jerusalem*, in the article on Remission of Sins, n. 159–172; and on Regeneration, n. 173–186.) To repent is to actually turn oneself away from evils, because every man is such as his life is, and the life of man consists mainly in willing and consequent doing; and from this it follows that repentance which is merely of the thought and of

the lips, and not at the same time of the will and of action therefrom, is not repentance, for then the life remains the same afterwards as it was before. This makes evident that to repent is to actually turn oneself away from evils, and to enter upon a new life (on this see *Doctrine of the New Jerusalem*, n. 159–172).

[*b.*] [4.] That "the works of the hands" signify such things as man thinks, wills, and does from self (*proprium*), can be seen from the following passages in the Word. In *Jeremiah:*

> "Provoke Me not to anger by the work of your hands, that I may not do evil to you; yet ye have not hearkened unto Me,....that ye might provoke Me to anger by the work of your hands, for evil to you. .... Many nations and great kings shall make them to serve; that I may recompense them according to their work and according to the doing of their hands" (xxv. 6, 7, 14).

"The work and doing of the hands" means in the nearest sense their molten images and idols; but in the spiritual sense the "work of the hands" signifies all the evil and falsity that are from self-love and self-intelligence. "Molten images and idols" which are called "the work of the hands" have the same significance as will be seen in what follows, where the signification of "idols" is given. As man's self (*proprium*) is nothing but evil, thus is opposed to the Divine, it is said, "Provoke Me not to anger by the work of your hands, that I may not do evil to you," "to provoke God to anger" signifies to be opposed to Him, which is the source of evil to man; and because all evils and falsities are from man's self (*proprium*), it is said, "Many nations and great kings shall make them to serve" which signifies that evils from which are falsities, and falsities from which are evils, will take possession of them, "many nations" meaning evils from which are falsities, and "great kings" falsities from which are evils. [5.] In the same,

> "The sons of Israel . . . have provoked Me to anger by the work of their hands" (xxxii. 30).

And in the same,

> "Ye provoke Me to anger by the works of your hands, burning incense unto other gods in the land of Egypt" (xliv. 8).

"The works of their hands" mean here in the spiritual sense worship from falsities of doctrine which are from self-intelligence; such worship is signified by "burning incense to other gods in the land of Egypt," for "to burn incense" signifies worship, "other gods" signify falsities of doctrine, and the "land of Egypt" signifies the natural in which man's self (*proprium*) has its seat, and which is therefore the source of self-intelligence. Thus is this

Word understood in heaven. [**6.**] In the same,

> "I will speak with them My judgments upon all their wickedness, in that they have forsaken Me and have burned incense to other gods, and have bowed themselves down to the works of their own hands" (i. 16).

Here also "to burn incense to other gods" signifies worship from falsities of doctrine, and "to bow themselves down to the works of their own hands" signifies worship from such things as are from self-intelligence; that this is from self (*proprium*) and not from the Divine is signified by "in that they have forsaken Me." [**7.**] In *Isaiah:*

> "In that day shall a man have respect to his Maker, and his eyes shall look to the Holy One of Israel, and he shall not have respect to altars, the work of his hands, and he shall not look to that which his fingers have made" (xvii. 7, 8).

This is said of the Lord's coming and of a new church at that time. "The Maker" to whom a man shall then have respect means the Lord in relation to Divine good, and "the Holy One of Israel" to whom his eyes shall look, means the Lord in relation to Divine truth. The "altars, which are the work of hands, and which the fingers have made," to which a man shall not look, signify worship from evils and consequent falsities of doctrine that are from self-intelligence. So these words mean that every thing of doctrine must be from the Lord and not from man's self (*proprium*), which is the case when man is in a spiritual affection for truth, that is, when he loves truth itself because it is truth, and not for the most part because it gives him reputation and a name. [**8.**] In the same,

> Jehovah "gave the gods" of the kings of Assyria "to the fire; for they were no gods, but the work of man's hands, wood and stone" (xxxvii. 19).

"The gods of the kings of Assyria" signify reasonings from falsities and evils, which are in accord with man's self (*proprium*), and are therefore called "the work of man's hands;" "wood and stone," that is, idols of wood and stone, signify the evils and falsities of religion and of doctrine that are from self (*proprium*). [**9.**] In the same,

> "In that day they shall cast away every one the idols of his silver and the idols of his gold, which your hands have made for you a sin; and then shall the Assyrian fall" (xxxi. 7, 8).

This describes the establishment of the church; and "idols of silver and idols of gold," which in that day they shall cast away,

signify the falsities and evils of religion and of worship, which they call truths and goods; and because the falsities and evils of religion and of worship are from self-intelligence it is said, "which your hands have made for you;" that there shall then be no reasonings from such things is signified by "then shall the Assyrian fall." [10.] In *Jeremiah:*

> "Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman and of the hands of the goldsmith; his garment is hyacinthine and purple; they are all the work of the skilful" (x. 9).

This describes the falsity and evil of religion and of worship which are confirmed by the sense of the letter of the Word. "Silver spread into plates from Tarshish" signifies the truths of the Word in that sense, and "gold from Uphaz" signifies the good of the Word in that sense; and because such falsities and evils are from self-intelligence they are called "the work of the workman and of the hands of the goldsmith;" the truth of good and the good of truth from the sense of the letter of the Word, by which the falsities of evil and the evils of falsity, which are from self-intelligence, are confirmed and invested, are signified by "his garment is hyacinthine and purple, they are all the work of the skilful." [11.] Moreover, "the work of the workman, the artificer, and the mechanic," signifies in the Word whatever of doctrine, religion, and worship is from self-intelligence. This is why the altar, and also the temple, were built, by command, of whole stones, and not hewn by any workman or artificer. Respecting the altar it is thus said in Moses:

> "If thou makest to Me an altar of stones thou shalt not build it of hewn stones, for if thou move a tool upon it thou wilt profane it" (*Exod.* xx. 25).

And in *Joshua:*

> "Joshua built an altar unto....the God of Israel in Mount Ebal,.... an altar of whole stones, on which no one had moved iron" (viii. 30, 31).

And respecting the temple, in the *First Book of Kings:*

> The temple at Jerusalem "was built of stone, whole as it was brought; ....for there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building" (vi. 7).

The altar, and afterwards the temple, were the chief representatives of the Lord in relation to Divine good and Divine truth, therefore "the stones" of which they were built signified truths of doctrine, of religion, and of worship, "stones" signifying in the Word truths. That nothing of self-intelligence must be per-

mitted to attach itself to truths of doctrine and thus to worship, and consequently be in it, was represented by the stones being whole, and not hewn, of which the temple and the altar were built; for such is the signification of "the work of the workman and of the artificer;" "tool," "hammer," and "axe," and "iron" in general, signify truth in its outmost, and such truth is falsified chiefly by man's self (*proprium*), for this truth is the same as the truth of the sense of the letter of the Word. [**12.**] Thus much respecting the signification of "the works of man's hands;" but where "works of the hands" are attributed in the Word to Jehovah, that is, to the Lord, they signify the reformed or regenerated man, also the church, and in particular the doctrine of truth and good of the church. This is the signification of "works of the hands" in the following passages. In David:

> "The works of the hands" of Jehovah "are verity and judgment" (*Psalm* cxi. 7).

In the same,

> "Jehovah will perfect that which concerneth me; Thy mercy, O Jehovah, endureth for ever; neglect not the works of Thine own hands" (*Psalm* cxxxviii. 8).

In *Isaiah:*

> "Thy people shall be all righteous; they shall possess the land forever, the shoot of My plants, the work of My hands, that I may be glorified" (lx. 21).

In the same,

> "O Jehovah, Thou art our Father; we are the clay and Thou our potter; and we all are the work of Thy hands" (lxiv. 8).

In the same,

> "Woe unto him that striveth with his Former! A potsherd with the potsherds of the earth! Shall the clay say to its potter, What makest thou? or thy work, Hath he no hands? .... Thus saith Jehovah, the Holy One of Israel, and thy Former, They have asked Me signs respecting My sons, and respecting the work of My hands they command Me" (xlv. 9, 11).

That here "Jehovah, the Holy One of Israel, the Former," means the Lord, is evident from what follows in verse 13; and "the work of His hands" means a man regenerated by Him, thus a man of the church. [**13.**] In the same,

> "Jehovah of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (xix. 25).

"Egypt" here signifies the natural, "Assyria" the rational, and "Israel" the spiritual; and "Assyria" is called "the work of

Jehovah's hands" because the rational is what is reformed in man, for it is the rational that receives truths and goods, and from this the natural; the spiritual is what regenerates, that is, the Lord by spiritual influx; in a word, the rational is the medium between the spiritual and the natural, and the spiritual, which regenerates, flows in through the rational into the natural, and thus the natural is regenerated. In Moses:

> "Bless, O Jehovah, his strength, and accept the work of his hands" (*Deut.* xxxiii. 11).

This is said of Levi, who signifies good of charity, and in the highest sense the Lord in respect to that good; reformation by means of it is meant by "the work of his hands."

586. ***"That they should not adore demons"*** signifies *that they should not worship their own cupidities.*—This is evident from the signification of "to adore," as meaning to worship, and from the signification of "demons," as meaning evil cupidities. "Demons" mean evil cupidities because by demons infernal spirits are meant, and all spirits that are in the hells are nothing but evil cupidities; for all spirits that are in the hells, as well as all angels in the heavens, are from the human race; and every man after death becomes such as his life has been in the world, consequently such as his affection has been; therefore after death man is wholly his affection, a good man an affection for good and truth, and an evil man an affection for evil and falsity. Moreover, every man after death thinks, wills, speaks, and acts in accordance with his affection. An affection for evil and falsity is what is called a cupidity, and is what is signified by a "demon." [**2.**] What is meant by "worshipping demons" shall be told briefly. Every man is in fellowship with spirits; without fellowship and conjunction with them no one can live; and the spirits with man are such as his affections or cupidities are; therefore when man in his worship does not look to the Lord or to the neighbor, but looks to himself and to the world, that is, when he worships God for the sole end of being exalted to honors, and of gaining wealth, or of being able to do injury to others, he worships demons; for then the Lord is not present in his worship, but infernal spirits are present, who are closely associated with him. These spirits are so insane as to believe that they are gods, and that they are to be worshipped; for every spirit, as well as every man, who is in the love of self, is eager to be worshipped as a god; consequently this insane cupidity continues with men after death, when they

become demon-spirits; and this is what is signified by "adoring demons." [**3.**] Such worship is meant also by "sacrificing to demons," in Moses:

> "They provoked Him to jealousy with strange gods, with abominations they made Him angry. They sacrificed to demons that were not God, to gods that they knew not" (*Deut.* xxxii. 16, 17).

In the same,

> The sons of Israel shall sacrifice at the door of the tent, and "they shall no more sacrifice their sacrifices unto demons, after whom they go a whoring" (*Lev.* xvii. 7).

The sacrifices that were offered at the door of the tent represented the worship of the Lord, because the altar, and also the tabernacle, represented heaven where the Lord is present; but the sacrifices that were offered elsewhere represented worship where the Lord is not present, thus the worship of demons; this was because all things at that time were representative. [**4.**] In David:

> "They sacrificed their sons and their daughters unto demons" (*Psalm* cvi. 37).

This was wholly infernal; but in the spiritual sense "to sacrifice sons and daughters" signified to pervert and destroy the truths and goods of the church by evil cupidities, "sons" signifying the truths of the church, and "daughters" its goods. [**5.**] In *Isaiah:*

> "The tziim shall meet with the ijim, and the demon of the wood shall meet his fellow, the night-monster shall also settle there and find for itself rest" (xxxiv. 14).

This treats of the total devastation of the church by corporeal and merely natural lusts, from which flow forth evils and falsities of every kind; such lusts are signified by "the tziim and the ijim," also by "the night-monster, and the demon of the wood (or satyr)." [**6.**] So elsewhere in the same,

> "The tziim shall sing there, and their houses shall be full of ochim, and the daughters of the owl shall dwell there, and the demons of the wood shall dance there" (xiii. 21).

This is said of Babylon; that there are such corporeal and purely natural lusts in those who are meant by Babylon, and that these constitute the life of their mind is signified by "their houses shall be full" of such things, and "they shall dwell and dance there." "House" signifies the mind or disposition of man, with the things

therein: "daughters of the owl" signify falsities, and "demons of the wood (or satyrs)" cupidities merely corporeal. Like things are said of Babylon in the *Apocalypse:*

> Babylon....is become a habitation of demons, and a hold of every foul spirit, and a hold of every unclean and hateful bird" (xviii. 2).

The demons cast out by the Lord, by which many were then possessed, signify falsities of every kind by which the church was infested, and from which it was delivered by the Lord

> (As in *Matt.* viii. 16, 28; ix. 32, 33; x. 8; xii. 22; xv. 22; *Mark* i. 32–34; *Luke* iv. 33–38, 41; viii. 2, 26–40; ix. 1, 37–44, 49, 50; xiii. 32; and elsewhere).

587[*a*]. ***"And idols of gold and of silver and of brass and of stone and of wood"*** signifies *false doctrinals that are from self-intelligence, that favor the loves of the body and of the world, and principles derived therefrom.*—This is evident from the signification of "idols," as meaning falsities of doctrine, of religion, and of worship, which are from self-intelligence. But what "idols of gold, of silver, of brass, of stone, and of wood," signify in particular can be seen from the signification of "gold, silver, brass, stone, and wood;" "gold" signifies spiritual good, "silver" spiritual truth, "brass" natural good, "stone" natural truth, and "wood" sensual good. All these goods and truths enter into genuine doctrine, because such doctrine is from both the spiritual and natural sense of the Word. When a false doctrinal is confirmed by the spiritual things of the Word it becomes an idol of gold and an idol of silver; but when it is confirmed by the natural things of the Word, such as belong to the sense of its letter, it becomes an idol of brass and stone; and when it is confirmed by the mere sense of the letter it becomes an idol of wood; for both the interior or spiritual and the exterior or natural senses of the Word can be adapted to confirm falsities, as can be seen from innumerable heresies which are all so confirmed. [**2.**] Falsities become confirmed by the genuine sense of the Word when it is misunderstood, and for the reason that self-loves and the principles derived therefrom are dominant, and when these are dominant man sees nothing from the light of heaven, but whatever he sees is from the light of the world separated from the light of heaven; and when the light of the world is separated from the light of heaven there is thick darkness in things spiritual. It is to be noted, that the sons of Israel took

from Egypt and from the nations round about the foul custom of worshipping idols; and as they were merely external men they also had that worship implanted in them from natural inclination, as can be seen from the idolatries of so many of the kings of Judah and Israel related in the Word, and from Solomon himself who was the wisest of them; so these idols which they made for themselves and worshipped, when they are mentioned in the Word, signify in the spiritual sense false doctrinals from self-intelligence, from which and according to which is worship. [3.] This signification of idols, too, has its cause from the spiritual world; there evil spirits who have framed for themselves falsities of doctrine are seen fashioning idols and marking them in various ways until they appear to be in a human form; they also make selections from various representatives and fit them harmoniously together, and thus counterfeit that form in externals. It has been permitted me to witness the formation of such idols by leaders of the church, who have persuaded themselves that falsities are truths; and as they excelled in ingenuity they knew how to join the particulars together assiduously, and afterwards to clothe them. Such an idol I have seen made by the English, by which they represented that faith alone is the essential of salvation, and that it produces goods of charity without any co-operation from man. Idols are formed in the spiritual world by those who are in falsities of doctrine that are from self-intelligence, because Divine truths, from which is the genuine doctrine of the church, induce upon angels the human form; for this reason angels signify in the Word Divine truths; and for this reason falsities of doctrine that are confirmed from the Word are exhibited as idols in human form; truths of the Word that are falsified and that are used as confirmations induce that form, but because the truths are falsified an idol is presented that has no life.

[*b*.] [4.] That "idols, graven images, and molten images," signify falsities of doctrine, of religion, and of worship, can be seen from the following passages in the Word. In *Isaiah*:

> "The artificer casteth a graven image, and the goldsmith spreadeth it over with gold and casteth chains of silver. He that is too impoverished for an oblation chooseth wood that will not rot; he seeketh unto him a skilful artificer to prepare a graven image that shall not be moved" (xl. 19, 20).

This describes how doctrine is fused and welded together by means of falsities, thus by means of such things as are from self-

intelligence, for these are all falsities. The "artificer," the "goldsmith," and the "skilful artificer," whom he seeketh unto him, mean one who fashions and forms such a doctrine. "To spread it over with gold" signifies that it may appear in the external form like good, "to cast chains of silver" signifies that falsities may fit together and appear as truths; "to choose wood that doth not rot, and to prepare a graven image that shall not be moved," signifies that the doctrine may be acknowledged as true and not seem to be false. [**5.**] In *Jeremiah:*

> "Every man has become foolish by knowledge; every goldsmith is put to shame by the graven image; for his molten image is falsehood, and there is no breath in them; they are vanity, and a work of errors; in the time of their visitation they shall perish" (x. 14, 15; li. 17, 18).

Because a "graven image" signifies falsity of doctrine, of religion, and of worship, it is said, "every man has become foolish by knowledge, every goldsmith is put to shame by the graven image;" the "knowledge by which man becomes foolish" signifies self-intelligence, so falsity therefrom is signified by "a graven image;" such falsity is also meant by "the molten image is a falsehood, vanity, and a work of errors." That there is no spiritual life in falsities, or in the things that are from self-intelligence, is meant by "there is no breath in them;" for life is solely in Divine truths, that is, in truths that are from the Lord, as He teaches:

> "The words that I speak unto you are spirit and are life" (*John* vi. 63).

[6.] In *Jeremiah:*

> "One hath cut wood out of the forest, the work of the hands of the workman with the axe. He doth deck it with silver and with gold; he doth fasten them with nails and with hammers, that it move not. They are rigid like a palm tree, but they speak not; they must needs be borne, because they cannot go. .... They are both deluded and foolish; the wood is a teaching of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman and of the hands of the goldsmith; their garment is hyacinthine and purple; they are all the work of the skilful. On the other hand, Jehovah is the God of truth, he is the living God, and the king of an age" (x. 3–5, 8–10).

That a "graven image" here means falsity of doctrine, of religion, and of worship, fashioned and formed by the ingenious by means of self-intelligence, is evident from the particulars of this description when viewed in the spiritual sense. The self-intelligence by means of which it is cut out and formed is meant by "the work of the hands with the axe," and by "the work of the workman and of the hands of the goldsmith," and by "the work

of the skilful." That "the work of the hands" of the workman and artificer signifies what is from self-intelligence has been shown in the preceding article; the falsities that are from it are signified by "they are both deluded and foolish, the wood is a teaching of vanities;" that these have no life is signified by "they are rigid like a palm tree, they speak not, they cannot go;" "to speak" and "to go" signify to live, and to live means to live spiritually. Confirmations from the Word are signified by "silver spread into plates brought from Tarshish," and by "gold from Uphaz," also by "hyacinthine and purple" which was their garment; "silver from Tarshish" signifies the truth of the Word, and "gold from Uphaz" the good of the Word, both falsified; "hyacinthine and purple" have the same meaning. That every truth of doctrine, of religion, and of worship, is from Jehovah, that is, from the Lord, is meant by "Jehovah is the God of truth, the living God, the king of an age," for the Lord is called "God" from Divine truth, also "living," and "king." [7.] In *Isaiah:*

> "They that form a graven image are all of them vanity, and their most desirable things do not profit; and they are witnesses to themselves; they see not, they know not. .... For all his fellows shall be ashamed, and the workmen themselves. .... He fashioneth iron with the tongs, and worketh it in the coal, and formeth it with sharp hammers, so he worketh it by the arm of his strength; yea, he is hungry until he hath no strength, neither doth he drink water until he is exhausted. He fabricateth wood, he stretcheth out the line, and describeth it with a rule; he maketh it in its angles, and defineth it by a circle, that he may make it in the form of a man, according to the beauty of man, to dwell in the house. To cut out for himself cedars, or he hath taken the box tree or the oak; .... although it be for a man to burn, and he taketh of them to be warm, and also kindleth it to bake bread, yet he maketh a god and boweth himself down, he maketh of it a graven image and adoreth it. .... They know not nor understand, for they have forgotten so that their eyes do not see, and their hearts do not understand. And none considereth in his heart, there is no knowledge or intelligence, neither doth he say, ... Is there not a lie in my right hand?" (xliv. 9–20.)

This whole description of a "graven image" means the formation of doctrine from self-intelligence, and the particulars of the description signify the particulars of such formation. Why otherwise should there be in the Divine Word so extended a description of the mere formation of a graven image? That there is nothing but what is false, because it is from self-intelligence, is meant by "They that form a graven image are all of them vanity, and their most desirable things do not profit;" also by "they have no knowledge nor intelligence, neither doth he say, Is there not a lie in my right hand?" The self-intelligence out of which

falsity of doctrine is formed is described by "He fashioneth iron with the tongs, and worketh it in the coal by the arm of his strength," "to fashion iron with the tongs, and to work it in the coal," signifies to hammer out falsities that favor self-loves; to join falsities with falsities by means of fallacies that make them seem to be truths, is described by "he stretched out the line, and describeth it with a rule, he maketh it in its angles, he defineth it by a circle, that he may make it in the form of a man, according to the beauty of man, to dwell in the house;" "the form of a man" signifies an appearance of truth, and "the beauty of man," an appearance of intelligence therefrom, and "to dwell in the house" signifies an appearance of spiritual life therefrom. That from this there is no life of intelligence or of perception of truth and good is signified by "They know not nor understand, their eyes do not see, and their hearts do not understand." It would take too much room to explain what each single thing signifies in particular in this description; it is only necessary that every one shall be able to see that there is something signified more interior and more a matter of wisdom than the mere formation of a graven image. Let it be known that in this description heavenly wisdom which is ineffable lies hidden, and that the angels are in this wisdom when these things are read by man, although the man thinks of nothing but a graven image and its formation; for there are here as many correspondences and as many arcana of wisdom therefrom as there are words. [**8.**] In *Habakkuk:*

> "What profiteth the graven image? for the maker thereof hath graven it; the molten image and the teacher of a lie? for the maker of its lie trusteth in it, since he maketh dumb gods. Woe unto him that saith to the wood, Awake; to the silent stone, Be watchful, it shall teach! Behold, it is fixed in gold and silver, and there is no breath in the midst of it. But Jehovah is in the temple of His holiness" (ii. 18–20).

As a "graven image" means falsity of doctrine, of religion, and of worship, in which there is nothing of spiritual life because it is from self-intelligence, it is said "What profiteth the graven image? for the maker thereof hath graven it; the molten image and the teacher of a lie? in which the maker of the lie trusteth:" a "lie" signifying falsity, and "the teacher and maker of a lie" signifying him who frames it; that there is no intelligence or life in it or from it is signified by "he maketh dumb gods, and there is no breath in the midst of it;" that every truth of doctrine, of the church, and of worship, is from the Lord alone is signified by "Jehovah is in the temple of his holiness," "temple of holiness"

meaning heaven, where and from which is Divine truth. [**9.**] In David:

> "Their idols are silver and gold, the work of the hands of man. They have mouths but they speak not, eyes have they but they see not" (*Psalm* cxv. 4, 5; cxxxv. 15, 16).

"Their idols are silver and gold" signifies external worship without internal, confirmed by the sense of the letter of the Word not understood, also by the fallacies of the senses; "the work of the hands of man" signifies what is from self-intelligence (that "the work of the hands" means what is from self-intelligence, see in the preceding article). "They have mouths but they speak not, eyes have they but they see not," signifies that from these there is no thought nor any understanding of truth.

[*c*.] [**10.**] From self-intelligence nothing but falsity can come, because man's self (*proprium*) is nothing but evil, for it favors his own love and his own intelligence; such, therefore, do not seek truths for the sake of truths, but only for the sake of reputation, renown, glory, and gain, and when these are dominant heaven cannot flow in with its light and open the sight and enlighten, consequently they see like owls, moles, and bats, in the dark, according to these words in *Isaiah:*

> "In that day a man shall cast away his idols of silver and his idols of gold which they made for themselves to bow down to the moles and to the bats" (ii. 18, 20).

In *Jeremiah:*

> "A drought is upon her waters and they have become dry; for this is a land of graven images, and they glory in horrible things. Therefore the tziim and the ijim shall dwell there, and the daughters of the owl shall dwell therein" (l. 38, 39).

"A drought upon her waters" signifies that there is no truth; "the tziim and the ijim" signify infernal falsities and evils, and "the daughters of the owl" signify affections for falsity. This is said of the land of Chaldea, and of Babylon, which signify profanations of truth and good by falsities that favor evils, which such frame for themselves for the sake of dominion. [**11.**] In *Hosea:*

> "They have made for themselves a molten image of their silver, idols in their understanding, all of them the work of the artificers; .... those that sacrifice man kiss the calves" (xiii. 2).

Because a "molten image" signifies a doctrinal from self-intelligence it is said, "They have made a molten image of their silver, idols in their understanding, all of them the work of the artificers;" and because by means of it they destroy spiritual life and take

on what is merely natural it is said, "those that sacrifice man kiss the calves," "to sacrifice man" signifying to destroy spiritual life, and "to kiss the calves" signifying to become merely natural. [**12.**] In *Isaiah:*

> "Behold they are all an iniquity, their works are nothing; their molten images are wind and emptiness" (xli. 29).

Evils of doctrine, of religion, and of worship, are signified by "they are all an iniquity, their works are nothing," and falsities by "their molten images are wind and emptiness;" "wind and emptiness" are predicated in the Word of falsities from self (*proprium*). In *Jeremiah:*

> "Why have they provoked me to anger with their graven images and with the vanities of strangers?" (viii. 19.)

"Vanities of strangers" also signify falsities of religion, the same as "graven images," therefore it is said, "with their graven images, with vanities of strangers." [**13.**] In *Ezekiel:*

> "Every man of the house of Israel who shall make idols to ascend upon his heart, and shall put the stumbling block of iniquity before his faces, shall yet come to the prophet; shall I Jehovah answer him who cometh with a multitude of his idols?" (xiv. 4.)

Here, too, "idols" stand for falsities of doctrine which are from self-intelligence; to accept these falsities and to acknowledge them is signified by "making idols to ascend upon his heart;" and to be affected by them and live according to them is signified by "putting the stumbling-block of iniquity before his faces;" that to such the Lord cannot reveal genuine truths of doctrine so long as they are in these falsities is signified by "if he shall come to the prophet, shall I Jehovah answer him who cometh with a multitude of his idols?" a "prophet" means one who teaches truths, and in the abstract sense the doctrine of genuine truth which is from the Lord; and "a multitude of idols" signifies falsities in abundance, for from one falsity adopted in place of a principle falsities flow forth in abundance, together with falsities in a series from their connection; this is why they are called "idols," in the plural, and "a multitude of idols." [**14.**] In the same,

> "I will sprinkle clean waters upon you that ye may be cleansed from all your uncleanness, and from all your idols will I cleanse you" (xxxvi. 25).

Because "idols" signify falsities of doctrine it is said, "I will sprinkle clean waters upon you," "clean waters" signifying genuine truths, and "to sprinkle them upon them" signifies to purify

from falsities; these falsities are also called "uncleannesses," because they are falsities from evil, and falsities producing evil. [**15.**] In *Micah:*

> "I will make Samaria into a heap of the field,....and I will make its stones to flow down into the valley, and I will open its foundations. Then all her graven images shall be beaten to pieces, and all their rewards of her whoredom shall be burned with fire, and all their idols will I lay desolate; for she hath gathered them from the hire of a harlot, therefore to the hire of a harlot shall they return" (i. 6, 7).

"Samaria when it became idolatrous" represented the church devastated in respect to truths of doctrine and goods of life, or destroyed by falsities of doctrine and by evils of life; devastation in respect to all the truths of the church is signified by "it shall be made into a heap of the field, and its stones shall flow down into the valley, and its foundations shall be opened," the "field" meaning the church, "heap of the field" its devastation, "stones' truths of the church, and "foundations" natural truths upon which the church is founded; the complete devastation of these is signified by "the stones shall flow down into the valley, and the foundations shall be opened;" the destruction of the church by falsities of doctrine is signified by "her graven images shall be beaten to pieces, and her idols laid desolate;" "the rewards of whoredom," which shall be burned with the fire, signify falsification of truth by adaptations to favor the loves of self and of the world.

[*d.*] [**16.**] "Graven images," "molten images," and "idols," have the same signification in the following passages. In *Isaiah:*

> "As my hand hath found the kingdoms of the idols and their graven images of Jerusalem and Samaria, shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" (x. 10, 11.)

In the same,

> "Ye shall judge the unclean covering of the graven images of thy silver, and the plating of the molten images of thy gold; thou shalt cast them away as a menstrous thing; thou shalt call it dung" (xxx. 22).

In the same,

> "In that day a man shall cast away the idols of his silver and the idols of his gold, which your hands have made for you a sin" (xxxi. 7).

In the same,

> "Lest thou say, Mine idol hath done these things, and my graven image, and my molten image hath commanded them" (xlviii. 5).

In the same,

"They shall be turned back, they shall be ashamed with shame, that trust in a graven image, that say to a molten image, Ye are our gods" (xlii. 17).

In the same,

"A lion upon a watch-tower....said Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground" (xxi. 8, 9).

In *Ezekiel:*

"Your altars shall be destroyed, and your sun-images shall be broken; and I will make your slain to fall before your idols. And I will lay the carcasses of the sons of Israel before their idols" (vi. 4, 5).

In *Micah:*

"In that day....I will cut off thy graven images and thy pillars out of the midst of thee; that thou mayest no longer adore the work of thy hands" (v. 10, 13).

In Moses:

"And I will cast your bodies upon the bodies of your idols, and My soul shall abhor you" (*Lev.* xxvi. 30).

In the same,

"The graven images of their gods shall ye burn with fire; thou shalt not covet the silver or gold that is on them to take it unto thee, ...for it is an abomination to..thy God" (*Deut.* vii. 25).

In the same,

"Cursed be he who shall make a graven or molten image, an abomination unto Jehovah, the work of the hands of the artificer, and shall set it up in a secret place" (*Deut.* xxvii. 15).

[17.] "Idols of gold, silver, brass, stone, and wood," have the same signification as

"The gods of gold, of silver, of brass, of iron, of wood, and of stone," that king Belshazzar praised when he drank wine with his nobles and wives out of the vessels of gold and silver that were brought from the temple of Jerusalem; on account of which the handwriting appeared on the wall, and the king [Nebuchadnezzar] was himself driven out from men, and became like a beast (*Dan.* v. 1, seq.).

"The vessels of gold and silver of the temple of Jerusalem" signified the holy goods and truths of the church; "the gods of gold, silver, brass, iron, wood, and stone," which the king of Babylon then praised, have the same meaning as "idols" of the same, and these signify evils and falsities of doctrine and of worship, "to praise" signifying to worship; "to drink out of the vessels of the temple of Jerusalem and at the same time to praise or worship those gods" signifies profanation of good and truth by evils and falsities in worship; and because by profanation every thing spiritual in man is destroyed, and man without the spiritual

is not a man, so [Nebuchadnezzar] was driven away from men, and became like a beast. [18.] Because an external without an internal must not be worshipped, but only an external from an internal, thus the internal in the external, it was forbidden to make any graven image in the likeness of any thing living on the earth, in Moses:

> "Ye shall not make you a graven image, the shape of any likeness, the figure of male or female, the figure of any beast that is on the earth, the figure of any winged bird that flieth under heaven, the figure of any thing that creepeth on the ground, the figure of any fish that is in the waters under the earth" (*Deut.* iv. 16–18; v. 8).

This was prohibited because the Jewish nation, more than all other nations, was in externals without internals, and thus in the worship of all the external things that the nations called holy; and to worship external things other than those that represented heavenly things, which were the altar, the sacrifice upon it, the tent of meeting, and the temple, was idolatrous. The Jewish worship of these, to be sure, was an idolatrous worship, but inasmuch as the church with them was a representative church their worship was accepted for the sake of the representation, although it did not affect them in respect to their soul, as can be seen from the various things shown respecting that nation in the *Arcana Caelestia* (see what is collected in the *Doctrine of the New Jerusalem*, n. 248). And as the worship of an external anywhere else than where it was commanded, which was beside the tent in the desert and beside the temple and in the temple in Jerusalem, was a worship of the representative itself with no regard to the thing represented, thus a worship of what is merely earthly apart from anything heavenly, this was forbidden them, even to the extent that they should make for themselves no graven images of such things; for the nature of that nation was such that as soon as they saw them made they worshipped them. [19.] The idolatrous worship by the nations of images, not only of men but also of various beasts, birds, and creeping things, came from its having been known by the ancients that these objects signified things celestial and spiritual; as that "beasts" signified affections, "birds" thoughts therefrom, and "creeping things" and "fishes" the same in the sensual-natural man. From this it came that when those who were in external worship without any internal heard that the holy things of heaven and the church were signified by these objects they began to worship them; as the Egyptians, and from them the sons of Israel in the desert and afterwards in Samaria, worshiped calves, because "calves" with the ancients signified the good affections of the natural man.

538. *"Which can neither see nor hear nor walk"* signifies *in which and from which there is nothing of understanding of truth or perception of good, and thus nothing of spiritual life.*—This is evident from the signification of "to see," as meaning to understand truth (see above, n. 11, 260[a], 529); also from the signification of "to hear," as meaning to perceive and obey (see also above, n. 14, 249), and as meaning to have understanding to perceive (n. 529); also from the signification of "to walk," as meaning to live spiritually, and in reference to the Lord as meaning life itself (see above, n. 97). From this it is clear that "not to see, to hear or to walk," signifies that there is no understanding of truth, no perception of good, and thus no spiritual life; these are not in idols or from them, for "idols" signify falsities of doctrine, of religion, and of worship, and such things are not in falsities, but in truths that are from good; in truths and from them is all understanding, all perception from the will of good, and consequently spiritual life. It is said *consequently*, because spiritual life consists in the understanding of truth and in perception from the will of good; for truths are in the light of heaven, and indeed the truths themselves are what give light in heaven, and this because the Divine truth that goes forth from the Lord makes all light in the spiritual world, and that light gives all intelligence and wisdom to angels. Now as truths themselves are from light it follows that falsities are from no light, for they extinguish light, consequently falsities are called in the Word "darkness" (see above, n. 526); and as they are darkness they are the shadow of spiritual death. But it must be noted that falsities of evil, not falsities that are not from evil, constitute such darkness. "To hear" signifies perception from the will of good, and thus obedience, because utterance and tone enter the ear at the same time, and the truths uttered enter the understanding and thus the thought, while the tones enter the will and thus the affection. That in the spiritual world the tones present and produce the affection which is of the will, and what is uttered by the tone the thought which is of the understanding, may be seen in *Heaven and Hell* (n. 236, 241), and above (n. 323[a]). From this it can be seen why "to hear" and "to hearken" signify to obey, and the "ear" and "hearing" obedience.

589. [*Verse* 21.] *"And repented not of their murders"* signifies *who have not actually turned themselves away from extinguishing the things that pertain to understanding of truth, the will of good, and spiritual life therefrom.*—This is evident from

the signification of "repenting," as meaning actually turning oneself away (as above, n. 584[a]); and from the signification of "murders," as meaning the extinction of the understanding of truth, of the will of good, and of spiritual life therefrom; for "man" signifies the understanding of truth, and wisdom (see above, n. 280, 546, 547); and "to kill" signifies to extinguish spiritual life by falsities of evil (see above, n. 315, 547, 572). That "murder (or manslaughter)" signifies the extinction of spiritual life can be seen without proof passages from the Word, from this, that the particulars here must be understood spiritually, and "to kill" spiritually is to extinguish spiritual life, which is done by falsities of evil. [**2.**] This is why the devil is called "a murderer from the beginning" by the Lord, in *John:*

> "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie he speaketh from his own, for he is a liar and the father thereof" (viii. 44).

This means the Jewish nation itself, which through its idolatries and traditions extinguished spiritual life by falsities of evil; "the father thereof" means their fathers; because they extinguished spiritual life by falsities of evils it is said, "there is no truth in him; when he speaketh a lie, he speaketh from his own, for he is a liar, and the father thereof," a "lie" signifying in the Word falsity of evil. [**3.**] "Murders" and a "lie" have the same signification in the following words in the *Apocalypse:*

> "Without shall stand the dogs, and the sorcerers, and the whoremongers, and the murderers, and the idolaters, and every one that loveth and maketh a lie" (xxii. 15).

Because those who are meant by "Babylon" extinguish all Divine truths by falsities of evil, Babylon is called

> "An abominable shoot, a garment of those that are slain, of those thrust through with a sword;....for thou hast destroyed thy land, thou hast slain thy people" (*Isa.* xiv. 19, 20).

This is said of Babylon. Those are said to be "thrust through with a sword" who have been destroyed by falsities of evil; "to destroy the land" signifies to destroy the church; and "to slay the people" signifies to extinguish the truths of the church.

590. ***"Nor of their enchantments, nor of their whoredoms,"*** signifies *nor from perverting good and falsifying truth.*—This is evident from the signification of "enchantments," as meaning perversions of good (of which presently); and from the signification

of "whoredoms," as meaning falsifications of truth (see above, n. 141, 161). That "enchantments" signify in the spiritual sense perversions of good can be seen from this, that they are mentioned in connection with "whoredoms," and "whoredoms" signify falsifications of truth; and wherever in the Word truth is treated of, good is also treated of, because of the Divine celestial marriage in every particular of it. Moreover, it is "repenting of murders, enchantments, and whoredoms," that is spoken of, and "murders" signify extinction of affection for good which is of the will, and of perception of truth which is of the understanding (see above, n. 589); and affection for good which is of the will is extinguished when the good of the Word is perverted, while perception of truth which is of the understanding is extinguished when the truth of the Word is falsified; this makes evident what is here signified by "enchantments." [2.] In ancient times various kinds of infernal arts, called magic, were employed; some of these are enumerated in the Word (as in *Deut.* xviii. 9–11); among these were "enchantments," by which they induced emotions and pleasures that another could not resist; this was done by sounds or muttered words, which they brought forth or muttered; and these by analogous correspondences effected communication with another's will and excited his affection, and fascinated him into willing, thinking, and acting in a particular way. Such enchantments the prophets were skilled in and employed, and by them they excited good affections, hearkening, and obedience; and these enchantments are mentioned in a good sense in the Word, in

Isaiah iii. 1–3, 20; xxvi. 16; *Jer.* viii. 17; and in David, *Psalm* lviii. 4, 5).

But as the evil excited evil affections by such utterances and mutterings, and thus enchantments became magical, they are enumeratad among the magical arts and strongly forbidden,

Deut. xviii. 9–11; *Isaiah* xlvii. 9, 12; *Apoc.* xviii. 23; xxii. 15. Also in reference to Balaam and Jezebel.

591. ***"Nor of their thefts"*** signifies *nor from taking away the knowledges of truth and good, and thus the means of acquiring for themselves spiritual life.*—This is evident from the signification of "theft" and of "stealing," as meaning to take away from any one knowledges of good and truth, which will serve as means for acquiring for himself spiritual life (see above, n. 193). "Theft" and

"stealing" have this meaning because "wealth," "raiment," "utensils," and other things that thieves take away, signify knowledges of truth and good, therefore spiritual theft, or theft in the spiritual sense, is the taking away of these, as natural theft, or theft in the natural sense, is the taking away of the former. That this is the signification of "theft" can be seen from this, that the extinction of spiritual life in others is what is particularly treated of in this verse, and spiritual life is extinguished by perversions of good and falsifications of truth, also by deprivations of knowledges of truth and good, by means of which spiritual life is acquired; and all of these are signified by "murders, enchantments, whoredoms and thefts," as has been shown already.

CHAPTER X.

AND I saw another strong angel coming down out of heaven encompassed with a cloud, and the rainbow above his head, and his face as the sun, and his feet as pillars of fire.

2. And he had in his hand a little book opened; and he set his right foot upon the sea, and the left upon the earth.

3. And he cried out with a great voice, as a lion roareth; and when he cried out seven thunders spake with their voices.

4. And when the seven thunders had spoken with their voices I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders spake, and write them not.

5. And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven.

6. And he sware by Him that liveth unto the ages of the ages, who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that time shall be no longer.

7. But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall also be finished, as He hath declared the good tidings to His servants the prophets.

8. And the voice which I heard from heaven spake again with me, and said, Go take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth.

9. And I went unto the angel, saying unto him,

Give me the little book. And he said unto me, Take and eat it up; and it shall make bitter thy belly, but in thy mouth it shall be sweet as honey.

10. And I took the little book out of the hand of the angel and ate it up; and it was in my mouth like honey, sweet. And when I had eaten it my belly was made bitter.

11. And he said to me, Thou must again prophesy upon peoples and nations and tongues and many kings.

EXPOSITION.

VERSE 1.

592. *"And I saw another strong angel coming down out of heaven encompassed with a cloud, and the rainbow above his head, and his face as the sun, and his feet as pillars of fire."*

1. *"And I saw another strong angel coming down out of heaven"* signifies *the Lord in relation to the Word, here in relation to its outmost sense, which is called the sense of the letter* [n. 593]; *"encompassed with a cloud"* signifies *the outmost of the Word* [n. 594]; *"and the rainbow above his head"* signifies *the interior things of the Word* [n. 595]; *"and his face as the sun"* signifies *the Lord's Divine love, from which is all Divine truth, which in heaven and in the church is the Word* [n. 596]: *"and his feet as pillars of fire"* signifies *Divine truth, or the Word in outmosts, sustaining interior things therein, and full of the good of love* [n. 597].

593. [*Verse* 1.] *"And I saw another strong angel coming down out of heaven"* signifies *the Lord in relation to the Word, here in relation to its outmost sense, which is called the sense of the letter.*—This is evident from the signification of a "strong angel," as meaning the Lord in relation to the Word (of which presently); it means in relation to the Word in its outmost sense, which is called the sense of the letter, because it is from that sense that the Lord is called "strong," for all the strength and all the power of Divine truth spring from and abide in its outmost, consequently in the sense of the letter of the Word (of which also presently). [**2.**] Because it is the sense of the letter of the Word that is meant it is said that the angel was seen "coming down out of heaven." The same is said of the Word, which is Divine truth; this comes down from the Lord through the heavens into the world, consequently it is adapted to the wisdom of the angels who are in the three heavens, and is also adapted to men who are in the natural world. For this reason the Word in its first origin of all is wholly Divine, afterwards celestial, then spiritual,

and lastly natural; it is celestial for the angels of the inmost or third heaven, who are called celestial angels, it is spiritual for the angels of the second or middle heaven who are called spiritual angels, and it is celestial-natural and spiritual-natural for the angels of the outmost or first heaven who are called celestial-natural and spiritual-natural angels, and it is natural for men in the world; for so long as men live in a material body they think and speak naturally. This is why the Word exists with the angels of each heaven, but with a difference according to the degrees of their wisdom, intelligence, and knowledge (*scientia*); and although it differs in its sense in each heaven, still it is the same Word, because it is the Divine itself, which is in the Word from the Lord that becomes Divine celestial when it comes down to the inmost or third heaven, and becomes Divine spiritual when it comes down therefrom to the middle or second heaven, and becomes Divine celestial-natural or spiritual-natural when it comes down from that heaven to the outmost or first heaven, and finally when it comes down therefrom into the world becomes a Divine natural Word, such as it is with us in the letter. These successive derivations of Divine truth going forth from the Lord himself exist by virtue of correspondences, established from creation itself, between things higher and lower, respecting which, the Lord willing, more will be said hereafter. [**3.**] All strength and all power are in the outmosts of Divine truth, thus in the natural sense of the Word, which is the sense of the letter, because this sense is the containant of all the interior senses, that is, of the spiritual and celestial spoken of above); and as it is the containant it is also the base, and in the base lies strength itself. For if higher things do not rest upon their base they fall and are scattered. So would it be if the spiritual and celestial things of the Word did not rest upon its natural or literal sense, for this not only sustains the interior senses, but also contains them, consequently the Word or Divine truth is not only in its power but also in its fulness in this sense. (But on this subject more may be seen above; namely, that strength is in the outmost, because the Divine is there in its fulness, n. 346, 567. That interior things flow in successively into exteriors, even into the most external or outmost, and that they coexist there, see *A. C.*, n. 634, 6239, 6465, 9215, 9216; that they not only flow in successively, but also form in their outmost what is simultaneous, in what order, n. 5897, 6451, 8603, 10099. That therefore there is strength and power in outmosts, n. 9836; that therefore responses and revelations were given in outmosts, n. 9905, 10548; that therefore the outmost is more holy than the interiors, n. 9824.) From this, too, it follows that every thing of doctrine of the church ought to be formed and corroborated from the literal sense of the Word, and that doctrine has its power from that (see above, n. 356). This is why "the angel coming down out of heaven" is said to be

"strong." That "angel" in the Word means in the highest sense the Lord, in a relative sense every recipient of Divine truth from the Lord, and in an abstract sense Divine truth itself, may be seen above (n. 130, 302); here, therefore, "angel" means the Lord in relation to the Word, because the Word is Divine truth itself. That the Lord Himself is here meant by "angel" can be seen from a like representation of the Lord Himself in relation to face and feet in the first chapter of this book, where it is said of the Son of man, who is the Lord,

> That His face shone as the sun in his power, and that His feet were like unto burnished brass glowing in a furnace (verses 15, 16).

594[a]. *"Encompassed with a cloud"* signifies *the outmost of the Word.*—This is evident from the signification of "encompassed," as meaning by what is outside of one, for that which is round about is also without, for it is remote in the circumference; so here it means the outmost. Also from the signification of a "cloud," as meaning Divine truth in outmosts, consequently the Word in the sense of the letter. This signification of "cloud" is evident from appearances in the spiritual world; also from the Word wherever "clouds" are mentioned. From appearances in the spiritual world, as follows: the whole angelic heaven consists solely of the Divine truth that goes forth from the Lord; the reception of this constitutes angels. In the highest heaven this truth appears like a pure aura which is called ether; in the next lower heaven as less pure, almost like the atmosphere that is called air; in the lowest heaven it appears like something thinly aqueous over which is vapor like a cloud: such is the appearance of Divine truth according to degrees in its descent. There is a like appearance when angels of the higher heavens talk about Divine truths; what they say is then presented to the view of those who are in the lowest heaven under the appearance of a cloud that floats about; the more intelligent of them know from its movement and brightness and form what the angels of the higher heavens are talking about with each other. This makes evident why a "cloud" signifies Divine truth in outmosts. As most things in the Word were taken from appearances in the spiritual world, and retain the same significance as they have there, so is it with "clouds." [2.] That a "cloud" signifies in the Word the sense of the letter, which is Divine truth in outmosts, can be seen from the following passages. In the Gospels:

> "Jesus took Peter, James, and John .... into a high mountain ...; and He was transfigured before them; and His face did shine as the sun,

> and His garments became as the light. And behold, there appeared Moses and Elijah talking with Him." While Peter "was yet speaking, behold a bright cloud overshadowed them; and behold a voice out of the cloud, saying, This is My beloved Son, ... hear ye Him" (*Matt.* xvii. 1–10; *Mark* ix. 1–11).

And in *Luke:*

> "While Peter thus spake there came a cloud and overshadowed them; hence they feared as they entered into the cloud. But there came a voice out of the cloud, saying, This is My beloved Son; hear ye Him" (ix. 34, 35).

In this transfiguration the Lord represented Divine truth, which is the Word; for the Lord, when He was in the world, made His Human Divine truth, and when He went out of the world made His Human Divine good by uniting it with the Divine itself, that was in Him from conception. (That the Lord made His Human Divine truth when He was in the world, and afterwards Divine good, may be seen in the *Doctrine of the New Jerusalem*, n. 303–306; and that the Lord is the Word, n. 263.) Consequently the particular things that were seen when He was transfigured signify the going forth of Divine truth from the Lord's Divine good. The Divine good of Divine love which was in Him, and from which He had Divine truth in His Human, was represented by "His face did shine as the sun;" for the "face" represents the interiors, since these shine forth through the face; and the "sun" signifies the Divine love (see above, n. 401[*b*], 412[*b*]). The Divine truth was represented by the "garments" which became as the light; "garments" in the Word signify truths, and "the Lord's garments" Divine truth (see above, n. 64, 271, 395[*d*]); this is why they appeared "as the light;" for Divine truth makes the light in the angelic heaven, and is therefore signified by "light" in the Word (respecting which see *Heaven and Hell*, n. 126–140). Because it was the Word, which is Divine truth, that was represented, "there appeared Moses and Elijah talking with Him," "Moses and Elijah" signifying the Word, "Moses" the historical Word, and "Elijah" the prophetical Word. The Word in the letter was represented by the "cloud" that overshadowed the disciples, and into which they entered; for the "disciples" represented in the Word the church, which at that time and afterwards was only in truths from the sense of the letter; and because, as has been said in the article above, revelations and responses are made by Divine truth in outmosts, and because this truth is such as is the truth of the sense of the letter of the Word it came to pass that "a voice was heard out of the cloud, saying, This is My beloved Son, hear ye Him," meaning that He is Divine truth, or the Word.

[*b*.] [3.] He who does not know that a "cloud" in the spiritual sense of the Word means the Word in the letter, cannot know what arcanum is involved in this,

That in the consummation of the age "they shall see the Son of man coming in the clouds of heaven with power and great glory" (*Matt.* xxiv. 30; *Mark* xiii. 26; xiv. 61, 62; *Luke* xxi. 27).

And in the *Apocalypse:*

"Behold," Jesus Christ "cometh with the clouds, and every eye shall see Him" (i. 7).

And again,

"I saw, and behold a white cloud, and on the cloud One sat like unto the Son of man" (xiv. 14).

And in *Daniel:*

"I was seeing in the night visions, and behold, there was coming with the clouds of the heavens one like the Son of man" (vii. 13).

He who is ignorant that "the clouds of heaven" signify the truths of the Word in the sense of the letter, must needs believe that in the consummation of the age, that is, in the end of the church, the Lord is to come in the clouds of heaven, and manifest Himself to the world; but it is well known that since the Word was given, the Lord manifests Himself through that only, for the Word, which is Divine truth, is the Lord Himself in heaven and in the church. From this it can now be seen that the manifestation here predicted signifies His manifestation in the Word; and His manifestation in the Word was effected through His opening and revealing the internal or spiritual sense of the Word, for that sense contains the Divine truth itself, such as it is in heaven, and the Divine truth in heaven is the Lord Himself there. This makes clear that "the Lord's coming in the clouds of heaven with glory" signifies the revelation of Him in the sense of the letter of the Word by its spiritual sense. "The clouds of heaven" signify the things belonging to the sense of the letter, and "glory" signifies those belonging to the spiritual sense (see *Heaven and Hell*, n. 1), also the revelation itself of the spiritual sense (on the *White Horse*); "Son of man" also signifies the Lord in relation to Divine truth (as may be seen above, n. 63, 151). [4.] That a "cloud" signifies Divine truth in outmosts, consequently the Word in the sense of the letter, can be seen further from the following passages. In *Isaiah:*

"Behold, Jehovah rideth upon a light cloud, and cometh into Egypt, and the idols of Egypt are moved before Him, and the heart of the Egyptian melteth in the midst of him" (xix. 1).

"Egypt" here does not mean Egypt, but the natural man when separated from the spiritual, which is then in falsities and evils, and through these perverts all the truths and goods of the church; that the natural man is destroyed by these falsities and evils when truth from good flows in from the Lord is described by these words of the prophet understood in the internal sense. Jehovah is said "to ride upon a light cloud" to signify that the Lord enlightens the understanding with truths, "to ride" in reference to Jehovah or the Lord signifying to enlighten the understanding, and "a light cloud" signifying truth; that then "the idols of Egypt are moved, and the heart of the Egyptian melteth," signifies that the evils and falsities of the natural man separated from the spiritual then destroy the natural man, "idols" meaning falsities, the "heart" evils, and "Egypt" the natural man. [**5.**] In Moses:

> "There is none like unto the God of Jeshurun, who rideth in heaven, ... and in His magnificence upon the clouds, the dwelling place of the God of antiquity, and underneath are the arms of the world" (*Deut.* xxxiii. 26, 27).

Here, too, "riding in heaven upon the clouds" signifies to enlighten the understanding by influx of spiritual truth into natural truth, which is the truth of the sense of the letter of the Word. Because Divine truth in the heavens is spiritual, and Divine truth on the earth is natural, and the latter is enlightened by the former, it is said, "and in His magnificence upon the clouds." "The dwelling place of the God of antiquity" means Divine truth with angels, and "the arms of the world" mean Divine truths with men; the truths of the sense of the letter of the Word are what are meant by "the arms of the world," for that sense is the very strength of Divine truth, "arms" signifying strength. (That the strength of Divine truth is in the sense of the letter can be seen in the article above.) [**6.**] In David:

> "God rode upon a cherub and did fly, and was borne upon the wings of the wind. He made darkness His hiding place; His pavilion round about Him, darkness of waters, clouds of the heavens. At the brightness before Him .... the clouds passed" (*Psalm* xviii. 10–12).

This, too, describes the enlightenment of the Word, and thus of the church; enlightenment by influx of Divine truth from the heavens is signified by "God rode upon a cherub and did fly;" Divine truth in outmosts which is enlightened is signified by "wings of the wind," "darkness of waters," and "clouds of the heavens," these signifying the various degrees of the understanding receiving enlightenment; that the obscurities of the out-

most sense are thereby dissipated is meant by "at the brightness before Him the clouds passed." [**7.**] In the same,

"Sing unto God, praise His name; extol Him that rideth upon the clouds" (*Psalm* lxviii. 4).

Here, too, "Him that rideth upon the clouds" means the Lord in relation to enlightenment; "clouds" meaning truths in outmosts which are enlightened, and these are enlightened by influx of light, which is Divine truth, from the spiritual world or heaven. [**8.**] In *Nahum:*

"Jehovah hath his way in the tempest and in the storm, and the clouds are the dust of His feet" (i. 3).

Truth in outmosts, which is the truth of the sense of the letter of the Word, is called "clouds, the dust of the feet of Jehovah," because it is the natural and lowest truth, into which Divine truth in heaven, which is spiritual, closes, and upon which it rests. Divine truth in outmosts, because it is but little understood unless there is enlightenment from heaven, is a subject of discussion and controversy, and this is meant by "tempest and storm" in which Jehovah hath His way, spiritual "tempest and storm" meaning discussion concerning the genuine sense, which nevertheless, with those who desire truth, the Lord makes clear by means of influx. [**9.**] In David:

"His seed shall be to eternity, and His throne as the sun before Thee. It shall be steadfast as the moon to eternity, and as a faithful witness in the clouds" (lxxxix. 36, 37).

This is said of the Lord, and the "seed" that shall be to eternity signifies Divine truth which is from Him. The "throne that shall be as the sun and as the moon" signifies heaven and the church in respect to good of love and in respect to truth of faith, "throne" signifying heaven and the church, "as the sun" in respect to good of love, and "as the moon" in respect to truth of faith. "A faithful witness in the clouds" signifies that He is Divine truth, for "witness" in reference to the Lord, signifies that which goes forth from Him, and as that is His it witnesses respecting Him. [**10.**] In the same,

Jehovah "layeth the beams of His chambers in the waters; He maketh the clouds His chariot; He walketh upon the wings of the wind" (*Psalm* civ. 3).

These few words describe heaven and the church, and also doctrine from the Word. "He layeth the beams of His chambers in the waters" signifies that the Lord forms the heavens and the church out of Divine truths; "waters" signify Divine truths,

"Jehovah's chambers" signify the heavens and the church, and "to lay beams" signifies to form. "He maketh the clouds His chariot" signifies doctrine from outmost Divine truths, "clouds" meaning outmost Divine truths, such as the sense of the letter of the Word contains, and a "chariot" doctrine; this is said because every doctrine of the church must be formed out of and corroborated by the sense of the letter of the Word. "He walketh upon the wings of the wind" signifies the life doctrine has from spiritual influx, "to walk" signifying to live, and in reference to the Lord life itself, "the wings of the wind" mean the spiritual things of the Word. (That "waters" signify truths, see above, n. 71, 483, 518, 537, 538.) [11.] In *Isaiah:*

> "I will lay waste" my vineyard, "I will even command the clouds that they rain no rain upon it" (v. 6).

This means that the church shall have no understanding of Divine truth or of the Word, "vineyard" signifying the church, "clouds" the Word in the letter, and "their raining no rain" that there shall be no understanding of Divine truth from the Word. [12.] In David:

> Jehovah "who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains" (*Psalm* cxlvii. 8).

"To cover the heavens with clouds" signifies to defend and preserve the spiritual things of the Word which are in the heavens, by means of natural truths such as are in the sense of the letter of the Word; "who prepareth rain for the earth" signifies instruction therefrom for the church; "who maketh grass to grow upon the mountains" signifies nourishment thereby for those who are in good of love.

[*c.*] [13.] The same is signified by the following words in *Isaiah:*

> "Drop down, ye heavens, from above, and let the clouds flow down with righteousness; let the earth open and bring forth the fruit of salvation" (xlv. 8).

And in *Judges:*

> "Jehovah, when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, yea, the clouds dropped waters" (v. 4).

"To go forth out of Seir, and to march out of the field of Edom," signifies, in reference to Jehovah, the enlightenment of the nations by the Lord when He assumed the Human; "the earth trembling" signifies the state of the church then wholly changed;

"the heavens dropped, and the clouds dropped waters," signifies instruction, influx, and perception of Divine truth; "to drop" signifying instruction and influx, "waters" truths, "the heavens" interior things of truth, and "clouds," the exterior, such as are in the sense of the letter of the Word. [14.] In David:

"The clouds poured out waters; the skies uttered a voice, and Thine arrows went forth" (*Psalm* lxxvii. 17).

"The clouds poured out waters" signifies that genuine truths are from the sense of the letter of the Word; "the skies uttered a voice" signifies influx from the heavens; "Thine arrows went forth" signifies Divine truths therefrom. In *Job:*

"God bindeth up the waters in His clouds, and the cloud is not rent under them. .... He spreadeth His cloud upon His throne" (xxvi. 8, 9).

Here, too, "clouds" stand for truths outmost in order, and because these contain in themselves and enclose spiritual truths that they may not be dispersed, this is described and signified by "God bindeth up the waters in His clouds, and the cloud is not rent;" because exterior truths, which are called natural, also encompass and enclose interior truths, which are called spiritual, and are proper to angels of the heavens, this is described and signified by "He spreadeth His cloud upon His throne." [15.] In *Isaiah:*

"Jehovah said, ... I will be still, and I will behold in My dwelling-place like clear heat upon light, and like a cloud of dew in the heat of harvest" (xviii. 4);

"cloud of dew" signifying truth from good bringing forth fruit. In the same,

"Jehovah will create over every dwelling of mount Zion and upon her assemblies a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory shall be a covering" (iv. 5).

"The dwelling of mount Zion" signifies the good of the celestial church, and "her assemblies" signify truths of that good; protection lest it should be hurt by too much light or too much shade is signified by "a cloud by day and a smoke, and the shining of a flame of fire by night;" and as every spiritual good and truth is preserved from harm by natural good and truth, it is said that "upon all the glory shall be a covering," "glory" meaning spiritual good and truth. [16.] The same is signified by

The cloud that was upon the tabernacle by day, and the fire by night (*Exod.* xl. 36–38; *Num.* ix. 15–17 to the end; x. 11, 12, 34; xiv. 14; *Deut.* i. 33).

"Jehovah went before them by day in a pillar of cloud, ... and by night in a pillar of fire" (*Exod.* xiii. 21).

The pillar of the cloud stood between the camp of the sons of Israel and the camp of the Egyptians (*Exod.* xiv. 19–21);

In David:

God "led them in the daytime in a cloud, and all the night in a light of fire" (*Psalm* lxxviii. 14).

And elsewhere in the same,

"Egypt was glad when they departed, for the fear of them had fallen upon them. He spread out a cloud for a covering, and fire to give light at night" (*Psalm* cv. 38, 39).

"There was a cloud upon the tabernacle by day, and a fire by night," because the "tabernacle" represented heaven and the church, the "cloud" the Lord's presence through Divine truth, and the "fire" His presence through Divine good, which is called the good of faith, each outmost in order: therefore they were as coverings over the tabernacle; for this reason it is said in the passages cited above from *Isaiah* and David, "over all the glory shall be a covering;" and "He spread out a cloud for a covering."

[*d.*] The same is signified by

The cloud that covered mount Horeb, into which cloud Moses entered (*Exod.* xxiv. 15–18).

And the same by

The cloud in which Jehovah came down upon mount Sinai (*Exod.* xix. 16, 18; xxxiv. 5).

And the same by

The pillar of cloud that stood at the door of Moses' tent (*Exod.* xxxiii. 9, 10).

[**12**] So again of the "cloud" in *Ezekiel:*

"I looked, and behold a wind of a tempest came out of the north, a great cloud, and a fire infolding itself in itself, and a brightness round about it" (i. 4).

And in the same,

"The cherubim stood on the right side of the house when the man entered in; and the cloud filled the inner court; and the glory of Jehovah mounted up from above the cherub, the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory" (x. 3, 4).

The "cherubim" signify the Lord in respect to guarding, that there be no approach except through the good of love; so, too, the "cherubim" signify the heavens, in particular the inmost or third heaven, because the angels who are there receive Divine

truth in good of love, therefore it is Divine truth, which is in its essence good of love, that guards. This Divine truth, as it comes down out of the inmost heaven into the lower heavens and at length into the world where men are, from being clear becomes thus by degrees more dense, consequently in the lowest degree it appears like a cloud; this is why it signifies Divine truth accommodated to the apprehension of the angels who are in the lowest heaven, who are spiritual-natural, and lastly to the apprehension of men in the natural world. Moreover, as Divine truth in this degree is the same as the Divine truth in the sense of the letter of the Word, "cloud" signifies the Word in respect to the sense of the letter. It was this Divine truth that filled the court like a cloud, and at length the house, at the right side of which stood the cherubim; and as this Divine truth is inwardly the spiritual that shines from heavenly light, so it is called "glory," and it is said that "the court was full of the brightness of Jehovah's glory." Also in *Job:*

"When God maketh the light of His cloud to shine" (xxxvii. 15).

[18.] Because the higher heavens appear before the eyes of those who are in the lower heavens as covered by a light and bright cloud (for the reason that the lower angels are unable to see the higher or interior Divine otherwise than in accordance with their own quality), so Divine truth in the higher heavens, or what is the same thing, the higher heavens themselves, are meant in some passages in the Word by "clouds;" for whether you say Divine truth or the heavens it is the same, since the heavens are heavens from Divine truth, and the angels in them are angels from reception of Divine truth. It is in this sense that "clouds" are mentioned in *Isaiah:*

Lucifer, "thou hast said in thy heart, ... I will ascend above the heights of the cloud; I will become like the Most High" (xiv. 13, 14).

In *Jeremiah:*

"Forsake" Babylon, "and let us go every one into his own land; for her judgment hath reached even unto the heavens, and she hath lifted up herself even to the clouds" (li. 9).

And in David:

"Give ye strength unto God; His excellency is over Israel, and His strength is above the clouds" (*Psalm* lxviii. 34).

The same is here signified by "clouds" as

By "the waters above the firmament" (*Gen.* i. 7)

And by "the waters above the heavens" (*Psalm* cxlviii. 4);

for clouds consist of water. That "waters" signify Divine truths may be seen above (n. 71, 483, 518[*a–d*]). [**19.**] As there are clouds that are lighter and brighter, also clouds that are denser and blacker, and the lighter and brighter clouds appear beneath the heavens, but the dense and black clouds are seen about many of the hells, it is evident that "clouds" in the contrary sense signify falsities of evil which are contrary to truths from good: as in the following passages. In *Ezekiel:*

Egypt, "a cloud shall cover her, and her daughters shall go into captivity" (xxx. 18).

In the same,

He shall ascend "like a cloud to cover the land" (xxxviii. 9).

In the same,

Sheep "scattered in the day of cloud and thick darkness" (xxxiv. 12).

So the last judgment, when those who are in falsities of evil are to perish, is called

"A day of cloud and of obscurity" (*Joel* ii. 2; *Zeph.* i. 15).

The same is signified by

"The clouds and thick darkness" that appeared to the sons of Israel when the law was given from mount Sinai (*Deut.* iv. 11, 12, 15; v. 22–26);

for although Jehovah, that is, the Lord, came down upon that mountain in a bright cloud, yet it appeared before the eyes of the people, who were in falsities of evil, as a thick black cloud (see *A.C.*, n. 1861, 6832, 8814, 8819, 9434, 10551).

595. ***"And the rainbow above his head"*** signifies *the interior things of the Word.* -This is evident from the signification of the "rainbow," as meaning Divine truth such as the Word is in the spiritual sense (of which presently); and from the signification of "above the head," as meaning what is interior; for "above" and "higher" signify within and interior, as can be seen from this, that in heaven when interior is said higher is meant; for the heavens of angels who are interior or interiorly wise appear above the heavens of angels who are more external or externally wise. For this reason the three heavens are distinguished from one another by their height, the inmost or third heaven appearing above the middle or second heaven, and this above the outmost or first. [**2.**] "Higher" signifies interior,

because when higher and lower things are together, that is, form what is simultaneous, as in the head of man, they exist together in such an order as that those things that had in successive order existed above are placed within, and those that had in successive order existed below are placed without. This is why higher things signify interior things, and lower things signify exterior things. This may be made clearer to the comprehension by the idea of a surface, in the centre of which are things purer, and in the circumferences things grosser; things higher and lower form such a surface when they are let down into one level and make what is simultaneous. From this it can be seen, too, what is signified by the "angel" spoken of just above, "encompassed with a cloud," since for the same reason and from the same idea, "to be encompassed" means by what is without and below. [**3.**] A "rainbow" signifies interior Divine truth, such as the Word is in the spiritual sense, because the light of heaven, the same as the light of the world, according to its incidence upon objects and its modification in them, presents variegations of color and also rainbows; these it has sometimes been granted me to see in the angelic heaven (as may be seen described in the *A.C.*, n. 1623–1625). The rainbows that appear in the angelic heaven differ from the rainbows that appear in the world, in that the rainbows of heaven are from a spiritual origin, while the rainbows of the world are from a natural origin; for the rainbows of heaven are from the light that shines forth from the Lord as a sun, and as that sun is in its essence the Lord's Divine love, and the light therefrom is Divine truth, the variegations of light which are presented as rainbows are variegations of intelligence and wisdom with the angels. From this it is that rainbows there signify the form and beauty of spiritual Divine truth. But the rainbows of the world are from a natural origin, namely, from the sun of the world and its light; therefore they are merely modifications and consequent variegations of light by waters that fall from a cloud. And because there are like appearances of color in the spiritual world as in the natural world, and these correspond, so the rainbows of the world have the same signification as the rainbows of heaven, namely, spiritual Divine truths in their form and beauty; these truths are such as those of the Word in the spiritual sense. [**4.**] "Rainbows" have this signification in *Ezekiel:*

'Above the firmament that was over the head" of the cherubim "was the appearance of a sapphire stone, the likeness of a throne; and

upon the likeness of the throne was the likeness as of the appearance of a man above upon it. And I saw as it were the appearance of a living coal like the appearance of fire round about within it, from the appearance of his loins and upward; but from the appearance of his loins even downward I saw as it were the appearance of fire, and it had brightness round about, as the appearance of a rainbow that is in the cloud in the day of rain so was the appearance of the glory round about. This was the appearance of the likeness of the glory of Jehovah" (i. 26–28).

As the "cherubim" signify providence and guard that the Lord be not approached except through good of love, there appeared a throne, and upon the throne the appearance of a man, "throne" signifying the whole heaven, and the "man" upon the throne, the Lord Himself; "the appearance of a living coal, like the appearance of fire round about within it, from the appearance of his loins and upward," signifies celestial Divine love, which reigns in the higher heavens, for the higher heavens are represented by the upper part of the body, from the loins upward, to which they correspond, for these heavens constitute that part in the Greatest Man, which is heaven. "Fire like a living coal" signifies that love, so do the "loins," for the "loins" correspond to the marriage of good and truth, which those have who are in the higher heavens; this is why heaven is called a "marriage," and the Lord is called "bridegroom" and "husband," and heaven and the church "bride" and "wife." "From his loins downward he appeared like the brightness of fire which was like a rainbow" signifies spiritual Divine love, which reigns in the lower heavens, for the region of the body from the loins down to the soles of the feet corresponds to that love; and because that love goes forth from celestial Divine love it is called "fire and its brightness;" Divine truth from the Divine good of love is what shines and presents the appearance of a rainbow. This makes evident also that spiritual shining of Divine truth through natural Divine truth is what produces that appearance in the heavens, and consequently that is what it signifies (as was said above; but this can be more clearly understood from what is said on heaven in *Heaven and Hell;* that from the Lord's Divine Human it represents a single Man, n. 59–86; on the Correspondence of all things of Heaven with all things of Man, n. 87–102; and in the *Arcana Caelestia*, on the correspondence of the loins, n. 3021, 4280, 4462, 5050–5062). [**5.**] "The bow in the cloud" that is, the rainbow, has the same signification in the book of *Genesis:*

God said to Noah, "This is the sign of the covenant which I make between Me and you and every living soul that is with you, unto the generations of an age. I have given my bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

> And it shall be in clouding Myself with a cloud over the earth that the bow shall be seen in the cloud; and I will remember My covenant which is between Me and you and every living soul in all flesh; and the waters shall be no more for a flood to destroy all flesh. And the bow shall be in the cloud, and I see it to remember the everlasting covenant between God and every living soul in all flesh that is upon the earth" (ix. 12–17).

Unless it is known that there is a spiritual sense in every particular of the Word it may be supposed that the bow in the cloud, which is called a rainbow, appears for a sign that the earth shall no more be destroyed by a flood, and yet that bow comes from causes in nature, and is produced mediately when rays of light from the sun pass through the watery particles of rain from a cloud, which shows that like bows or rainbows existed before the flood. For this reason, in consequence of the correspondence between spiritual and natural things, such rainbows as are seen from the earth by men mean such rainbows as are seen by angels in the spiritual world, all of which spring from the light of heaven and its modification in the spiritual-natural sphere, and thus from spiritual Divine truth, and its shining through in natural Divine truth; for all light in heaven is spiritual, and in its essence is Divine truth going forth from the Lord. From this it can be seen that "the bow in the cloud (or rainbow)" signifies spiritual Divine truth shining through natural Divine truth, and there is such a shining through with those who are being reformed and regenerated by the Lord by means of Divine truth and a life according to it; and in the heavens the shining through appears as a rainbow. "The sign of a covenant" signifies the Lord's presence and conjunction with such, for "covenant" signifies conjunction; this sign was given because the "flood," by which the human race was then destroyed, signifies the direful falsities of evil, in consequence of which the posterity of the Most Ancient church perished. The restoration and the establishment of a new church, called the Ancient church, by Divine truth conjoined to spiritual good, which in its essence is charity, are what rainbows representatively manifest in heaven and signify in the world. (But these words involve more arcana than can be explained briefly; for a detailed explanation of them see *A.C.*, n. 1031–1059.)

596. ***"And his face as the sun"*** signifies *the Lord's Divine love, from which is all Divine truth, which in heaven and in the church is the Word.*—This is evident from the signification of "face," as meaning in reference to the Lord the Divine love, the

Divine mercy, and every good (of which above, n. 74, 412[*a–e*]); and from the signification of the "sun," which also means in reference to the Lord the Divine love (of which above, n. 401[*a–e*], 525, 527); and as all light in the angelic heaven goes forth from the Lord as a sun, and light there is Divine truth, it means also from which is all Divine truth; and because the Word includes all Divine truth, and the same Word that is in the world is also in heaven, and because "the strong angel coming down out of heaven" means the Lord in respect to the Word (as may be seen above, n. 593), so it is said, the Divine truth which in heaven and in the church is the Word. (That the same Word that is in the world is also in heaven, may be seen in *Heaven and Hell*, n. 259, 261, 303–310.)

597. ***"And His feet as pillars of fire"*** signifies *Divine truth, or the Word in outmosts, which is natural, sustaining interior things therein, and full of the good of love.*—This is evident from the signification of "feet," as meaning in reference to the Lord the Divine good of natural Divine love, which is the outmost in Divine order (see above, n. 65, 69); from the signification of "pillars," as meaning lower truths which sustain the higher (see above, n. 219); and from the signification of "fire," as meaning in reference to the Lord the Divine love (see also above, n. 68, 496, 504[*a–d*]). From this it can be seen that the angel's "feet" seen "as pillars of fire" signify Divine truth or the Word in outmosts, which, as the natural sustaining interior things, is full of the good of love. Divine truth in outmosts means the Word in the sense of the letter; and because this sense is natural, and the natural is the outmost of Divine order, this is what sustains spiritual and celestial Divine truth, exactly as pillars sustain a house or feet sustain the body; for without the natural sense of the Word its interiors, which are spiritual and celestial, would fall apart, like a house when its pillars (or supports) are removed from under it. Each and all things, therefore, that are in the natural or outmost sense of the Word are perpetual correspondences, that is, they correspond to the spiritual and celestial things that are in the heavens, and thus are also significative of them. From this it can in some measure be seen how natural Divine truth, which is the Word in the world, sustains spiritual and celestial Divine truth, which is Divine truth in heaven, as pillars sustain a house. This makes clear also why the feet of the angel were seen "as pillars of fire." Moreover, that the Word in its outmost or natural sense is full of the good of love can be seen from these words of the Lord:

"Thou shalt love the Lord thy God with all thy heart, and in all thy soul, and in all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang the whole law and the prophets" (*Matt.* xxii. 37–40).

"The law and the prophets" mean the Word in all things and in every particular; consequently these words mean that each and all things in the Word hang upon good of love to the Lord, and good of charity towards the neighbor.

VERSES 2–4.

598. *"And he had in his hand a little book opened, and he set his right foot upon the sea, and the left upon the earth. And he cried out with a great voice as a lion roareth; and when he cried out the seven thunders spake with their voices. And when the seven thunders had spoken with their voices I was about to write; and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders spake, and write them not."*

2. *"And he had in his hand a little book opened"* signifies *the Word laid open* [n. 599]; *"and he set his right foot upon the sea, and the left upon the earth,"* signifies *the sense of the letter, which is natural, in which are all things of heaven and the church* [n. 600].
3. *"And he cried out with a great voice as a lion roareth"* signifies *testification of grievous distress on account of the devastation of Divine truth in the church* [n. 601]; *"and when he cried out the seven thunders spake with their voices"* signifies *instruction from heaven, and perception respecting the last state of the church* [n. 602].
4. *"And when the seven thunders had spoken with their voices I was about to write"* signifies *that he wished to disclose that state* [n. 603]; *"and I heard a voice from heaven saying unto me, Seal up the things which the seven thunders spake, and write them not,"* signifies *command by the Lord that these things should be reserved, and not yet be disclosed* [n. 604].

599. [*Verse* 2.] *"And he had in his hand a little book opened"* signifies *the Word laid open.*—This is evident from the signification of "a little book opened," as meaning the Word laid open. It can be seen that this is what is meant by "the little book opened," since "the strong angel coming down out of heaven, who had in his hand a little book," represented the Lord in relation to the Word, and in fact, in relation to its outmost sense, which is called the sense of the letter (see above, n. 593); and because the Word was laid open both to angels and men it is said "a little book opened."

600[*a*]. *"And he set his right foot upon the sea, and the left upon the earth,"* signifies *the sense of the letter, which is natural, in which are all things of heaven and the church.*—This is evident from the signification of "feet," as meaning in reference to the angel, by whom is meant the Lord in relation to the Word,

Divine truth in outmosts, or the Word in the natural sense, which is the sense of the letter (see above, n. 65, 69). "Feet" in a general sense signify natural things, because man from the head to the soles of the feet corresponds to heaven, which in its whole complex represents a single man, the head corresponding to the inmost or third heaven, the angels of which are celestial, the breast down to the loins corresponding to the middle or second heaven, the angels of which are called spiritual, the feet corresponding to the outmost or first heaven, the angels of which are celestial-natural and spiritual-natural; and the soles of the feet corresponding to the world, in which every thing is natural. This makes clear why the "feet" signify natural things (see more on this correspondence in *Heaven and Hell*, n. 59–86, and 87–102). [**2.**] From this it is now evident why "the feet of the angel," who here represented the Lord in relation to the Word, signify the natural sense of the Word, which is the sense of its letter. The above is evident also from the signification of "the right foot upon the sea and the left upon the earth," as meaning all things of heaven and the church; for the "right" signifies all things of good which is the source of truth, and the "left" all things of truth from good; and "the sea and the earth" signify all things of heaven and the church exterior and interior, the "sea" exterior things, and the "earth" interior things. And as all things of heaven and the church have relation to good and to truth, also to things exterior and things interior, so these words signify in general all things of heaven and the church. The angel was seen to stand "upon the sea and upon the earth," because the outward appearance of things in the spiritual world is the same as in the natural world; that is, in the spiritual world as in the natural world there are seas and lands, seas round about and lands between them (see above, n. 275, 342, 538[*a*,*c*]). This shows why "sea and earth" signify all things of heaven and of the church. [**3.**] As "right and left" are mentioned in many passages in the Word, and in some places "right" alone, or "left" alone, I will explain in a few words what is signified by each of them, and by the two together. This can be known from the quarters in the spiritual world, where the south is to the right, and the north to the left, and the east in front, and the west behind. An angel perpetually faces the Lord as a sun, therefore before him is the Lord as the east, and behind him the Lord as the west, and at his right hand is the south, and at his left hand the north. It is from this way of facing that the "right" signifies

truth in light, and the "left" truth in shade; or what is the same, that the "right" signifies spiritual good which is truth in light, and the "left" signifies spiritual truth which is truth in shade; so, too, the "right" signifies good which is a source of truth, and the "left" truth from good. Such is the signification of all the right and left parts of the body, and also of the head; as the right and left eye, the right and left hand, the right and left foot, and so on, the proper signification of each member or part being preserved. From these few statements it can be known what "right and left" signify, in general and in particular, in the Word of both the New and the Old Testaments, as in the following passages. [**4.**] In *Matthew:*

> "When thou doest alms, let not thy left hand know what the right hand doeth, that thine alms may be in secret" (vi. 3, 4).

This signifies that good must be done from good and for the sake of good, and not on account of self and the world for the sake of appearance; "alms" mean every good work; and "let not the left hand know what the right hand doeth" signifies that good must be done from good itself, and not without good, since that would not be good. The "right hand" signifies good which is a source of truth, and the "left hand" truth from good, as has been said above; these act as one in those who are in good of love and charity, but not as one in those who have regard to self and the world in the goods they do; therefore the "left hand" means here to know and to act without good. "That thine alms may be in secret" signifies that it may not be for the sake of appearance. [**5.**] In the same,

> "And the King shall set the sheep on his right hand, but the goats on the left; and He shall say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. .... And He shall say unto them on the left hand, Depart from Me, ye cursed, into the eternal fire, prepared for the devil and his angels" (xxv. 33, 34, 41).

He who does not know what is signified in the proper sense by "sheep" and by "goats," might suppose that "sheep" mean all who are good, and "goats" all who are evil; but in the proper sense "sheep" mean those who are in good of charity towards the neighbor, and thus in faith, and "goats" mean those who are in faith separated from charity; thus all upon whom the judgment in the last time of the church will come; for all who

were in good of love to the Lord, and thus in the good of charity and faith, had been taken up into heaven before the last judgment; while all who were in no good of charity, and in no faith therefrom, consequently all who were inwardly and at the same time outwardly evil, had been cast down into hell before the last judgment; but those who were inwardly good and not equally so outwardly, also those who were inwardly evil but outwardly in good, were all left to the last judgment, when those who were inwardly good were taken up into heaven, and those who were inwardly evil were cast into hell (respecting this see what has been said from things seen and heard, in the *Last Judgment*). From this it can be seen that "goats" mean those who have been in faith separated from charity; as for instance,

The "he-goat" in *Daniel* (viii. 5–25), and in *Ezekiel* (xxxiv. 17).

This makes evident that the "right hand," where the "sheep" are, means good of charity and of faith therefrom, and the "left hand," where the "goats" are, means faith separated from charity. It was said to the sheep that they should "inherit the kingdom prepared for them from the foundation of the world," because in the heavens at the right is the south, where all those are who are in truths from good; for in the southern part is such Divine itself going forth as is meant by "the kingdom prepared from the foundation of the world." So, too, they are called "the blessed of My Father," the "Father" meaning the Divine good, from which are all things of heaven. But respecting the "goats," that are on the left hand, it is not said "prepared from the foundation of the world," but "the eternal fire, prepared for the devil and his angels," because the evil prepare their hell for themselves. They are called "cursed" because by the "cursed" in the Word are meant all who turn themselves away from the Lord, for such reject the charity and faith of the church. What the "eternal fire" signifies may be seen in *Heaven and Hell* (n. 566–575). [**6.**] The "two robbers" who were crucified one of them on the right hand and the other on the left hand of the Lord

(*Matt.* xxvii. 38; *Mark* xv. 27; *Luke* xxiii. 39–43),

have the same signification as the "sheep" and the "goats;" so to the one who acknowledged the Lord it was said that he should be with Him in Paradise. [**7.**] In *John:*

Jesus said to the disciples who were fishing, "Cast the net on the right side of the boat, then ye shall find. They cast, therefore, and they were no longer able to draw it for the multitude of fishes" (xxi. 6).

"Fishing" signifies in the Word the instruction and conversion of men who are in external or natural good, in which good were most of the nations at that time, "fish" signifying the things of the natural man, and "ship" doctrine from the Word; therefore "the right side of the ship" signifies good of life. This makes clear the signification of the Lord's commanding them "to cast the net on the right side of the ship," namely, that they should teach good of life. That they would thus convert the nations to the church is signified by their finding in such abundance that "they were not able to draw the net for the multitude of fishes." Any one can see that the Lord would not have commanded them "to cast the net on the right side of the ship" unless the "right side" had been significative. [**8.**] In *Matthew:*

"If thy right eye hath caused thee to stumble pluck it out and cast it from thee. .... And if thy right hand hath caused thee to stumble cut it off and cast it from thee" (v. 29, 30).

That by the "right eye" and the "right hand" the Lord did not mean the right eye and the right hand, any one can see from its being said that the eye "must be plucked out" and the hand "must be cut off" if they caused to stumble; but as the "eye" signifies in the spiritual sense every thing belonging to the understanding and to thought therefrom, and the "right hand" every thing belonging to the will and to affection therefrom, it is evident that "if the right eye hath caused thee to stumble it must be plucked out" signifies that if one thinks evil the evil must be rejected from the thought; also "if the right hand hath caused thee to stumble it must be cut off" signifies that if evil is willed the evil of the will must be cast out. For the eye itself cannot cause to stumble, nor can the right hand, but the thought of the understanding and the affection of the will, to which they correspond, can. It is said the "right eye" and the "right hand," and not the left eye and the left hand, because the "right" signifies good, and in the contrary sense evil, while the "left" signifies truth, and in the contrary sense falsity, and all cause of stumbling comes from evil, not from falsity, unless the falsity is the falsity of evil. That these things are said of the internal man, whose part it is to think and to will, and not of the external, whose part it is

only to see and to act, is evident also from the words that immediately precede respecting the "woman of another," that merely looking upon her from lust is committing adultery.

[*b.*] [9.] In the Gospels.

> The mother of the sons of Zebedee asked Jesus that her sons should sit one on the right hand and the other on the left in His kingdom. Jesus said, "Ye know not what ye ask;....to sit on My right hand and on My left hand is not Mine to give except to those to whom it is granted by the Father" (*Matt.* xx. 20–23; *Mark* x. 35–40).

"The mother of the sons of Zebedee," James and John, asked this, because by "mother" the church is meant, by "James" charity, and by "John" the good of charity in act; these two, or those who are in them, are at the right hand and the left of the Lord in heaven; to the right there is the south, and to the left is the north, and in the south are those who are in the light of truth from clear good, and in the north are those who are in the light of truth from obscure good. The Divine itself going forth from the Lord as a sun produces such a Divine sphere in those quarters; for this reason none can possibly dwell there except those who are in such truths from good; this is the signification of "to sit on the right hand and on the left hand of the Lord is for those only to whom it has been granted, or for whom it has been prepared by the Father," "the Father" meaning the Divine good of the Divine love, from which is heaven and every thing of heaven; so these words of the Lord mean that to sit on His right hand and on His left in the heavens is granted by the Lord to those for whom it has been prepared from the foundation of the world to have an inheritance allotted to them in the south and north. [10.] That the "right hand" means the south in the heavens is clearly evident in David:

> "The heavens are Thine, and the earth is Thine; the world and the fulness thereof, Thou hast founded them; the north and the right hand Thou hast created" (*Psalm* lxxxix. 11, 12).

"Heaven and earth" mean the higher and lower heavens, likewise the internal and external church; the "world and the fulness thereof" means the heavens and the church in general in respect to good and truth, the "world" heaven and the church in respect to good, and the "fulness thereof" heaven and the church in respect to truth; and as these, or those who are in them, are in the north and in the south, and the south is at the Lord's right hand, it is said "the north and the right hand;" and as Divine

truth united to Divine good in those quarters is such from the foundation of the world, as has been said above, it is said, "Thou hast founded" and "Thou hast created." [11.] In *Isaiah:*

> "The Lord hath given you the bread of straitness and the waters of oppression; but thy teachers shall not be forced to fly away any more, and thine eyes shall look again to thy teachers; and thine ears shall hear a word....saying, This is the way, walk ye in it, when ye shall go to the right and when ye shall go to the left" (xxx. 20, 21).

This treats of those who are in temptations, and who, by means of temptations and after temptations, accept and receive instruction in truths of doctrine; temptations themselves are signified by "the bread of straitness and the waters of oppression," "bread of straitness" signifying temptations in respect to the good of love, and "waters of oppression" temptations in respect to the truths of faith; for temptations are of two kinds, namely, in respect to good which is of love, and in respect to truth which is of faith; "bread" signifying good of love, and "waters" truths of faith, and "straitness" and "oppression" states of temptation. Instruction in truths of doctrine is signified by "thine eyes shall look again to thy teachers," "eyes" signifying understanding and faith, and "teachers" doctrine. Good of life according to truths of doctrine is signified by "thine ears shall hear a word," "ears" signifying obedience, and obedience is of the life, so "to hear a word" signifies a life according to truths of doctrine. Instruction and obedience are further described by "saying, This is the way, walk ye in it, when ye shall go to the right hand and when ye shall go to the left;" "way" signifies truth leading, truth leading to the south in heaven is meant by "going to the right," and truth leading to the north there by "going to the left." [12.] In the same,

> "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; hinder not; make long thy cords, and make firm thy stakes; for on the right hand and on the left thou shalt break forth; and thy seed shall inherit the nations, and make the desolate cities to be inhabited" (liv. 2, 3).

This treats of the establishment of the church among the nations; and "Enlarge the place of thy tent" signifies the increase of the church in respect to worship from good; "to stretch forth the curtains of habitations" signifies the increase of the church in respect to truths of doctrine; "to make long the cords" signifies the extension of these truths; "to make firm the stakes" signifies

confirmation from the Word; "to break forth on the right hand and on the left" signifies enlargement in respect to good of charity and truth of faith, "on the right" meaning in respect to good of charity, and "on the left" in respect to truth of faith from that good; "the seed which shall inherit the nations" signifies truth through which are goods, "seed" meaning truth, and "nations" goods; "the desolate cities which the nations shall make to be inhabited," signify truths from goods of life, "desolate cities" meaning truths of doctrine where there were no truths before, "nations" meaning goods of life from which are truths, and "to inhabit" meaning to live. [**13.**] In the same,

> "In the wrath of Jehovah of hosts the land has been darkened, and the people have become as fuel of the fire; they shall not spare a man his brother; and if he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied; they shall eat every man the flesh of his own arm" (ix. 19–21).

This describes the extinction of good by falsity, and of truth by evil; the extinction of all good and truth, however it is sought for, is signified by "if he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied," "the right hand" meaning good which is a source of truth, "the left hand" truth from good; "to cut down and to eat" of these means to search for, "to be hungry and not satisfied" means not to be found, or if found, still not received. (The rest may be seen explained above, n. 386[*b*].) [**14.**] In *Ezekiel:*

> "This was the likeness of the faces" of the cherubim, "the four had the face of a man and the face of a lion on the right side,....and the face of an ox on the left side; the four also had the face of an eagle" (i. 10).

What is signified by the "cherubim" and by their "faces" which were like the faces of a man, of a lion, of an ox, and of an eagle, may be seen above (n. 277–281). The faces of the man and of the lion were seen "on the right side" because "man" signifies Divine truth in light and intelligence, and a "lion" Divine truth in power therefrom, such as it is in heaven in the south; and the face of the ox was seen "on the left side," to signify good of truth in obscurity, for an "ox" signifies the good of the natural man, which is in obscurity in those who in heaven dwell to the north. [**15.**] In *Zechariah:*

> "In that day will I make the leaders of Judah like a furnace of fire among wood, and like a torch of fire in a sheaf, that they may devour all the peoples round about, on the right hand and on the

left, that Jerusalem may yet dwell in her own place in Jerusalem" (xii. 6).

This treats of the establishment of a celestial church, or of a church that will be in good of love to the Lord; such a church is meant by "the house of Judah." Her "leaders" mean the goods with the truths of that church; the dispersion of evils and falsities by these is signified by "they shall be made like a furnace of fire among wood, and like a torch of fire in a sheaf," and by "they shall devour all the peoples round about, on the right hand and on the left;" the evils that will be dispersed by that church are signified by "like a furnace among the wood, and like a torch in a sheaf;" and the falsities that will also be dispersed are signified by "all the peoples round about, whom they shall devour or consume;" that this church will be safe from infestation of evils and falsities, and will live in good of life according to truths of doctrine, is signified by "Jerusalem shall yet dwell in her own place in Jerusalem;" "to be dwelt in" is predicated of good of life, and "Jerusalem" signifies the church in respect to truths of doctrine. [**16.**] In *Ezekiel:*

"I will set the point of the sword against all their gates,....it is made as lightning, it is sharpened for slaughter. Gather thee together, turn to the right, set thyself in array, turn to the left, whithersoever thy faces direct" (xxi. 15, 16).

This describes the destruction of truth by direful falsities; "a sword" signifies such falsities destroying truth, and the direfulness and enormity of such falsities is described by "a sword made as lightning, and sharpened for slaughter;" that those who are in such falsity have nothing of good or truth, with however much zeal they may search for it, is signified by "Gather thee together, turn to the right, set thyself in array, turn to the left, whithersoever thy faces direct." [**17.**] In *Zechariah:*

"Woe to the shepherd of nought deserting the flock! a sword is upon his arm, and upon the eye of his right side; his arm in withering shall wither, and the eye of his right side in darkening shall be darkened" (xi. 17).

"A shepherd of nought deserting the flock" means those who do not teach truth and by it lead to good of life, and who do not care whether it is truth or falsity that they teach; "a sword upon his arm" signifies falsity destroying every good of the will, and "a sword upon the eye of his right side" signifies falsity destroying every truth of the understanding; that they will be deprived of all good and truth is signified by "his arm in withering shall wither,

and the eye of his right side in darkening shall be darkened." (This may be seen further explained, n. 131[*b*], 152.)

[*c*.] [18.] As the right region of the body and the members of the right region signify good through which is truth, so when Aaron and his sons were consecrated to the priesthood it was commanded

> That the blood of the ram should be taken and should be put upon the tip of their right ear, upon the thumb of their right hand, and upon the great toe of their right foot (*Exod.* xxix. 20).

This was commanded because "blood" signified Divine truth, by means of which is good of love, for this good was represented by "Aaron," and truth by "his sons;" and because all consecration for representing the Divine good of love is effected by Divine truth, blood was put upon the tip of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot. The 'tip of the right ear" signifies obedience from perception; the 'thumb of the right hand" signifies good in the will; and the "great toe of the right foot" signifies good in act. [19.] Because a "leper" signifies good consumed by falsities, the way in which such an evil can be cured by Divine means is described by the process of the cleansing of the leper, understood in the spiritual sense, from which I will cite only this,

> That the priest should take of the blood of the guilt offering and should put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; and the priest should take oil from the log and pour it upon the palm of his left hand; and the priest should dip his left finger in the oil that is in his left palm, and should sprinkle of the oil with his finger seven times before Jehovah (*Lev.* xiv. 14–17, 24–28).

Here "the tip of the right ear," "the thumb of the right hand," and "the great toe of the right foot," have the same signification as above, so has the "blood," namely, Divine truth, for this is what purifies man from the falsities that have consumed the goods in him; and when he is purified from these, good can be brought forth by means of truths, and the man be thus healed of leprosy. From all this it can be seen that "the right and the left" signify the good which is a source of truth and the truth that is from good (as has been said above). For what other purpose could the blood have been put upon the right part of those members, and the oil be taken from the left palm, and sprinkled with the left finger? [20.] Likewise

The prophet Ezekiel was commanded to lie upon his left side, and to have laid upon him the iniquities of the house of Israel (*Ezek.* iv. 4).

For a "prophet" signifies one who teaches, and in an abstract sense the doctrine of the church; the "left side" signifies doctrine of truth from good, and it is through truths from good that a man is purified from his iniquities. [**21.**] Solomon set the lavers,

"Five near the shoulder of the house on the right, and five near the shoulder of the house on its left; and he set the brazen sea by the right shoulder of the house eastward from the region of the south" (1 *Kings* vii. 39);

for the reason that the "house (or temple)" represented heaven and the church, the "lavers" purification from falsities and evils, and thus preparation for entering into heaven and the church, "the right shoulder of the house" signified the south in the heavens, where Divine truth is in its light, and "the left shoulder" signified the north, where divine truth is in its shade. Thus these "ten lavers" signified all things of purification and all who are purified, and "the five on one shoulder and the five on the other" signified those, or that kind of men, in whom Divine truth is in light and in whom it is in shade, "ten" signifying all things and all persons, and "five" one part or one kind. The brazen sea represented general purifying. This was placed by "the right shoulder of the house eastward from the region of the south," because purifying Divine truth goes forth from the Lord's Divine love; for the east is where the Lord appears as a sun; Divine truth, which is the light of heaven from that sun, in the south is in its clearness and sunshine; this is why the general purificator was placed "eastward from the region of the south." These arcana of the Word cannot be known in the world until the quarters in heaven are understood, and these differ from the quarters in the world. (Respecting the Quarters in Heaven, see what has been said, from things seen and heard, in *Heaven and Hell*, n. 141–153.) [**22.**] Since every one in the spiritual world enters and walks in ways that lead to those who are in a like ruling love, and every one is free to go any way he wishes, thus into and by any way that his love leads him, and these ways to right or left tend to one love or another, thus to the love that has become ingrafted, so "right and left" signifies pleasantly, freely, and of choice. Thus in the book of *Genesis:*

Abraham said to Lot, "Separate thyself;....if to the left I will go to the right, if to the right I will go to the left" (xiii. 9).

And Abraham's servant said to Laban when he asked for Rebecca as a wife for Isaac,

"Tell me, that I may look to the right or the left" (xxiv. 49).

Not to turn aside or to turn to the right hand or to the left, signifies also to go in no other way than that in which the Lord Himself leads, and in which the good and truth of heaven and the church lead, thus not to go astray, as

That they should not turn aside from the word of the priest, the Levite, and of the judge, nor from the precepts in the Word, to the right hand or to the left (*Deut.* xvii. 11, 20; xxviii. 14; *Joshua* i. 7; 2 *Sam.* xiv. 19).

And that the sons of Israel should not turn to the right hand or to the left, but should go by the king's highway when they passed through the land of Edom (*Numb.* xx. 17); and also when they passed through the land of the king of Sihon (*Deut.* ii. 27).

Moreover, "the right hand" signifies full power, and in relation to the Lord, Divine omnipotence (as may be seen above, n. 298[*a*,*b*]).

601[*a*]. [*Verse* 3.] ***"And cried out with a great voice, as a lion roareth,"*** signifies *testification of grievous distress on account of the devastation of Divine truth in the church.*—This is evident from the signification of "crying out with a great voice," as meaning testification of grievous distress (of which presently); and from the signification of "as a lion roareth," as meaning on account of the devastation of Divine truth in the church; for a "lion" signifies Divine truth in its power (see above, n. 278), and "to roar" signifies the result of distress because of the devastation of truth. [**2.**] That this is the signification of "crying out with a great voice, as a lion roareth," can be seen from what follows in this chapter, where the devastation of Divine truth in the church is treated of; for "a strong angel coming down out of heaven" means the Lord in relation to the Word, which is Divine truth, of whom it is said afterwards that "the angel lifted up his hand to heaven, and sware by Him that liveth unto the ages of the ages, that there shall be time no longer;" which signifies that there shall be no longer any understanding of Divine truth, and thus no state of the church. [**3.**] And afterwards it is said, "In the days of the voice of the seventh angel the mystery of God shall be finished," which signifies the last judgment that was to come when there should be no faith in Divine truth because there would be no good of charity. From this it can be seen that "He cried out with a great voice, as a lion roareth," signifies testification of grievous distress on account of the devastation of Divine truth in the church. [**4.**] Moreover, a "lion" is often mentioned in

the Word; and in the highest sense a "lion" signifies the Lord in relation to Divine truth, likewise heaven and the church in respect to Divine truth from the Lord; and from this a "lion" signifies Divine truth in respect to its power (see above, n. 278). This makes evident what "to roar (or the roaring of a lion)" signifies, namely, an ardent affection for defending heaven and the church, and thus for saving angels of heaven and men of the church, which is done by destroying falsities of evil by means of Divine truth and its power; but in the contrary sense "to roar (or the roaring of a lion)" signifies an ardent desire to destroy and devastate the church, which is done by destroying Divine truth by means of falsities of evil. Such is the signification of a "lion's roaring," because when a lion is hungry and seeks its prey, and when it is enraged against its enemy, it is its habit to roar. [5.] That this is the signification of "to roar" and "roaring" in the Word can be seen from the following passages. In *Isaiah:*

> "Thus hath Jehovah said unto me, Like as a lion or a young lion roareth over his prey, when a multitude of shepherds goeth out against him, and he is not afraid of their voice nor cowed by their tumult, so shall Jehovah of hosts come down to fight upon mount Zion and upon the hill thereof" (xxxi. 4).

Jehovah is compared to lion roaring, because a "lion" signifies the Lord in relation to Divine truth and its power, and "to roar" signifies eagerness to defend the church against evils and falsities; therefore it is said, "so shall Jehovah of hosts come down to fight upon mount Zion, and upon the hill thereof," "mount Zion" meaning a celestial church, and "the hill thereof (or Jerusalem)" a spiritual church; the "prey" over which the lion roareth signifies deliverance from hell. [6.] In *Joel:*

> "Jehovah shall roar out of Zion, and shall utter His voice from Jerusalem, and the heavens and the earth shall shake; but Jehovah shall be a refuge for His people, and a stronghold for the sons of Israel" (iii. 16).

The protection of the faithful by the Lord by means of Divine truth is described by "Jehovah shall roar out of Zion, and shall utter His voice from Jerusalem;" the vehement power of Divine truth, and consequent terror, are described by "the heavens and the earth shall shake;" and salvation and protection by "Jehovah shall be a refuge for His people, and a stronghold for the sons of Israel," "the people of Jehovah" and "the sons of Israel" meaning the faithful who are of the church. [7.] In *Hosea:*

> "I will not return to destroy Ephraim. .... They shall go after Jehovah; He shall roar like a lion, for he shall roar, and sons from

the sea shall draw near with honor, with honor shall they come as a bird out of Egypt and as a dove out of the land of Assyria; and I will make them to dwell upon their houses" (xi. 9–11).

"Ephraim" signifies the church in respect to the understanding of truth, concerning which therefore what follows is said. "To go after Jehovah" signifies to worship the Lord, and to live from Him; "He shall roar like a lion, for He shall roar," signifies the protection of such by Divine truth; "sons from the sea shall draw near with honor" signifies that those who are in natural good shall draw near to the church; "with honor shall they come as a bird out of Egypt" signifies their natural thought from true knowledges (*scientifica*), a "bird" meaning thought, and "Egypt" knowledge (*scientificum*), which is natural truth; "and as a dove out of the land of Assyria" signifies that they shall have rational good and truth, a "dove" meaning rational good, and "land of Assyria" the church in respect to rational truth; for in man there are both natural and rational good and truth; the natural is lower or outer, looking to the world, the rational is higher or inner, conjoining the natural with the spiritual; the natural is meant by "Egypt," the rational by "Assyria," and the spiritual by "Israel." "To make them to dwell upon their houses" signifies life from the will of good and from understanding of truth; the human mind, which consists of these, is meant by a "house," and "to dwell" signifies to live. [8.] In *Amos:*

"The Lord Jehovih will not do a word until He shall reveal His secret unto His servants the prophets. The lion hath roared, who can but fear? The Lord Jehovih hath spoken, who can but prophesy?" (iii. 7, 8).

"The Lord Jehovih will not do a word until He hath revealed His secret to His servants the prophets" signifies that the Lord opens the interior things of the Word and of doctrine to those who are in truths from good; "to reveal a secret" signifies to shed light upon and to open the interior things of the Word; "His servants the prophets" signify those who are in truths of doctrine and who receive; "the lion hath roared, who can but fear?" signifies a powerful revelation and manifestation of Divine truth; "the Lord Jehovih hath spoken, who can but prophesy?" signifies its reception and manifestation. The Lord is called "Lord Jehovih" when good is treated of. [9.] In *Zechariah:*

"A voice of the howling of the shepherds that their splendor is laid waste; a voice of the roaring of young lions that the pride of Jordan is laid waste" (xi. 3).

"A voice of the howling of the shepherds that their splendor is

laid waste" signifies the distress of those who teach, because the good of the church has perished; those are called "shepherds" who teach truth and by truth lead to good of life, and "splendor" means the good of the church; "a voice of the roaring of the young lions that the pride of Jordan is laid waste" signifies distress because of the devastation of Divine truth in the church. Those are called "lions" who are in Divine truths; "roaring" signifies distress; "the pride of Jordan," which is laid waste, signifies the church in respect to Divine truth which introduces. [**10.**] In *Job:*

> God "roareth with His voice; He thundereth with the voice of His majesty; nor yet doth He overthrow when His voice is heard; God thundereth marvellously with His voice" (xxxvii. 4, 5).

"To roar" and "to thunder with the voice" signify the power and efficacy of Divine truth or the Word.

[***b.***] [**11.**] In the passages that have been cited, "to roar" signifies in a broad sense an ardent affection for protecting heaven and the church, or angels of heaven and men of the church, which is done by destroying falsities of evil by means of Divine truth and its power. But in the contrary sense, "to roar" signifies an eager cupidity for ruining and destroying the church, which is done by destroying Divine truth by means of falsities of evil. In this sense "to roar" is used in the following passages. In *Jeremiah:*

> "Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing. .... They shall roar together like lions; they shall growl like lions' whelps; when they are heated I will set their feasts, and I will make them drunken that they may rejoice and may sleep the sleep of an age and not awake" (li. 37–39).

The destruction of Babylon so that there is in it no truth or good, is signified by "Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing." "Babylon" signifies those who abuse holy things for the sake of dominion; their eager cupidity for destroying Divine truth by means of falsities of evil is signified by "they shall roar together like lions, they shall growl like lions' whelps." The eagerness of those who unite in doing this is signified by "when they are heated I will set their feasts;" that such will become insane from falsities of evil is signified by "I will make them drunken that they may rejoice." That they will never understand anything of truth, and thus will not see life, is signified by "that they may sleep the sleep of an age and not awake." [**12.**] In the same,

"Is Israel a servant? Is he one born of the house? Why has he become a prey? The young lions roar against him, they utter their voice, they reduce his land to a waste; his cities are burned, even so that there is no inhabitant" (ii. 14, 15).

"Is Israel a servant? Is he one born of the house?" signifies a church that had been in truths and goods, but is so no longer. "Israel" signifies the church, a "servant" those who are in truths, and "one born of the house," those who are in goods; "why has he become a prey?" signifies its devastation; "the young lions roar against him, they utter their voice," signifies the devastation of Divine truth in the church by falsities of evil; "they reduce his land to a waste" signifies the destruction of the church itself by evils; "his cities are burned even so that there is no inhabitant," signifies the destruction of the doctrinals also of the church by evils, so that there is no good of the church left. [**13.**] In *Ezekiel:*

"One of the whelps" of the lioness "rose up, it became a young lion, and it learned to seize the prey; it devoured men. .... It defiled widows and laid waste their cities, and the land was laid waste and the fulness thereof by the voice of his roaring" (xix. 3, 7).

This is said of the Jewish church, which is here meant by "the mother of lions." A "young lion" signifies falsity of evil in eagerness to destroy the truth of the church; "to seize the prey" signifies the destruction of the truth and good of the church. "It devoured men, it defiled widows, and laid waste cities," signifies the destruction of all understanding of truth and of good desiring truth, likewise of doctrinals, "men" signifying understanding of truth, "widows" good desiring truth, and "cities" doctrinals; "the land was laid waste and the fulness thereof by the voice of his roaring" signifies the devastation of the church and the extinction of all truth from the Word by falsity of evil, "land" meaning the church, "fulness" its truths from the Word, and "voice of roaring" falsity of evil destroying. [**14.**] In *Jeremiah:*

"I call for a sword upon all the inhabitants of the earth. .... Therefore say unto them, Jehovah shall roar from on high, and utter His voice from the habitation of His holiness; in roaring He shall roar against their habitations; ....a tumult cometh even to the end of the earth; for Jehovah hath a controversy against the nations, He shall enter judgment with all flesh, He shall give the wicked to the sword" (xxv. 29–31).

The vastation of the church is attributed to Jehovah, although men are the cause of it. "I call for a sword upon all the inhabitants of the earth" signifies falsity destroying every truth in the whole

church. "Jehovah shall roar from on high, and utter His voice from the habitation of his holiness," signifies testification of distress in heaven on account of the vastation of Divine truth. "In roaring He shall roar against their habitations" signifies grievous distress and lamentation over all things of the church; "a tumult cometh even to the end of the earth" signifies the disturbance of all things of the church from first to last. "For Jehovah hath a controversy against the nations, He shall enter judgment with all flesh," signifies visitation and judgment upon all who are in evils; "He shall give the wicked to the sword" signifies their destruction by falsities. [**15.**] In *Amos:*

> "Jehovah shall roar from Zion, and utter his voice from Jerusalem; that the habitations of the shepherds may mourn, and the head of Carmel wither" (i. 2).

"Roaring from Zion" signifies grievous distress, and "voice from Jerusalem" lamentation; "the mourning of the habitations of the shepherds, and the withering of the head of Carmel," signifies because of the vastation of all the goods and truths of the church, "habitations of shepherds" signifying all goods of the church, "head of Carmel" all its truths, and "mourning" and "withering" vastation. "The head of Carmel" signifies the truths of the church, because in Carmel there were vineyards, and "wine" signifies the truth of the church. [**16.**] In *Isaiah:*

> "The anger of Jehovah is kindled against His people. .... He hath lifted up an ensign to the nations from far, and hath hissed to him that cometh from the end of the earth. .... His roaring is like that of a lion, He roareth like young lions; he growleth and graspeth the prey, he shall seize and none shall take away, and he growleth against him .... like the growling of the sea; and if he shall look unto the land, behold darkness and anxiety, and the light is darkened in the ruins thereof" (v. 25–30).

Here, too, "the roaring like that of a lion, and like that of young lions," signifies distress and lamentation over the vastation of Divine truth in the church by falsities of evil. "He graspeth the prey and none shall take away" signifies the deliverance and salvation of those who are in truths from good. The vastation itself is described by "behold darkness and anxiety, and the light is darkened in the ruins thereof," "darkness" meaning falsities, "anxiety" evil, "the darkening of the light" disappearance of Divine truth, and "ruins" total overthrow. [**17.**] In David:

> "The enemy hath destroyed all things in the sanctuary; the enemies have roared in the midst of thy feast" (*Psalm* lxxiv. 3, 4).

"Enemy" signifies evil from hell, "sanctuary" the church, and

"feast" worship. This makes clear what is signified by these words in connection. That "roaring" signifies grievous lamentation from distress of heart can be seen from these passages. In David:

> "When I kept silence my bones waxed old through my roaring all the day long" (*Psalm* xxxii. 3).

In the same,

> 'I am feeble and sore bruised; I have roared by reason of the roaring of my heart" (*Psalm* xxxviii. 8).

And in *Job:*

> "My sighing cometh before bread, and my roarings are poured out like the waters" (iii. 24).

602. ***"And when he cried out the seven thunders spake with their voices"*** signifies *instruction from heaven and perception respecting the last state of the church.*—This is evident from the signification of "speaking with voices," as meaning to instruct, here from heaven, because it is said that "the seven thunders spake;" also from the signification of "the seven thunders," as meaning Divine truth in respect to understanding and perception (see above, n. 273). The thunders are said to be "seven," because "seven" signifies all things and fulness, and is used when things holy are treated of (see above, n. 20, 24, 257, 300). It was the last state of the church about which John was instructed from heaven by voices like thunder, since that state is treated of in this chapter, as is evident from the words that follow: "In the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall also be finished; as he hath declared the good tidings to his servants the prophets" (verse 7); and that teaching shall go on in the church until that state, which is the end, shall come, is meant by the last words of this chapter, "Thou must prophesy again over many peoples and nations and tongues and kings" (verse 11). From all this it can be seen that "the seven thunders spake with their voices" signifies instruction from heaven and perception respecting the last state of the church.

603. [*Verse* 4.] ***"And when the seven thunders had spoken with their voices I was about to write"*** signifies *that he wished to disclose that state.*—This is evident from the signification of "when the seven thunders had spoken with their voices," as meaning instruction from heaven and perception respecting the last state of the church (see just above, n. 602); and from the signification of

"I was about to write," as meaning to wish to disclose, "to write" evidently meaning to disclose.

604. ***"And I heard a voice from heaven saying unto me, Seal up the things which the seven thunders spake, and write them not,"*** signifies *command by the Lord that these things should be reserved and not yet be disclosed.*—This is evident from the signification of "to hear a voice from heaven," as meaning a command by the Lord, which is, "write them not;" also from the signification of "to seal up the things which the seven thunders spake," as meaning that these things in which he was instructed and which he perceived respecting the last state of the church must be kept secret and reserved; also from the signification of "write them not," as meaning that they must not yet be disclosed (see just above, n. 603). That "to seal up" means to keep secret and to reserve until another time can be seen from what follows in this book; for what follows treats of the middle state of the church, which comes between the sounding of the sixth and of the seventh angel, that is, between next to the last state of the church and the last, therefore the things that are to take place in the last state are what must be reserved and not yet disclosed.

VERSES 5–7.

605. *"And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven. And he sware by Him that liveth unto the ages of the ages, who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that time shall be no longer. But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God shall also be finished, as He hath declared the good tidings to His servants the prophets."*

5. ***"And the angel whom I saw standing upon the sea and upon the earth"*** signifies *the Lord, to whom all things of heaven and the church are subject* [n. 606]; ***"lifted up his hand to heaven"*** signifies *bearing witness before angels respecting the state of the church* [n. 607].
6. ***"And he sware by Him that liveth unto the ages of the ages"*** signifies *the very truth from His Divine* [n. 608]; ***"who created heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it,"*** signifies *the Lord in respect to all things of heaven and the church, interior and exterior* [n. 609]; ***"that time shall be no longer"*** signifies *that there shall be no longer any understanding of Divine truth, nor any state of the church therefrom* [n. 610].
7. ***"But in the days*** [*of the voice*] *of the seventh angel, when he is about to sound,"*** signifies *the last state of the church and revelation at that time of Divine truth* [n. 611]; ***"the mystery of God shall also be finished, as He hath declared the good tidings to His servants the prophets,"*** signifies *prediction in the Word respecting the Lord's coming, to be fulfilled when the end of the church is at hand* [n. 612].

606. [*Verse* 5.] ***"And the angel whom I saw standing upon the sea and upon the earth"*** signifies *the Lord, to whom all things of*

heaven and the church are subject.—This is evident from the signification of "the angel coming down from heaven," as meaning the Lord (see above, n. 593); and from the signification of "standing upon the sea and upon the earth," as meaning to whom all things of heaven and the church are subject (see also above, n. 600[*a*]), since "standing upon them" signifies that they are subject to Him. Thus in David:

> "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet" (*Psalm* viii. 6).

This is said of the Lord; His dominion over all things of heaven and the church is meant by "all things are put under his feet." And in *Isaiah:*

> "I will make the place of My feet honorable" (lx. 13).

"The place of the Lord's feet" in a general sense means all things of heaven and the church, since the Lord as a sun is above the heavens; but in a particular sense "the place of His feet" signifies the church, for the Lord's church is with men in the natural world, and the natural is the lowest, into which the Divine closes, and upon which it as it were permanently rests. This is why the church on the earth is also called "the footstool of the Lord;" as in the same,

> "The earth is My footstool" (lxvi. 1; *Matt.* v. 35).

Also in *Lamentations:*

> "He hath cast down from the heavens unto the earth the beauty of Israel, and doth not remember His footstool" (ii. 1).

And in David:

> "We will go into His tabernacles, we will bow down at His footstool" (*Psalm* cxxxii. 7).

This is said of the Lord, and "His footstool" signifies the church on the earth. [**2.**] From this it can be seen that "to stand upon the sea and upon the earth" signifies in reference to the Lord that all things of heaven and the church are subject to Him. But "sea and earth," upon which He set His feet, signify in particular the lowest heaven and the church on earth, as has just been said; for the higher parts of the body belonging to an angel signify the higher heavens, because they correspond to them; for the inmost heaven corresponds to the head, and the middle heaven to the breast down to the loins, and the outmost heaven to the feet, and the church on the earth to the soles of the

feet, consequently the church is meant by "His footstool." From this correspondence it can be inferred what the "angel (meaning the Lord) standing upon the sea and upon the earth" represented in general and in particular, namely, that he represented the whole heaven; for the Lord is heaven, and His Divine Human forms heaven to an image of itself. This is why the whole heaven is in the sight of the Lord as a single man, and corresponds to all things of man, therefore heaven is called the Greatest Man. (Respecting this see what is said in *Heaven and Hell*, n. 59–102.)

607. ***"And lifted up his hand to heaven"*** signifies *bearing witness before angels respecting the state of the church.*—This is evident from the signification of "to lift up the hand to heaven," as meaning bearing witness before angels; that it means respecting the state of the church is evident from what follows. That bearing witness before the angels is what is here signified by "lifting up the hand to heaven" may be concluded from this, that bearing witness is expressed by raising the hands to heaven; also from this, that "he sware by Him that liveth unto the ages of the ages that time shall be no longer," as immediately follows, and "to swear" is an expression of bearing witness, and the "time" that shall be no longer means the state of the church.

608[*a*]. [*Verse* 6.] ***"And he sware by Him that liveth unto the ages of the ages"*** signifies *the very truth from His own Divine.* —This is evident from the signification of "to swear," as meaning strong assertion and corroboration, and in reference to the Lord the very truth (of which presently); also from the signification of "Him that liveth unto the ages of the ages," as meaning the Divine from eternity, which alone lives, and which is the source of life to all in the universe, both angels and men. (That this is signified by "Him that liveth unto the ages of the ages" may be seen above, n. 289, 291, 349[*a*,*b*].) That "to swear" signifies strong assertion and corroboration, but here the very truth (since it is the Lord that is meant by the angel that swears), can be seen from this, that "to swear" means to assert strongly and bring proof that a thing is so, and when done by the Lord means Divine verity; for oaths are made only by those who are not interiorly in truth itself, that is, by those who are not interior but only exterior men; consequently they are never made by angels, still less by the Lord; but He is said in the Word to swear, and the Israelites were allowed to swear by God, because they were only exterior men, and because the strong assertion and corroboration of the in-

ternal man, when it comes into the external, falls into the form of an oath. In the Israelitish church all things were external, representing and signifying things internal. The Word in the sense of the letter is the same. From this it can be seen that "the angel sware by Him that liveth unto the ages of the ages" cannot mean that he thus sware, but that he said in himself that this is the very truth, and that when this came down into the natural sphere it was changed, according to correspondences, into the form of an oath. [**2.**] Now as "to swear" is only an external corresponding to the corroboration that belongs to the mind of the internal man, and is therefore significative of that, so in the Word of the Old Testament it is said to be lawful to swear by God, and even God Himself is said to swear. That this signifies corroboration, strong assertion, and simply the very truth, or that it is true, can be seen from the following passages. In *Isaiah:*

"Jehovah hath sworn by His right hand and by the arm of His strength" (lxii. 8).

In *Jeremiah:*

"Jehovah of hosts hath sworn by His soul" (li. 14; *Amos* vi. 8).

In *Amos:*

"The Lord Jehovih hath sworn by His holiness" (iv. 2).

In the same,

"Jehovah hath sworn by the excellency of Jacob" (viii. 7).

In *Jeremiah:*

"Behold, I have sworn by My great name" (xliv. 26).

Jehovah is said "to have sworn by His right hand," "by His soul," "by His holiness" and "by His name," to signify by Divine verity; for "the right hand of Jehovah," "the arm of His strength," "His holiness," "His name," and "His soul," mean the Lord in relation to Divine truth, thus Divine truth going forth from the Lord; the same is meant by "the excellency of Jacob," for "the mighty One of Jacob" means the Lord in relation to Divine truth. [**3.**] That "to swear," in reference to Jehovah, signifies corroboration by Himself, that is, from His Divine, is evident in *Isaiah:*

"By Myself have I sworn, the word has gone forth from My mouth, ... and shall not be recalled" (xlv. 23).

In *Jeremiah:*

"By Myself I have sworn that this house shall become a desolation" (xxii. 5).

Because "to swear" in reference to Jehovah signifies Divine truth, it is said in David:

"Jehovah hath sworn in very truth unto David, He turneth not from it" (*Psalm* cxxxii. 11).

[**4.**] Jehovah God, or the Lord, never swears, for to swear is not applicable to God Himself, or the Divine verity; but when God, or the Divine verity, wills to have any thing corroborated before men, that corroboration in its descent into the natural sphere falls into the form or formula of an oath, such as is used in the world. This shows why it is said in the sense of the letter of the Word, which is the natural sense, that God swears, although He never swears. This, then, is the signification of "to swear" in reference to Jehovah or the Lord in the preceding passages, and also in the following. In *Isaiah:*

"Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass" (xiv. 24).

In David:

"I have made a covenant with My chosen, I have sworn unto David My servant. .... Lord, Thou hast sworn unto David in very truth" (*Psalm* lxxxix. 3, 35, 49).

In the same,

"Jehovah hath sworn and will not repent" (*Psalm* cx. 4).

In *Ezekiel:*

"I have sworn unto thee, and have entered into a covenant with thee, ...that thou mightest become Mine" (xvi. 8).

In David:

"Unto whom I have sworn in Mine anger" (*Psalm* xcv. 11).

In *Isaiah:*

"I have sworn that the waters of Noah shall no more go over the earth" (liv. 9).

In *Luke:*

"To remember His holy covenant, the oath which He sware to Abraham our father" (i. 72, 73).

In David:

"He hath remembered His covenant.... which He made with Abraham, and his oath with Isaac" (*Psalm* cv. 8 9).

In *Jeremiah:*

"That I may establish the oath which I have sworn unto your fathers" (xi. 5; xxxii. 22).

In Moses:

"The land.... which I have sworn to give unto your fathers" (*Deut.* i. 35; x. 11; xi. 9, 21; xxvi. 3, 15; xxxi. 20; xxxiv. 4).

[5.] From all this it can be seen what is meant by "the angel lifted up his hand to heaven, and sware by Him that liveth unto the ages of the ages," as it is likewise said in *Daniel:*

> "And I heard the man clothed in linen, ... that he held up his right hand and his left hand unto the heavens, and sware by Him that liveth unto the ages of the ages" (xii. 7),

as meaning to bear witness before angels respecting the state of the church, that what follows is Divine verity.

[*b.*] [6.] Because the church that was instituted with the sons of Israel was a representative church, in which all things that were commanded were natural things representing and signifying spiritual things, the sons of Israel, with whom that church existed, were permitted to swear by Jehovah, and by His name, likewise by the holy things of the church; and this represented and thus signified internal corroboration, and also the very truth, as can be seen from the following passages. In *Isaiah:*

> "He that blesseth himself in the earth let him bless himself in the God of truth, and he that sweareth in the earth let him swear in the God of truth" (lxv. 16).

In *Jeremiah:*

> "Swear by the living Jehovah, in truth, in judgment, and in righteousness" (iv. 2).

In Moses:

> "Thou shalt fear Jehovah thy God, Him shalt thou serve, and shalt swear in His name" (*Deut.* vi. 13; x. 20).

In *Isaiah:*

> "In that day there shall be five cities in the land of Egypt....that swear to Jehovah of hosts" (xix. 18).

In *Jeremiah:*

> 'If in learning they will learn the ways of my people, to swear by My name, the living Jehovah" (xii. 16).

In David:

> "Every one that sweareth by God shall glory, but the mouth of them that speak a lie shall be stopped" (*Psalm* lxiii. 11).

"To swear by God" here signifies to speak the very truth, for it is added, "the mouth of them that speak a lie shall be stopped."

> (That they swore by God see also *Gen.* xxi. 23, 24, 31; *Jos.* ii. 12; ix. 20; *Judges* xxi. 7; 1 *Kings* i. 17).

[7.] As the ancients were allowed to swear by Jehovah God, it follows that it was an enormous evil to swear falsely or to swear

to a lie; as is evident from these passages. In *Malachi:*

"I will be a witness against the sorcerers, and against the adulterers, and against those that swear falsely" (iii. 5).

In Moses:

"Thou shalt not swear to a lie by My name, so that thou profane the name of thy God;" also, "Thou shalt not take the name of thy God in vain" (*Lev.* xix. 12; *Deut.* v. 11; *Exod.* xx. 7; *Zech.* v. 4).

In *Jeremiah:*

"Run ye to and fro through the streets of Jerusalem, and see.... whether there be any who say, By the living Jehovah; surely they swear by a lie. .... Thy sons have destroyed me, and sworn by one not God" (v. 1, 2, 7).

In *Hosea:*

"Israel,.... ye shall not swear, Jehovah liveth" (iv. 15).

In *Zephaniah:*

"I will cut off.... them that swear by Jehovah, and that swear by their king, and them that are turned back from following Jehovah" (i. 4–6).

In *Zechariah:*

"Love not the oath of a lie" (viii. 17).

In *Isaiah:*

"Hear ye, O house of Jacob,.... who swear by the name of Jehovah, ... not in truth nor in righteousness" (xlviii. 1).

In David:

"The clean in hands and pure in heart doth not lift up his soul unto vanity, nor swear with deceit" (*Psalm* xxiv. 4).

[**8.**] From all this it can be seen that the ancients, who were in the representatives and the significatives of the church, were permitted to swear by Jehovah God in order to bear witness to the truth, and by that oath it was signified that they thought what is true and willed what is good. Especially was this granted to the sons of Jacob, because they were wholly external and natural men, and not internal and spiritual; and merely external or natural men wish to have the truth corroborated and witnessed to by oaths; but internal or spiritual men do not wish this; indeed, they turn away from oaths and shudder at them, especially those in which God and the holy things of heaven and the church are appealed to, and are content with saying and with having it said that a thing is true, or that it is so. [**9.**] As swearing does not belong to the internal or spiritual man, and as the Lord, when He came into the world, taught men to be inter-

nal or spiritual, and to that end abrogated the externals of the church, and opened its internals, so He forbade swearing by God and by the holy things of heaven and the church. This is evident from these words of the Lord in *Matthew:*

> "Ye have heard that it was said, ... Thou shalt not swear [falsely], but shalt perform unto the Lord thine oath; but I say unto you, Sweat not at all; neither by the heaven, for it is the throne of God; neither by the earth, for it is the footstool of His feet; neither by Jerusalem, for it is a city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black" (v. 33–37).

Here the holy things by which one must not swear are mentioned, namely, "heaven," "earth," "Jerusalem," and the "head;" "heaven" means the angelic heaven, which is called therefore "the throne of God" (that "the throne of God" means that heaven, see above, n. 253, 462, 477); "the earth" means the church (see above, n. 29, 304, 413, 417), which is called therefore "the footstool of God's feet" (that "the footstool of God's feet" means the church, see above, n. 606); "Jerusalem" means the doctrine of the church, which is called therefore "the city of the great king" (that a "city" means doctrine, see above, n. 223); and the "head" means intelligence therefrom (see above, n. 553, 577), therefore it is said "thou canst not make one hair white or black," which signifies that man of himself can understand nothing. [**10.**] Again, in the same,

> "Woe unto you, ye blind guides, for ye say, Whosoever shall have sworn by the temple it is nothing; but whosoever shall have sworn by the gold of the temple he is a debtor! Ye fools and blind; for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall have sworn by the altar it is nothing; but whosoever shall have sworn by the gift that is upon it he is a debtor. Ye fools and blind; whether is greater, the gift or the altar that sanctifieth the gift? But whosoever hath sworn by the altar sweareth by it and by every thing thereon. And whosoever hath sworn by the temple sweareth by it and by Him that dwelleth therein. And he that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon" (xxiii. 16–22).

One must not swear "by the temple and by the altar," because to swear by these was to swear by the Lord, by heaven, and by the church; for the "temple" in the highest sense means the Lord in relation to Divine truth, and in a relative sense heaven and the church in respect to truth, likewise all worship from Divine truth (see above, n. 220); and the "altar" signifies the Lord in relation to Divine good, and in a relative sense heaven and the church in respect to that good, likewise all worship from Divine good (see above, n. 391); and because by the Lord all Divine things that go forth from Him are meant, for He is in them and they

are His, so he who swears by Him swears by all things that are His; likewise he who swears by heaven and by the church, swears by all the holy things that belong to heaven and the church, for heaven is the complex and containant of these things; so, too, is the church; therefore it is said that the temple is greater than the gold of the temple, because the temple sanctifies the gold, and that the altar is greater than the gift which is upon it, because the altar sanctifies the gift.

609. *"Who created the heavens and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it,"* signifies *the Lord in respect to all things of heaven and the church, interior and exterior.*—This is evident from the signification of "to create," as meaning not only to cause to be, but also to be perpetually, by being held together and sustained by the Divine going forth; for the heavens have had existence and continually have existence, that is, have permanent existence by means of the Lord's Divine, which is called Divine truth united to Divine good. This received by angels makes heaven. This is why when heaven is mentioned the Lord is meant, because heaven, where angels are, is heaven from the Lord, that is from the Divine going forth from Him. This, therefore, is what is signified here by "to create." (That "to create," in reference to the church and to men of the church, means to create anew, that is, to regenerate, may be seen above, n. 294.) The above is evident also from the signification of "heaven, earth, and sea, and the things that are in them," as meaning all things of heaven and the church, interior and exterior. "Heaven, earth, and sea," signify here in particular the higher and the lower heavens, since in the spiritual world the face of things is the same as in the natural world, that is, there are mountains, lands, and seas; the mountains there are the higher heavens, because the angels of those heavens dwell upon mountains, and the land and sea are the lower heavens, for the angels of these heavens dwell upon the lands below the mountains, and as it were in seas (see above, n. 594[*d*]). This is why the angel who spake these things was seen "standing upon the earth and the sea." "The earth and the sea and the things that are in them" signify also all things of the church, both interior and exterior, because there are in the church things interior and exterior, as there are in the heavens things higher and lower, and the former correspond to the latter. (That "the sea and the earth" signify the church in respect to its exteriors and interiors, may be seen above, n. 600.) According to the sense of the letter, "heaven, earth, and sea," mean the visible heaven, the habitable earth, and the navigable

sea, and "the things therein" mean birds, beasts, and fishes; but that this is not the meaning of these words is evident from this, that John was "in the spirit" when he saw the angel "standing upon the sea and upon the earth;" and what is seen "in the spirit" is seen not in the natural world but in the spiritual world, where, as has been said above, there are earths and seas, and angels and spirits in them. But respecting the appearance of seas in that world, and those who are in them, see above (n. 342).

610. *"That time shall be no longer"* signifies *that there shall be no longer any understanding of Divine truth, nor any state of the church therefrom.*—This is evident from the signification of "time," as meaning here the state of man in respect to understanding of the Word, and thus the state of the church, because these are treated of in this chapter. "Time" signifies state, because times in the spiritual world are determined and distinguished only by particular and general states of life. This is because the sun in that world, which is the Lord, does not move, but remains in the same place in heaven, and that place is the east; that sun does not there revolve through the heavens as the sun in the natural world appears to do. By the apparent revolution of the sun of the natural world times in general and in particular are determined, and thus have existence; in general, the year and its four seasons, called spring, summer, autumn, and winter. Moreover, these four seasons of the year are the four natural states of the natural world corresponding to the same number of states in the spiritual world, which are its general spiritual states. In particular, within these general states in the natural world, there are determined and fixed times, called months and weeks, and especially days, and days are divided into four natural states, which are called morning, noon, evening, and night, corresponding to which there are four states in the spiritual world. In the spiritual world, because the sun, as has been said, does not revolve through the heavens but remains constant and fixed in its east, there are no years, months, weeks, days, or hours, consequently there are no determinations by times, but only determinations by states of life, general and particular. Therefore it is not known there what time is, but only what state is, for the determination of a thing is what gives the concept of it, and according to the concept is the thing named. This, then, is the reason that it is not known in the spiritual world what times are, although they succeed each other there the same as in the natural world, but instead of times there are states and their changes; this is the

reason also that times, when mentioned in the Word, signify states. (But respecting time and times in the spiritual world, see *Heaven and Hell*, n. 162–169; and on the changes of states of the angels, n. 154–161. [NOTE FROM THE MARGIN:—]Notice where it is said, "it shall be when there shall be neither day nor night" [*Jer.* xxxiii. 20; *Zech.* xiv. 7].) [**2.**] Since "time" means the things pertaining to time in the natural world, as those pertaining to the year and the day, (those of the year are seed time and harvest, and those of the day are morning and evening,) by these things pertaining to time states of the church are described in the Word, "seed time" describing and signifying the establishment of the church, "harvest" its fruit bearing, "morning" its first time, and "noon to evening" its progression. Thus these natural states (or conditions) correspond to spiritual states, which are states of heaven and the church. As concerns the church, the church in general passes through these states, so does each man of the church in particular. Moreover, each man of the church from his earliest age is inaugurated into these states, but when the church is at its end he can no longer be inaugurated, for he does not receive Divine truth, but either rejects or perverts it, therefore he has neither seed time nor harvest, that is, no establishment and no fruit bearing, nor has he morning or evening, that is, neither beginning nor progression. These states are meant and signified by "times" in the Word; and as in the end of the church these states cease with men of the church, it is here said that "time shall be no longer;" and this signifies that there shall be no further understanding of Divine truth or the Word, consequently no state of the church. [**3.**] The same is signified by "time" in *Ezekiel:*

> "The evil, behold one evil cometh; the end is come, the end is come, it hath awaked upon thee. Behold, the morning is come upon thee, O inhabitant of the land, the time is come" (vii. 5–7).

This, too, was said of the state of the church. The end of the former church is first described, and the establishment of a new church afterwards; the end of the former church by this, "One evil, behold the evil cometh, the end is come; the end is come;" the establishment of a new church by this, "Behold, the morning is come upon thee, O inhabitant of the land, the time is come," "morning" signifying the state of a new or commencing church, and "time" its progressive state; accordingly the meaning is the same as that of "seed time and harvest" and "morning and evening," mentioned above, consequently it means the state of the

church in respect to the understanding of truth and the will of good. [**4.**] In *Daniel:*

> The fourth beast "shall speak words against the Most High, and shall wear out the saints of the Most High, for he shall think to change times and the right; and they shall be given into his hand for a time and times and half a time" (vii. 25).

"The fourth beast" means the evil that was about to vastate the church completely; falsities destroying the truths of the church are meant by "the words that he shall speak against the Most High," and by "the saints of the Most High whom he will wear out," "saints of the Most High" signifying in the abstract sense Divine truths. That the truths of the Word and its goods will then be converted into falsities and evils is signified by "he shall change the times and the right," "times" meaning states of the church in respect to the understanding of truth. The duration of that state in relation to the end of the church is signified by "for a time and times and half a time," which means a full state of vastation. [**5.**] So, too, in the following words in *Daniel:*

> "And I heard the man clothed in linen,....that he held up his right hand and his left hand unto the heavens, and sware by Him that liveth unto the ages of the ages that it shall be for a fixed time of fixed times, and a half, when they are to make an end of dispersing the people of holiness, all these things shall be finished" (xii. 7).

"Time" here signifies state; and "time times and a half" signifies a full state of vastation; therefore it is said, "when they are to make an end of dispersing the people of holiness," "people of holiness" meaning those of the church who are in Divine truths; or in an abstract sense Divine truths. With the same meaning it is said in the *Apocalypse:*

> That the woman should fly into the wilderness "for a time and times and half a time" (xii. 14).

[**6.**] As by "time" things pertaining to time are meant, such as spring, summer, autumn, and winter, these signifying the states of one who is being or is regenerated, also things pertaining to these times, such as seed time and harvest, these signifying the state of the church in respect to the implantation of truth and the fructification of good therefrom, and as like things are signified by the times of the day, which are morning, noon, evening, and night, so these times have this signification in the following passages. In *Genesis:*

"During all the days of the earth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (viii. 22).

This may be be seen explained in the *Arcana Caelestia* (n. 930–937). In David:

"The day is Thine, the night also is Thine; thou hast prepared the light and the sun. Thou hast set all the borders of the earth; summer and winter hast Thou formed" (*Psalm* lxxiv. 16, 17).

In *Jeremiah:*

Jehovah "giveth the sun for a light of the day, and the ordinances of the moon and stars for a light of the night. .... If these ordinances shall depart from before Me,....the seed of Israel also shall cease from being a nation before Me all the days" (xxxi. 35, 36).

In the same,

"Jehovah said, If I shall not have fixed My covenant of day and night, the ordinances of heaven and earth, I will cast away also the seed of Jacob and of David My servant" (xxxiii. 25, 26).

"The ordinances of the sun, moon, and stars," also "the covenant of day and night," and "the ordinances of heaven and earth," have the same signification as "times," since "times" exist from those ordinances. That "seed time and harvest, summer and winter," also "day and night," have the same signification as "times" has been said above. [7.] It follows that "times" have the same signification in these words in *Genesis:*

"God said, Let there be luminaries in the expanse of the heavens, to divide the day from the night; and let them be for signs and for seasons, and for days and for years" (i. 14–19).

These two "luminaries," the sun and moon, signify love and faith; for this chapter treats in the spiritual sense of the new creation, or the regeneration of the man of the church, and the things said respecting the sun and moon signify the things that chiefly regenerate man and constitute the church; therefore these words and those that follow describe the process by which regeneration is effected, and afterwards the states of those becoming regenerate. This makes evident what is signified by "time shall be no longer."

611. [*Verse* 7.] ***"But in the days of the voice of the seventh angel, when he is about to sound,"*** signifies *the last state of the church, and revelation at that time of Divine truth.*—This is evident from the signification of "the days of the voice of the seventh angel," as meaning the last state of the church; for as the progressive changes of the state of the church are described by the sounding of the seven angels, so "the voice of the seventh angel"

signifies the last state; also from the signification of "when he is about to sound," as meaning revelation at that time of Divine truth. That "to sound a trumpet" signifies influx of Divine truth and revelation of it, may be seen above (n. 502); here revelation of it is signified, as is evident from the rest of this verse, where it is said "the mystery of God shall also be finished, as He hath declared the good tidings to His servants the prophets," which signifies that the prediction respecting the Lord's coming shall then be fulfilled. With the Lord's coming there is revelation of Divine truth.

612. ***"The mystery of God shall also be finished, as he hath declared the good tidings to his servants the prophets,"*** signifies *prediction in the Word respecting the Lord's coming, to be fulfilled when the end of the church is at hand.*—This is evident from the signification of "to be finished," as meaning to be fulfilled; also from the signification of "the mystery of God as he hath declared the good tidings," as meaning the Lord's coming (of which presently); also from the signification of "his servants the prophets," as meaning truths of doctrine, here the Word. That those are called "servants of the Lord" who are in truths from good, may be seen above (n. 6, 409[a]); and that those are called "prophets" who teach doctrine, and in the abstract sense "prophets" mean doctrines, will be further shown below. The Word also is meant, because the Word is the doctrine of Divine truth, and because the Word was written through the prophets, also because every thing of doctrine must be from the Word. From this it now follows that "the mystery of God shall be finished, as he hath declared the good tidings to his servants the prophets," signifies prediction in the Word respecting the Lord's coming, to be fulfilled when the end of the church is at hand. That this is the signification of these words is evident from what just precedes and from what follows. In what precedes it is said that this shall be "in the days of the voice of the seventh angel," which means that this shall be when the end of the church is at hand. In what follows, after the seventh angel had sounded it was said "The kingdoms of the world are become our Lord's and His Christ's;" and afterwards, that "the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant" (xi. 15–19). The same is evident from this, that when the end of the church is at hand the Word is opened and a new church established. This is meant also by the Lord's coming, for the Lord is the Word, and when the Word is opened

the Lord appears. That the Word was opened when the Lord came into the world is known; that it has now also been opened by the revelation of its spiritual sense can be seen in the *White Horse*, and in *Heaven and Hell* (n. 1); and that now is the end of the church, in *Last Judgment* (n. 33–39, 45–52, seq.). [**2.**] The end of the church is meant also by "evening," and the Lord's coming by "morning," in *Daniel:*

> "Unto evening and morning two thousand three hundred" (viii. 14, 26).

"Evening" signifies the end of a former church, and "morning" the Lord's coming and the beginning of a new church. "Morning" has the same signification in *Ezekiel:*

> "Behold an evil cometh, the end is come, the end is come; it hath awaked upon thee; behold it is come, the morning is come upon thee, O inhabitant of the land, the time is come" (vii. 5–7).

Here, too, the "end" signifies the end of the church, and "morning" the Lord's coming and the beginning of a new church. So, too, in *Zechariah:*

> "It shall be one day that shall be known to Jehovah, not day nor night; for about the time of evening it shall be light" (xiv. 7).

"One day that shall be known to Jehovah" means the Lord's coming, "time of evening" the end of the church, when all Divine truth has been obscured and falsified; and "light" signifies Divine truth made clear. This new light, or this morning which shall appear in the end of the church, is here meant also by "the mystery of God that shall be finished, as he hath declared the good tidings to his servants the prophets." [**3.**] In the Word, "to proclaim good tidings" and "good tidings" are frequently mentioned, and this signifies the Lord's coming, as can be seen from the following passages. In *Isaiah:*

> "O Zion, a proclaimer of good tidings, get thee up into the high mountain; O Jerusalem, a proclaimer of good tidings, lift up thy voice with strength;....say unto the cities of Judah, Behold your God; behold, the Lord Jehovih cometh in strength, and His arm shall rule for Him;....He shall feed His flock like a shepherd" (xl. 9–11).

It is very clear that this is said of the Lord's coming; and this is why Zion and Jerusalem are called "proclaimers of good tidings." "Zion" means all who are of the celestial church, who are such as are in love to the Lord, therefore it is said, "get thee up into the high mountain," "high mountain" signifying that love (see above, n. 405). "Jerusalem" means all who are of the spiritual

church, who are such as are in doctrine of genuine truth, therefore it is said, "lift up thy voice with strength;" which signifies confession from genuine truths. "The cities of Judah," to which it is said, "Your God, the Lord Jehovah, cometh in strength," signify doctrinals from the Word, "cities" signifying doctrinals, and "Judah" the Word. Evidently Zion and Jerusalem are called "proclaimers of good tidings," for the reason that "good tidings" mean the coming of the Lord, for it is said, "Behold your God, behold the Lord Jehovih cometh in strength." That he will effect judgment, and will protect those who acknowledge Him, is signified by "His arm shall rule for Him, He shall feed His flock like a shepherd." [**4.**] In the same,

> "How joyous upon the mountains are the feet of him that proclaimeth good tidings, that maketh peace to be heard, that proclaimeth good tidings of good, that maketh salvation to be heard; that saith to Zion, Thy king shall reign,....when he shall see eye to eye that Jehovah returneth to Zion" (lii. 7, 8).

This, too, is said of the Lord's coming, who is evidently meant by "thy king shall reign, when he shall see eye to eye that Jehovah returneth to Zion," likewise in what follows in that chapter; this is why it is said "proclaim good tidings." (The rest of the verse may be seen explained above, n. 365[*e*].) In *Nahum:*

> "Behold upon the mountains the feet of him that proclaimeth good tidings, that publisheth peace; keep thy feasts, O Judah" (i. 15).

[**5.**] In *Isaiah:*

> "The spirit of the Lord Jehovih is upon me, therefore Jehovah hath anointed me to proclaim good tidings unto the poor; He hath sent me to bind up the broken in heart, to preach deliverance to the captives, to the bound, to the blind; to proclaim the year of Jehovah's good pleasure and the day of vengeance for our God; to comfort all that mourn" (lxi. 1, 2).

That this was said of the Lord and His coming is evident in *Matthew* (v. 3, seq.) and in *Luke* (iv. 16–22). The coming itself is meant by "the year of Jehovah's good pleasure and the day of vengeance for our God." "The poor" to whom the Lord will proclaim good tidings, also "the bound" and "the blind," mean the nations who are said to be such because they have been ignorant of truth from not having had the Word. The nations are also meant in *Matthew* by

> "The poor hear the gospel" (xi. 5).

In David:

> "Sing unto Jehovah, bless His name; proclaim the good tidings of His

> salvation from day to day;....for Jehovah cometh, for He cometh to judge the earth; He shall judge the world in righteousness, and the people in His truth" (*Psalm* xcvi. 2, 13).

[6.] Acknowledgment and celebration of the Lord with joy of heart because of His coming is signified by "Sing unto Jehovah, bless His name; proclaim the good tidings of His salvation from day to day." The coming itself is described by "Jehovah cometh;" and as He comes when the last judgment is at hand it is said "He cometh to judge the earth; He shall judge the world in righteousness, and the peoples in truth," "the earth" meaning the church, "the world" those in the church who are in good of charity; and "the peoples" those who are in truths therefrom. That the Lord comes when the last judgment is at hand has been said above, for the evil will then be separated from the good, or the goats from the sheep, and the evil will be judged to hell, and the good to heaven; and this is signified by the words of *Isaiah*, just above, "to proclaim the day of vengeance for our God, to comfort all that mourn." This is why, where the last judgment is treated of, "proclaiming good tidings" is mentioned, as in the following in the *Apocalypse:*

> "And I saw another angel flying in midheaven, having an everlasting gospel to proclaim unto those that dwell on the earth, and unto every nation and tribe and tongue and people, saying with a great voice, Fear God and give glory to Him, for the hour of His judgment is come" (xiv. 6, 7).

That when the end of the church is at hand the good tidings of the Lord's coming will be proclaimed is predicted by the Lord Himself in the Gospels,

> "These good tidings of the kingdom shall be preached in all the world for a witness unto all the nations; and then shall the end come" (*Matt.* xxv. 14; *Mark* xiii. 8–10).

[7.] That the Lord's coming is meant by "proclaiming good tidings" and by "good tidings" can be seen also from the following passages. In *Luke:*

> The angel said to Zacharias, "I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to proclaim to thee these good things" (i. 19).

In the same,

> The angel said to the shepherds, "Be not afraid, behold I proclaim to you good tidings of great joy, which shall be to all the people. For there is born to you this day, in the city of David, a Saviour, who is Christ the Lord" (ii. 10, 11).

In the same,

That John proclaimed to the people the good tidings respecting Jesus (iii. 16–18);

Jesus said, "The law and the prophets are proclaimed until John" (xvi. 16).

And elsewhere,

That the Lord Himself and His disciples also proclaimed the good tidings of the kingdom of God (*Matt.* iv. 23; ix. 35; *Mark* i. 15; *Luke* vii. 22; viii. 1; ix. 1, 2, 6).

"The kingdom of God" means a new heaven and a new church from the Lord. [**8.**] Because "to proclaim good tidings" signifies to announce the Lord's coming, "good tidings" in the highest sense signify the Lord Himself in relation to His coming, in relation to judgment, and to the salvation of the faithful, in these passages in *Mark:*

Jesus said, "Whosoever shall wish to save his soul shall lose it; but whosoever shall lose his soul for My sake and the gospel's shall save it" (viii. 35; x. 29, 30).

Jesus said to His disciples, "Going into all the world, preach ye the gospel to every creature" (xvi. 15).

VERSES 8–10.

613. *"And the voice which I heard from heaven again spake with me, and said, Go, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth. And I went unto the angel, saying unto him, Give me the little book. And he said unto me, Take and eat it up; and it shall make bitter thy belly, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel and ate it up; and it was in my mouth like honey, sweet. And when I had eaten it my belly was made bitter."*

8. *"And the voice which I heard from heaven again spake with me, and said,"* signifies *exploration of the men of the church as to what understanding of the Word yet remained with them* [n. 614]; *"Go, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth,"* signifies *the Word laid open by the Lord to heaven and the church* [n. 615].

9. *"And I went unto the angel, saying unto him, Give me the little book,"* signifies *the power to perceive from the Lord what the Word is* [n. 616]; *"And he said unto me, Take and eat it up,"* signifies *to read, perceive, and explore the Word, what it is within and what it is without* [n. 617]; *"and it shall make bitter thy belly"* signifies *that inwardly it was undelightful because adulterated* [n. 618]; *"but in thy mouth it shall be sweet as honey"* signifies *that outwardly it was delightful* [n. 619].

10. *"And I took the little book out of the hand of the angel, and ate it up,"* signifies *exploration* [n. 620]; *"and it was in my mouth like honey, sweet,"* signifies *that the Word in respect to its external or in respect to the sense of its letter was still perceived to be delightful, but only for the reason that it served to confirm principles of falsity arising from love of self and of the world* [n. 621]; *"and when I had eaten it my belly was made bitter"* signifies *that it was perceived and ascertained that the Word was inwardly undelightful, because of the adulterated truth of the sense of its letter* [n. 622].

614. [*Verse* 8.] *"And the voice which I heard from heaven again spake with me, and said,"* signifies *exploration of the men*

of the church as to what understanding of the Word yet remained with them.—This is evident from the things that precede and those that follow in this chapter; for "the voice from heaven that spake with him and said" involves these things. Those that precede treat of the understanding of Divine truth or of the Word, as can be seen from verses 2–4, where the "voice" with which the strong angel coming down from heaven cried out, and "the voices of the seven thunders" signify a disclosure of what the state of the church is in regard to the understanding of the Word (see above, n. 601-604). The things that follow treat of the understanding of the Word yet remaining with the men of the church; for "the little book" that the angel had in his hand signifies the Word, and "eating it up" signifies exploration, and that "it was sweet in the mouth and bitter in the belly" signifies that in the sense of the letter the Word was delightful, but in the internal sense, in which are truths themselves, it was undelightful. This will further appear from what follows. As these are the things already treated of and yet to be treated of, it is clear that "the voice that he heard from heaven again speaking and saying" signifies the exploration of the men of the church as to what understanding of the Word yet remained with them. [**2.**] It is to be noted that the understanding of the Word perishes in the church by degrees, as the man of the church from internal becomes external; and from internal he becomes external as he falls away from charity, consequently as he falls away from a life of faith. When the man of the church is such he may take delight in reading the Word, but he takes no delight in truth itself, which belongs to the interior sense of the Word; for it is the life itself of faith, which is charity, that produces affection for interior truth and makes it delightful. Therefore the Word as to the sense of the letter may be loved, but for the reason that it can be drawn over to confirm falsities arising from the love of self and of the world, for such is the Word in the letter. From this it comes that in the end of the church there is scarcely any understanding of truth. Truths from the Word, to be sure, are then spoken with the mouth, but there is no idea of truth. It has been granted me to test whether this is so in the case of many in the spiritual world, and it was found that although, so far as they had spoken from the Word they had spoken truths, yet they had no understanding of them; thus they were like empty vessels and like tinkling bells, speaking only from such things as they drew forth from the memory, and not at all from any perception of the understanding. When man is such he cannot inwardly possess any thing celestial or spiritual, but only what is natural, from the

body and the world, and when this is separated from what is celestial and spiritual it is infernal. From all this it can be seen what is meant in what follows by the little book given to John to eat being in his mouth sweet as honey, but that his belly was made bitter from it.

615. *"Go, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth,"* signifies *the Word laid open by the Lord to heaven and the church.*—This is evident from the signification of "the little book that is open," as meaning the Word laid open (see above, n. 599); also from the signification of the "angel" who had the little book in his hand, as meaning the Lord in relation to the Word (see above, n. 593); also from the signification of "sea and earth," as meaning heaven and the church (see above, n. 600); also from the signification of "standing upon them," as meaning that all things in them are subject to the the Lord (see above, n. 606). From this it can be seen that "the little book that is open in the hand of the angel who standeth upon the sea and upon the earth" signifies the Word laid open by the Lord to heaven and the church. The signification of "taking it and eating it up" will be shown in what follows.

616. [*Verse* 9.] *"And I went unto the angel, saying, Give me the little book,"* signifies *the power to perceive from the Lord what the Word is.*—This is evident from the signification of "going to the angel and saying, Give me the little book," as meaning in the nearest sense to obey the command, because he was told to go and take it; but in a more remote sense, which is the interior sense, these words mean the power to perceive from the Lord what the Word is. It is granted by the Lord to every man to perceive this, but no one does perceive it unless he wishes as of himself to perceive it. This ability to reciprocate man must have in order to receive the ability to perceive the Word; unless a man wishes and does this as of himself no such ability can be appropriated to him; since there must be, in order that appropriation may be effected, an active and a reactive; the active is from the Lord, so is the reactive, but it appears to be from man; for as the Lord Himself gives this reactive, it is from the Lord and not from man; but as man does not know otherwise than that he lives from himself, and consequently thinks and wills from himself, so he must needs employ this reactive as if it were from what is proper to his own life; and when he so employs it, it begins to be implanted in him, and to be conjoined and appropriated to him.

[**2.**] He who believes that Divine verities and goodnesses flow into man apart from such an ability to react or reciprocate, is much deceived, for this would be to let the hands hang down, and to wait for immediate influx; as is the idea of those who wholly separate faith from charity, and who say that the goods of charity, which are the goods of life, flow in without any co-operation of man's will, when the Lord's teaching is that He continually stands at the door and knocks, and that man must open the door, and that He enters in to him who opens (*Apoc.* iii. 20). In brief, action and reaction constitute all conjunction, and in action and mere passiveness there is no conjunction; for when the agent or active flows into the mere patient or passive, it passes through and is scattered, for the passive yields and retires; but when the agent or active flows into a passive that is also a reactive, then they join together and the two remain conjoined. Thus it is with the influx of Divine good and Divine truth into man's will or love; for this reason when the Divine flows into the understanding alone it passes through and is scattered, but when it flows into the will, where what is man's own (*proprium*) resides, it remains conjoined. From all this it can be seen what is involved in its being said, first, "Go, take the little book that is open in the hand of the angel who standeth upon the sea and upon the earth," and then that he "went unto the angel, saying, Give me the little book," and the angel said, "Take and eat it up," thus the ability to react or reciprocate is described. And from this it is that these words signify the ability to receive and perceive from the Lord what the Word is. The reception of Divine influx is described in like manner elsewhere in the Word.

617[*a*]. ***"And he said unto me, Take and eat it up,"*** signifies *to read, perceive, and explore the Word, what it is within and what it is without.*—This is evident from the signification of "he said unto me, Take the little book," as meaning the ability given to perceive what the Word is, that is, what the understanding of the Word now is in the church (see the preceding article, n. 616); and from the signification of "to eat up (or devour)," as meaning to conjoin and appropriate to oneself, and as the Word is conjoined to man by reading and perception, here "to eat up" or to devour signifies to read and perceive. "To eat up" here signifies to explore, because it is added that "the little book made his belly bitter," and was perceived to be "in his mouth sweet as honey," and by this it was ascertained what the Word, as regards understanding it, is within and without; what it is within is signified

by "the belly and its bitterness," and what it is without by the "mouth" in which it was perceived to be sweet as honey. From this it can be seen that "he said unto me, Take and eat it up," signifies to read, perceive, and explore the Word, what it is within and what it is without. [**2.**] "To eat" and "to drink" are often mentioned in the Word, and those who have no knowledge of the spiritual sense can have no other idea than that natural eating and drinking are thereby meant; but "to eat" and "to drink" signify to nourish oneself spiritually, consequently to appropriate to oneself good and truth, "to eat" signifying to appropriate to oneself good, and "to drink" to appropriate to oneself truth. Any one who believes that the Word is spiritual may know that "to eat" and "to drink," likewise "bread," "food," "wine," and "drink" mean spiritual nourishment; if they did not mean this the Word would be merely natural and not also spiritual, thus merely for the natural man and not for the spiritual man, much less for angels. That "bread," "food," "wine," and "drink" mean in the spiritual sense the nourishment of the mind, has been frequently shown above; also that the Word is spiritual throughout, although in the sense of the letter it is natural. To be nourished spiritually is to be instructed and imbued, consequently to know, to understand, and to be wise. Unless a man enjoys this nourishment together with the nourishment of the body, he is not a man but a beast; and this is why those who place all delight in feastings and banquetings and daily indulge their palates are dull in spiritual things, however they may be able to reason respecting the things of the world and of the body; therefore after death they live a life that is beastly rather than human, for instead of intelligence and wisdom they have insanity and folly. This has been said to make known that here "to eat up the little book" signifies to read, to perceive, and to explore the Word, for "the little book" that was in the hand of the angel coming down from heaven means the Word, as has been said above. Moreover, one cannot eat or eat up a book naturally, thus not the Word; and this, too, makes clearly evident that "to eat" here signifies to be spiritually nourished. [**3.**] That "to eat" and "to drink" signify in the Word to eat and drink spiritually, which is to be instructed, and by instruction and living to imbue oneself with and to appropriate to oneself good and truth, consequently intelligence and wisdom, can be seen from the following passages. In *Jeremiah:*

"Thy words shall be found, that I may eat them, and Thy Word be to me for joy and gladness of my heart" (xv. 16).

Here "to eat" plainly stands for spiritual eating, which is to know, to perceive, and to appropriate to oneself, for it is said, "that I may eat Thy words, and Thy Word be to me for joy and gladness of my heart;" the "words" of God signify His precepts or Divine truths. So with what the Lord said to the tempter,

That "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (*Matt.* iv. 3, 4; *Luke* iv. 4; *Deut.* viii. 3).

Again,

"Work not for the meat that perisheth, but for the meat that abideth unto eternal life" (*John* vi. 27).

So, too, with the words of the Lord to the disciples,

The disciples said, "Rabbi, eat. But He said, I have meat to eat that ye know not. The disciples said one to another, Hath any one brought Him aught to eat? Jesus said to them, My meat is to do the will of Him that sent Me, and to accomplish His work" (*John* iv. 31–34).

[**4.**] From this, too, it is evident that "to eat" signifies in the spiritual sense to receive in the will and to do, from which is conjunction; for the Lord by doing the Divine will conjoined the Divine that was in Him with His Human, and thus appropriated the Divine to His Human. To this may be referred

The Lord's feeding the five thousand men, besides women and children, with five loaves and two fishes, and when they had eaten and were filled they took up twelve baskets of fragments (*Matt.* xiv. 15–22; *John* vi. 5, 13, 23).

Also his feeding four thousand men from seven loaves and a few fishes (*Matt.* xv. 32, seq.).

This miracle was done because previously the Lord had been teaching them, and they had received and appropriated to themselves His doctrine; this was what they ate spiritually; therefore natural eating followed, that is, flowed in out of heaven with them as the manna did with the children of Israel, unknown to them; for when the Lord wills, spiritual food, which is the real food, but only for spirits and angels, is changed into natural food, just as it was turned into manna every morning. [**5.**] The same is signified by "eating bread in the kingdom of God" in *Luke:*

"I appoint unto you a kingdom,....that ye may eat and drink at My table in My kingdom" (xxii. 27, 29, 30).

Here also "to eat" and "to drink" signify to eat and drink spiritually, therefore "to eat" signifies to receive from the Lord, to perceive, and to appropriate to oneself the good of heaven, and "to drink" signifies to receive, to perceive, and to appropriate to oneself the truth of that good; for "to eat" is predicated of good because "bread" signifies the good of love, and "to drink" is predicated of truth because "water" and "wine" signify the truth of that good. The same is signified elsewhere in *Luke:*

"Blessed is he that eateth bread in the kingdom of God" (xiv. 15).

This is why the Lord there likened the kingdom of God

To a great supper, to which those invited did not come, and to which only those came who were brought in from the streets (verses 16–24).

[*b.*] [**6.**] Spiritual eating, by which the soul is nourished, is also signified by "eating" in the following passages. In *Isaiah:*

"If ye will be willing and obedient ye shall eat good" (i. 19).

"To eat good" signifies spiritual good, therefore it is said, "If ye will be willing and obedient," that is, if ye will do; for spiritual food is given, conjoined, and appropriated to man by his willing and his doing therefrom. In David:

"Blessed is every one that feareth Jehovah, that walketh in His ways. Thou shalt eat the labor of thy hands; blessed art thou, and it is good with thee" (*Psalm* cxxviii. 1, 2).

"To eat the labor of his hands" signifies the celestial good that man receives from the Lord by a life according to Divine truths, and acquires as it were by his own labor and zeal, therefore it is said that he shall eat "who feareth Jehovah and walketh in His ways," and it is added "Blessed art thou, and it is good with thee." [**7.**] In *Isaiah:*

"Say to the righteous that it is good, for they shall eat the fruit of their works" (iii. 10).

"To eat the fruit of their works" has the same signification as "eating the labor of their hands," mentioned above. In *Ezekiel:*

"Thou didst eat fine flour, honey, and oil; whence thou didst become exceeding beautiful, and didst prosper even to a kingdom" (xvi. 13).

This was said of Jerusalem, which signifies the church, here the

ancient church, which was in truths and in spiritual good, and at the same time in natural good; "fine flour" signifies truth, "honey" natural good, or the good of the external man, and "oil" spiritual good, or the good of the internal man; the reception, perception, and appropriation of these goods is signified by "eating fine flour, honey, and oil;" that from these the church became intelligent is signified by "whence thou didst become exceedingly beautiful," "beauty" signifying intelligence; that from these it became a church is signified by "thou didst prosper even to a kingdom," "kingdom" signifying a church. [**8.**] In *Isaiah:*

> "Behold, a virgin shall conceive, and bear a Son, and shall call His name God-with-us; butter and honey shall He eat, that He may know to refuse the evil and to choose the good. For before the child knoweth to refuse the evil and to choose the good the land which thou scornest in the presence of her two kings shall be forsaken" (vii. 14–16).

It is evident that the "Son" whom the virgin shall conceive and bear, and whose name shall be called "God-with-us," is the Lord in respect to His Human; the appropriation, in respect to the Human, of spiritual and natural Divine good is meant by "butter and honey shall He eat," spiritual Divine good by "butter," natural Divine good by "honey," and appropriation by "eating;" and because so far as it is known how to refuse evil and to choose good so far spiritual and natural Divine good is appropriated, it is said, "that He may know to refuse the evil and to choose the good." That the church was deserted and vastated in respect to all good and truth by knowledges (*scientifica*) falsely applied, and by reasonings therefrom, is signified by "the land which thou scornest in the presence of her two kings shall be forsaken," "land" signifying the church; the desertion and devastation of it are meant by "it shall be forsaken and scorned;" and "the two kings," who are the king of Egypt and the king of Assyria, signify knowledges (*scientifica*) wrongly applied, and reasonings therefrom, "the king of Egypt" such knowledges, and "the king of Assyria" reasonings therefrom. That these kings are meant is evident from what follows in verses 17 and 18, where Egypt and Assyria are mentioned; moreover, these things are what chiefly devastate the church. That the Lord came into the world when there was no longer any good or truth in the church, thus when there was nothing of the church remaining, has been said several times above. [**9.**] In the same prophet,

"It shall come to pass....by reason of the abundance of milk that one shall eat butter; for butter and honey shall every one eat that is left in.... the land" (vii. 22).

This is said of a new church to be established by the Lord; and "butter and honey" signify spiritual good and natural good, and "to eat" signifies to appropriate (as above); "milk" signifies the spiritual from the celestial, from which these goods are. [10.] In the same,

"Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy, and eat; yea, come, buy wine and milk without silver and without price. Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not? In hearkening hearken unto Me, and eat good, that your soul may delight itself in fatness" (lv. 1, 2).

It is very clear that "to eat" signifies here to appropriate to oneself from the Lord, for it is said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no silver; come ye, buy and eat," which signifies that every one who desires truth, and who had not truth before, acquires and appropriates it from the Lord; "one that thirsts" signifies one who desires, "water" truth, "silver" the truth of good, here one who has no truth of good is meant; "to come" means to come to the Lord, "to buy" means to acquire for oneself, and "to eat" to appropriate. "Come ye, buy wine and milk without silver and without price," signifies that spiritual Divine truth and natural Divine truth may be acquired without self-intelligence, "wine" signifying spiritual Divine truth, and "milk" spiritual-natural Divine truth. "Wherefore do ye weigh silver for that which is not bread? and your labor for that which satisfieth not?" signifies that it is useless to endeavor to acquire from what is one's own (*proprium*) the good of love and that which nourishes the soul; "silver" as well as "labor" means here truth from what is one's own (*proprium*), or from self-intelligence, "bread" means the good of love, and "that which satisfies" that which nourishes the soul, here that it is not nourished; "In hearkening hearken unto Me" signifies that these things are from the Lord alone; "and eat ye good, that your soul may delight itself in fatness," signifies that they may appropriate to themselves celestial good, from which is every enjoyment of life, "to delight in fatness" signifying to have enjoyment from good, and "soul" signifying life. [11.] In the same,

"The merchandise of Tyre shall be for them that dwell before Jehovah, to eat to satiety and for an ancient covering" (xxiii. 18).

"The merchandise of Tyre" signifies knowledges of good and truth of every kind; "to dwell before Jehovah" signifies to live from the Lord; "to eat to satiety" signifies to receive, perceive, and appropriate knowledges of good sufficient for nourishing the soul; "for an ancient covering" signifies to be imbued with knowledges of genuine truth; for "to cover" is predicated of truths, because "garments" signify truth clothing good, and "ancient" is predicated of what is genuine, since there were genuine truths with the ancients. The signification is the same in Moses:

> That they should eat to the full, and should eat the old store long kept (*Lev.* xxvi. 5, 10).

In the same,

> That they should eat and be full in the good land (*Deut.* xi. 15). Also that they should eat and not be satisfied (*Lev.* xxvi. 26).

[12.] In *Isaiah:*

> "They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build that another may inhabit, they shall not plant that another may eat" (lxv. 21, 22).

Every one knows what is signified by these words in the sense of the letter; but as the Word in its bosom is spiritual, spiritual things also are meant, that is, such things as belong to heaven and the church, for these are spiritual things. "To build houses and to inhabit them" signifies to fill the interiors of the mind with the goods of heaven and the church, and thereby to enjoy celestial life, "houses" signifying the interiors of the mind, and "to inhabit" celestial life therefrom. "To plant vineyards and to eat the fruit of them" signifies to enrich themselves with spiritual truths, and to appropriate to themseves goods therefrom; "vineyards" mean spiritual truths, "fruits" goods therefrom, and "to eat" to receive, perceive, and appropriate, for every good is appropriated to man by means of truths, that is, by a life according to them. This that has been said makes evident what is signified by "they shall not build that another may inhabit, they shall not plant that another may eat," "another" signifying falsity and evil destroying truth and good; for when truths and goods perish with man falsities and evils enter. In *Jeremiah:*

> "Build ye houses and inhabit them, and plant gardens and eat the fruit of them" (xxix. 5, 28).

These words have the same meaning as those just explained.

[13.] In Moses:

> That there shall be given in the land great and goodly cities which they builded not, houses full of every good thing which they did not fill, cisterns hewed out which they did not hew, vineyards and olive gardens which they did not plant; they shall eat and be full (*Deut.* vi. 10, 11).

The natural man understands these things only according to the sense of the letter, but if the particulars contained no spiritual meaning the Word would be merely natural and not spiritual, and thus it might be believed that merely worldly opulence and abundance are promised to those who live according to the Divine commandments. But what would it profit a man if he should gain the whole world, and lose his own soul? In other words, what would it profit a man to be given houses full of every good thing, likewise cisterns, and to have vineyards and olive gardens given him from which he might eat and be full? But these riches enumerated are worldly riches by which are meant spiritual riches, from which man has eternal life. The "great and goodly cities" to be given signify doctrinals from genuine goods and truths; "houses full of every good thing" signify the interiors of the mind full of love and wisdom; "cisterns hewn" signify the interiors of the natural mind full of knowledges of good and truth; "vineyards and olive gardens" signify all things of the church, both its truths and its goods, "vineyards" meaning the church in respect to truths, and "olive gardens" the church in respect to goods, since "wine" signifies truth, and "oil" good; "to eat and be full" signifies complete reception, perception, and appropriation. [14.] In *Isaiah:*

> He shall delight in Jehovah; "and I will make thee to ride upon the high places of the earth, and will feed thee with the heritage of Jacob" (lviii. 14).

"To make to ride upon the high places of the earth" signifies to give understanding of higher or interior truth respecting the things of the church and of heaven; and "to feed with the heritage of Jacob" signifies to bestow all things of heaven and the church; for "the heritage of Jacob" means the land of Canaan, and that land signifies the church, and in a higher sense heaven.

[*c.*] [15.] As "to eat" signifies to appropriate to oneself, it can be seen what is signified by

> Eating of the tree of life which is in the midst of the paradise (*Apoc.* ii. 7),

namely, to appropriate to oneself celestial life; also what is signified by "eating of the tree of knowledge" in *Genesis:*

> "Jehovah commanded the man, saying, Of every tree of the garden eating thou shalt eat, but of the tree of the knowledge of good and evil, of this thou shalt not eat, for in the day that thou shalt eat of it dying thou shalt die" (ii. 16, 17).

The "tree of the knowledge (*scientia*) of good and evil" signifies knowledge of natural things, through which it is not permitted to enter into celestial and spiritual things which belong to heaven and the church, thus to enter from the natural man into the spiritual, which is the inverse way, and therefore does not lead to wisdom, but destroys it. "Adam and his wife" mean the Most Ancient church, which is a celestial church. Because the men of that church were in love to the Lord they had Divine truths inscribed on them, and thus they knew from influx the corresponding things in the natural man, which are called knowledges (*scientifica*); in a word, there was with them spiritual influx, that is, influx from the spiritual mind into the natural, and thus into the things that are in it, and what these were they saw by correspondence as in a mirror. [**16.**] With them spiritual things were entirely distinct from natural things; spiritual things had their seat in their spiritual mind, and natural things in their natural mind, and thus they did not immerse what is spiritual in their natural mind, as spiritual-natural men often do. For this reason, if they had consigned spiritual things to the natural memory, and had appropriated them to themselves, in that way they would have lost their intuition (*insitum*), and would have attempted to reason about spiritual things from the natural man, and thus to form conclusions, which celestial men never do. This, moreover, would have been wishing to be wise from self-intelligence, and not from Divine intelligence, as before, and by this all their celestial life would have been extinguished, and they would have entertained natural ideas even about spiritual things. This, therefore, is what is signified by their "not eating of the tree of knowledge of good and evil," and if they did eat, "dying they should die." The same is true of those who are in the Lord's celestial kingdom as of these most ancient people meant by "Adam." If these were to imbue the natural man and its memory with knowledges of spiritual truth and good, and should wish to be wise from these, they would become stupid, although they are the wisest of all in heaven.

(On this more may be seen in *Heaven and Hell*, n. 20–28, where the Two Kingdoms, Celestial and Spiritual, into which Heaven is in general distinguished, are

treated of.) [17.] In David:

"He that did eat of my bread hath lifted up his heel against me" (*Psalm* xli. 9).

This is said of the Jews, who had Divine truths because they had the Word, as can be seen in *John* (xiii. 18), where these words are applied to the Jews; therefore "to eat the Lord's bread" signifies appropriation of Divine truth, but here a communication of it, for the Jews could not appropriate it. "Bread" signifies the Word, from which is spiritual nutrition. "To lift up the heel against him" signifies to pervert the sense of the letter of the Word even to denial of the Lord, and the falsification of every truth. For Divine truth is imaged forth as a man; this is why heaven in its whole complex is called the Greatest Man, and corresponds to all things of man; for heaven is formed according to Divine truth going forth from the Lord; and as the Word is Divine truth, this, too, before the Lord is in image like a Divine Man; for this reason its outmost sense, which is the mere sense of the letter, corresponds to the heel. The perversion of the Word, or of Divine truth, by adapting the sense of the letter to falsities, such as were the traditions of the Jews, is signified by "lifting up the heel against the Lord." The whole heaven is in image like a man, and thus corresponds to all things of man, and heaven is such because it was created and formed by the Lord by means of Divine truth going forth from Him, which is the Word by which all things were made (*John* i. 1–3), as may be seen in *Heaven and Hell* (n. 59–102, and n. 200–212). [18.] In *Luke:*

"They shall begin to say, We did eat before Thee and drink before Thee, and Thou didst teach in our streets. But He shall say,.... I know you not whence ye are; depart,....ye workers of iniquity" (xiii. 26, 27).

Their saying, when presented for judgment, that they "ate and drank before the Lord," signifies that they had read the Word and drawn from it knowledges of good and truth, supposing that this would save them; therefore it follows, "Thou didst teach in our streets," which signifies that they had been instructed in truths from the Word, thus by the Lord. But that reading the Word and being instructed from it is of no avail for salvation, without a life according to it, is signified by the answer, "He shall say, I know you not whence ye are; depart from me, ye workers of iniquity;" for it is of no avail for salvation to enrich the memory

from the Word and from the doctrinals of the church, unless they are committed to life. [19.] In *Matthew:*

> The king said to them on his right hand, "I was an hungered and ye gave me to eat; I was thirsty and ye gave me to drink." And to those on the left hand, "I was an hungered and ye gave me not to eat; I was thirsty and ye gave me not to drink" (xxv, 34, 42).

By these words spiritual hunger and thirst and spiritual eating and drinking are signified; spiritual hunger and thirst are an affection and desire for good and truth, and spiritual eating and drinking are instruction, reception, and appropriation. It is said here that the Lord hungered and thirsted, because from His Divine love He desires the salvation of all; and it is said that men gave Him to eat and to drink; which is done when from affection they receive and perceive good and truth from the Lord, and by means of the life appropriate them to themselves. The same must be said of a man who from his heart loves to instruct man and desires his salvation; therefore it is charity, or spiritual affection for truth, that is described by these words and those that follow. [20.] From what has been said it can now be seen what is signified in the spiritual sense by eating bread and drinking wine in the Holy Supper, *Matthew* xxvi. 26; *Mark* xiv. 22; where it is added, that the bread is the Lord's body, and the wine is His blood. There "bread" signifies good of love, and "wine" truth from that good, which is good of faith, and "flesh and blood," have the same signification, also "eating" signifies appropriation and conjunction with the Lord, as can be seen from what is said and shown in the *Doctrine of the New Jerusalem* (n. 210–222). That such is the signification of "bread and wine," and "body and blood," also of "eating," becomes still more evident from the Lord's words in *John:*

> "Our fathers did eat the manna in the desert, and they are dead. This is the bread which cometh down out of heaven;....if any man shall eat of this bread he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world. ....Verily I say unto you, Except ye eat the flesh of the Son of man and drink His blood ye have not life in you. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. .... He that eateth My flesh and drinketh My blood abideth in Me and I in him. .... This is that bread that came down out of heaven. .... He that eateth of this bread shall live for over" (vi. 49–58).

Any one who has the ability to think interiorly can see that neither

flesh nor blood nor bread nor wine, are here meant, but the Divine going forth from the Lord; for it is the Divine that goes forth, which is Divine good and Divine truth, that gives eternal life to man, and causes the Lord to abide in man, and man in the Lord; for the Lord is in man in His own Divine and not in what is man's own (*proprium*), for this is nothing but evil; and the Lord is in man, and man in the Lord, when the Divine going forth is appropriated to man by a right reception. The appropriation itself is signified by "eating," the Divine good going forth by "flesh" and "bread," and the Divine truth going forth by "blood" and "wine." It was the same in the sacrifices, in which the "flesh" and the "meal offering," which was bread, signified good of love, and the "blood" and "wine," which were the drink offering, signified truth from that good, both from the Lord. Since "flesh" and "bread" signify the Divine good going forth, and "blood" and "wine" the Divine truth going forth, "flesh" and "bread" mean the Lord Himself in relation to Divine good, and "blood" and "wine" the Lord Himself in relation to Divine truth. The Lord Himself is meant by these, because the Divine going forth is the Lord Himself in heaven and in the church; therefore the Lord says of Himself, "This is the bread that cometh down out of heaven;" also "He that eateth and drinketh these abideth in Me, and I in him."

[*d.*] [**21.**] Because "bread" signifies the Lord in relation to Divine good, and "to eat" it signifies appropriation and conjunction,

> When the Lord manifested Himself to the disciples after His death, when he brake bread and gave to them "their eyes were opened and they knew Him" (*Luke* xxiv. 30, 31).

This, too, shows that "to eat bread" given by the Lord signifies conjunction with Him. Enlightened by this the disciples knew Him; for "eyes" in the Word correspond to the understanding and thus signify it, and this is what is enlightened; thus "their eyes were opened." "To break bread" signifies in the Word to communicate one's good to another. [**22.**] The Lord ate with publicans and sinners,

> At which the Jews murmured and were offended (*Mark* ii. 15, 16; *Luke* v. 29, 32; vii. 33–35),

because the nations that are meant by "publicans and sinners" received the Lord, imbibed His precepts, and lived according to them, and by this means the Lord appropriated to them the good things of heaven, and this is signified in the spiritual sense by "eating with them." [**23.**] Because "to eat" signifies to be appropriated, it was granted to the sons of Israel to eat of the sanctified things, that is, of the sacrifices, for the "sacrifices" signified Divine celestial and spiritual things, and thus "eating" of them signified their appropriation. Because appropriation of holy things was signified by such "eating," various laws were given, prescribing who should eat and where they should eat and of what sacrifices; thus,

What Aaron and his sons should take and eat of the sacrifices (*Exod.* xxix. 31–33; *Lev.* vi. 16–18; vii. 6, 7; viii. 31–33; x. 13–15);
That they should eat the shew-bread in the holy place (*Lev.* xxiv. 5–9);
That the daughter of a priest married to a stranger should not eat of the holy things, but that the daughter of a priest being a widow or divorced, who had no child, but was returned to the house of her father as in her youth, might eat (*Lev.* xxii. 12, 13);
Who of the people might eat (*Num.* xviii. 10, 11, 13, 19);
That a stranger, a sojourner, a hired servant of a priest, should not eat of them, but that one bought with silver might eat (*Lev.* xxii. 10–12);
That one who was unclean must not eat (*Lev.* vii. 19–21; xxi. 16 to the end; xxii. 2–8);
That they should eat no part of the burnt offerings, but of the eucharistic sacrifices they should eat and be glad before Jehovah (*Deut.* xii. 27; xxvii. 7).

In these and many other statutes and laws respecting the eating of things sanctified are contained arcana respecting the appropriation of Divine good and Divine truth, and thus of conjunction with the Lord; but it is unnecessary to unfold the particulars here, only let it be known from the passages cited, that "to eat" signifies to be appropriated and conjoined. So, again,

When the sons of Israel were joined to the Lord by the blood of the covenant, and when Moses had read the book of the law before them, and they presently saw the God of Israel, it is said that they did eat and drink (*Exod.* xxiv. 6–11).

[**24.**] That "to eat flesh and drink blood" signifies appropriation of spiritual good and truth, can be seen in *Ezekiel:*

"Thus said the Lord Jehovih, ... Gather yourselves from every side to My sacrifice that I do sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes

> of the earth. .... And ye shall eat fat to satiety, and drink blood even to drunkenness, of My sacrifice which I sacrifice for you. Ye shall be satiated at My table with horse and with chariot, with the mighty man and with every man of war. .... So will I give My glory among the nations" (xxxix. 17–21).

This treats of the calling together of all to the Lord's kingdom, and in particular the establishment of the church with the nations, for it is said, "so will I give My glory among the nations." "To eat flesh and drink blood" means to appropriate to oneself Divine good and Divine truth, "flesh" signifying good of love, and "blood" the truth of that good; "the mighty (or oxen)," signify affections for good, "princes of the earth" affections for truth. The full fruition of these is signified by "eating fat to satiety, and drinking blood to drunkenness," "fat" signifying interior goods, and "blood" interior truths, which were disclosed by the Lord when He came into the world, and were appropriated by those who received Him. [**25.**] Before the Lord's coming into the world, to eat fat and drink blood was forbidden, because the sons of Israel were in externals only, for they were natural-sensual men, and not at all in things internal or spiritual, consequently if they had been permitted to eat fat and blood, which signifies the appropriation of interior goods and truths, these would have been profaned, therefore "eating fat and blood" signified profanation. "To be satiated at the Lord's table with horse and with chariot, with the mighty man and with every man of war" has the same signification, "horse" signifying understanding of the Word, "chariot" doctrine from the Word, "the mighty man and the man of war" good and truth fighting against evil and falsity and destroying them, and "mountains of Israel" upon which they should eat, a spiritual church in which good of charity is the essential. All this makes very clear that "to eat" signifies to appropriate to oneself, and that "flesh," "blood," "mighty man," "princes of the earth," "horse," "chariot," and "man of war," signify spiritual things that are to be appropriated, and by no means natural things, for to eat such things naturally would be abominable and diabolical. The same is signified by

> Eating the flesh of kings, of commanders of thousands, of horses, and of them that sit upon them, free and bond (*Apoc.* xix. 18).

[*e.*] [**26.**] As most things in the Word have also a contrary sense, so have "to eat" and "to drink;" and in that sense they

signify to appropriate evil and falsity, and thus to be conjoined to hell; as can be seen from the following passages. In *Isaiah:*

> "In that day will the Lord Jehovih call to weeping and to mourning, and to baldness, and to girding with sackcloth: and behold, gladness and joy in slaying an ox and killing a sheep, eating flesh and drinking wine; let us eat and drink, for to-morrow we die" (xxii 12, 13).

The devastation of the church and lamentation over it are signified by "to be called in that day to weeping, mourning, baldness, and girding with sackcloth;" lamentation over the destruction of truth is signified by "weeping," over the destruction of good by "mourning," over the destruction of all affection for good by "baldness," and over the destruction of all affection for truth by "sackcloth;" "to slay an ox and to kill a sheep" signifies to extinguish natural good and spiritual good; "to eat flesh and drink wine" signifies to appropriate evil and falsity, "flesh" here signifying evil, "wine" the falsity of evil, and "to eat and drink" these to appropriate. [**27.**] In *Ezekiel:*

> The prophet was told to eat food by weight and with anxiety, and to drink water by measure and with astonishment; and that he should eat a cake of barley made with dung; and that thus shall the sons of Israel eat their bread unclean among the nations whither they shall be driven, and they shall be in want of bread and water, and be made desolate, a man and his brother, and shall pine away for their iniquity (iv. 10–17).

These words in the prophet represented the adulteration of Divine truth, or of the Word, in the Jewish nation; "cake of barley made with dung" signifies such adulteration, "cake of barley" meaning natural good and truth, such as the Word is in the sense of the letter, and "dung" infernal evil; therefore it is said, "thus shall the sons of Israel eat their bread unclean," "bread unclean" meaning good defiled with evil, that is, adulterated. That "they would be in want of bread and water among the nations whither they should be driven" signifies that they would no longer have good and truth because of being in evils and falsities, "nations" signifying evils and falsities, and "to be driven thither" to be delivered up to these; "man and brother" who shall be made desolate, signify faith and charity, "man" signifying truth of faith, and "brother" good of charity, and "to be made desolate" complete extinction of both. This being the signification of "eating bread and drinking water" it is said that "they shall pine away for their iniquity;" "to pine away" is predicated of spiritual life,

when it is perishing. [28.] As "beasts" signify affections, some beasts good affections and others evil affections, there were laws established for the sons of Israel, with whom the church was representative, as to what beasts should be eaten and what should not be eaten (*Lev.* xi.); and these signified what beasts represented good affections that should be appropriated, and what beasts evil affections that should not be appropriated, since good affections render a man clean, while evil affections render him unclean. All things in that chapter relating to particular beasts and birds, and to their hoofs, feet, and cud, by which the clean are distinguished from the unclean, are significative. [29.] In *Isaiah:*

> "If he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied; they shall eat every man the flesh of his own arm; Manasseh Ephraim, and Ephraim Manasseh" (ix. 20, 21).

This describes the extinction of good by falsity and of truth by evil; the extinction of all good and truth, however it is sought for, is signified by "if he shall cut down on the right hand he shall still be hungry, and if he shall eat on the left hand they shall not be satisfied;" "to cut down and to eat" on the right and left means to search for, "to be hungry and not be satisfied" means not to be found, or if found to have no ability to receive; "they shall eat every man the flesh of his own arm" signifies that falsity shall consume good, and evil truth, in the natural man; "Manasseh Ephraim, and Ephraim Manasseh," signifies that the will of evil shall consume understanding of truth, and understanding of falsity shall consume the will of good. (This may be seen explained above, n. 386[δ], 600[δ].) [30.] The consumption of all truth and good is signified also

> By their eating the flesh of their sons and daughters (*Lev.* xxvi. 29).
> Also by "the fathers shall eat the sons, ... and the sons shall eat the fathers" (*Ezek.* v. 10).

"Fathers" signify the goods of the church, and in the contrary sense its evils; "sons" signify the truths of the church, and in the contrary sense its falsities; "daughters" affections for truth and good, and in the contrary sense desires for falsity and evil; the consumption and extinction of these one by another are signified by their "eating one another." This makes evident that these things must be understood otherwise than according to the sense of the letter. [31.] In *Matthew:*

In the consummation of the age it shall be as it was before the flood, "eating and drinking, contracting marriage, and giving in marriage" (xxiv. 38 ; *Luke* xvii. 26–28).

"To eat and drink, to contract marriage, and give in marriage" does not mean here to eat and drink, to contract marriage, and give in marriage, but "to eat" means to appropriate evil, "to drink" to appropriate falsity, "to contract marriage and give in marriage," to conjoin falsity with evil, and evil with falsity ; for this treats of the state of the church when the last judgment is at hand ; for this is signified by "the consummation of the age." Evidently the good as well as the evil will then be eating and drinking, for there is nothing evil in eating and drinking, and this they did before the flood, and it was not on this account that they perished, but because they appropriated to themselves evil and falsity, and conjoined these in themselves ; this, therefore, is what is here signified by "eating and drinking, and contracting marriage and giving in marriage." [**32.**] In *Luke :*

The rich man said to his soul, "Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink" (xii. 19).

In the same,

"If that servant shall say in his heart, The Lord delayeth to come ; and shall begin to beat the servants,.... to eat, to drink, and to be drunken" (xii. 45).

So, too, by surfeiting and drunkenness, in the same,

Jesus said, "Take heed to yourselves lest your hearts be overcharged with surfeiting and drunkenness" (xxi. 34).

It seems as if "eating and drinking" and "surfeiting" in these passages mean such luxury and intemperance as those indulge in who follow appetite only, but this is the natural literal sense of these words ; in their spiritual sense they mean the appropriation of evil and falsity, as can be seen from the passages cited above, where this is signified by "eating and drinking," also from this, that the Word in the letter is natural, but inwardly is spiritual ; the spiritual sense is for angels, and the natural for man. [**33.**] Besides these many other passages might be cited from the Word to show and prove that "to eat" signifies to receive, perceive, and appropriate such things as nourish the soul ; for "to eat" spiritually is simply to imbue the mind with its own food, which is to wish to know, understand, and become wise in

such things as pertain to eternal life. That this is the signification of "to eat" can be seen also from the signification of "bread" and "food," of "hunger" and "thirst," of "wine" and "water," which have been treated of above in their proper places. Since "to eat" means to perceive the quality of a thing, and this is perceived by its taste, it is from correspondence that in human language taste (*sapor*) and to have taste (*sapere*) are predicated of the perception of a thing, and from this comes wisdom (*sapientia*).

618. *"And it shall make bitter thy belly"* signifies *that inwardly it was undelightful, because outwardly it was adulterated.*—This is evident from the signification of "to be bitter (or bitterness)," as meaning undelightful because of adulterated truth (of which presently); and from the signification of the "belly," as meaning what is interior. The "belly" means what is interior, because after this it is said that "in the mouth it was as honey, sweet," and the "mouth" means what is exterior, for what is taken in by the mouth is chewed and passed into the belly, thus going from the exterior to the interior and entering into the viscera of man; but the signification of "belly" shall be told presently. "Bitter (or bitterness)" signifies what is undelightful because of adulterated truth, and therefore "to make bitter" signifies to render undelightful, because what is sweet becomes bitter and thus undelightful by a mixture with something loathsome; from this comes the bitterness of wormwood, gall, and myrrh. Now as "sweet" signifies what is delightful from good of truth and truth of good, so "bitter" signifies what is undelightful because of adulterated truth. What is undelightful for this reason is perceived and felt as bitter not by any one in the natural world, but by spirits and angels in the spiritual world, for every adulterated good of truth, when it is changed with them into taste, is clearly perceived as bitter. For spirits and angels the same as men have taste, but the taste of spirits and angels flows forth from a spiritual source, but that of men from a natural source; the taste of bitterness with spirits is from the adulterated truth of good, but with men it is from a mixture of what is sweet with what is loathsome. John's sensation of bitterness was also from a spiritual origin, for he was in the spirit, otherwise he could not have eaten the little book. Adulterated truth means the truth of good adapted to evil and mixed with its falsity, and this is done when the truths of the sense of the letter of the Word are adapted to filthy loves, and are thus mixed with evils. This

undelightfulness is what is here signified by the bitterness of the belly. [**2.**] It shall also be told briefly what is meant by what is interior in the Word, that is, the interiors of the Word. The interiors of the Word are the things contained in its internal or spiritual sense; these truths are genuine truths; to these the exterior truths of the Word correspond, which are the truths in the external or natural sense, called the sense of the letter and the literal sense. When the exterior things of the Word, or the truths in the sense of the letter or the literal sense of the Word, are falsified and adulterated, the interior truths of the Word are falsified and adulterated; for this reason, when a man adapts the Word in the sense of the letter to the evils of earthly loves, it becomes undelightful to angels, who are in the internal or spiritual sense of the Word, and this undelightfulness is like that of bitterness. From this it can be seen that "the little book would make bitter, and did make bitter, the belly," signifies that the Word was inwardly undelightful. This undelightfulness thus far spoken of is spiritual undelightfulness; but there is also a spiritual-natural undelightfulness that is meant by this "bitterness," which is that the truth of doctrine inwardly gathered from the sense of the letter of the Word and called its literal sense, is undelightful to those who are in falsities of evil; for all this relates to the understanding of the Word by men of the church at its end, when they are for the most part in falsities from evil; and to such the falsities of evil, corroborated by the sense of the letter of the Word, are delightful, but truths corroborated by the literal sense of the Word are undelightful. This, too, is signified by "the little book made bitter the belly, but in the mouth was like honey, sweet." [**3.**] That "bitter" signifies the truth of good adulterated can be seen from the Word where "bitter" is mentioned, as in the following passages. In *Isaiah:*

> "Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter! .... Woe unto the mighty in drinking wine, and to men of strength to mingle strong drink" (v. 20, 22).

Evidently good and truth adulterated are here signified by "bitter," for it is said, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness," which signifies adulteration of good and falsification of truth; for good is adulterated when "good is called evil and evil is called good," and truth is falsified when "darkness is put for light and light

for darkness," "darkness" meaning falsities, and "light" truths. This makes clear that like things are signified by "putting sweet for bitter and bitter for sweet," also by "Woe unto the mighty in drinking wine, and to men of strength to mingle strong drink;" "the mighty in drinking wine" signify those who adulterate the truth of the Word, and "men of strength to mingle strong drink" signify those who falsify it, "wine" and "strong drink" meaning the truths of the Word, and "the mighty" and "men of strength" those who excel in ingenuity and skill in adulterating these. [**4.**] In the same,

> "The new wine shall mourn, the vine shall languish, all the glad-hearted shall sigh. .... They shall not drink wine with a song; strong drink shall be bitter to them that drink it" (xxiv. 7, 9).

"The new wine that shall mourn," and "the vine that shall languish," signify the truth of the Word and of the church which has been lost, "new wine" signifying the truth of the Word, and the "vine" truth of doctrine of the church; "all the glad-hearted shall sigh, and they shall not drink wine with a song," signifies that internal blessedness of mind and felicity of heart will perish because of the loss of the truth of spiritual good; "strong drink shall be bitter to them that drink it" signifies the truth of good made undelightful by its falsification and adulteration. [**5.**] In Moses:

> The waters in Marah, that they were unable to drink because of their bitterness, were made good by the wood that was cast into them (*Exod.* xv. 23–25).

"The waters in Marah, that they were unable to drink because of their bitterness," represented truths adulterated, "waters" signifying truths, and "bitterness" adulteration. "Making them good by wood cast into them" represented the good of love and of life dispelling falsity and opening truth, and thus restoring it; for all truth is adulterated by evil of life and of love, consequently it is opened and restored by good of love and of life, because all truth is of good, and the good of love is like a fire, from which truth is seen in light. [**6.**] The same is signified by

> The pottage into which the sons of the prophets cast the bitter wild gourds or grapes, and which Elisha healed by casting in meal (2 *Kings* iv. 38–41).

"The pottage into which they cast bitter gourds" signifies the Word falsified; and the "meal" that was cast in, by which it was healed, signifies truth from good; for the truth that is from good

dissipates the falsities from which is falsification. [**7.**] Because the sons of Jacob perverted all truths of the Word, and by adapting them to themselves and to earthly loves falsified and adulterated them, it is said of them in the Song of Moses,

> That "their vine is of the vine of Sodom and of the fields of Gomorrah, and their grapes are grapes of gall, their clusters are of bitternesses" (*Deut.* xxxii. 32).

A "vine" signifies the church in respect to truth, consequently also the truth of the church; and "grapes" signify goods therefrom, which are goods of charity, and "clusters" goods of faith; from which it is evident that "clusters of bitternesses" signify goods of faith adulterated. [**8.**] In the same,

> That the waters of the curse should be given to a wife accused by her husband of adultery, and if she was guilty the waters would become bitternesses in her, and the belly would swell and the thigh fall away (*Num.* v. 12–29).

The marriage of man and wife signifies the marriage of truth and good, for a truly marriage love descends from that spiritual marriage; therefore "adultery" signifies the conjunction of falsity and evil, and this was why "if she was guilty the waters became as bitternesses," which signifies the adulteration of good; and as the "belly" signified marriage love, the same as the womb, and also the thigh, so "the belly swelled and the thigh fell away," which signifies in the spiritual sense that the marriage principle or marriage love itself, spiritual and natural, perished, the "womb (or belly)" signifiying spiritual marriage love, and the "thigh" natural marriage love. From this it can be seen that "bitter" and "bitterness" signify in general falsification and adulteration of truth and good, and that the various kinds of these are signified by "gall," "wormwood," "myrrh," "wild grapes," "gourds," and the like.

619[*a*]. ***"But in thy mouth it shall be sweet as honey"*** signifies *outwardly delightful.*—This is evident from the signification of "mouth," as meaning what is exterior; for this treats of the little book and eating it up, and "the little book" signifies the Word, and "eating it up" signifies perception and exploration; thus "the mouth," which first receives, means the external of the Word. It is evident also from the signification of "sweet as honey," as meaning the delight of natural good. The external of the Word was "sweet as honey," that is, thus delightful, because the external of the Word is such that it can be adapted to

any love whatever, or to any principle derived therefrom; and these can be confirmed by it. The external of the Word, which is the sense of the letter, is such because many things in it are written in accordance with the appearances presented to the natural man, and many appearances, when not interiorly understood, are fallacies, like the fallacies of the senses. Those, therefore, who love to live for the body and for the world, by means of these appearances draw over the external of the Word to confirm evils of life and falsities of faith. [2.] This was done especially by the sons of Jacob, who adapted all things of the Word to themselves, and from the sense of the letter they held the belief, and maintain it to this day, that they were chosen in preference to others, and therefore were a holy nation; that their Jerusalem, the temple there, the ark, the altar, the sacrifices, with innumerable other things, were holy of themselves; they did not know, and did not wish to know, that the holiness of all those things proceeded solely from this, that they represented things Divine going forth from the Lord that are called celestial and spiritual, and are the holy things of heaven and the church, and that to think that these are holy of themselves, and not because of the Divine things they represent, would be to adulterate and falsify the Word by adapting it to themselves and to their own loves. It was the same with their belief respecting the Messiah, that he would be king of the world, and would raise them above all other nations and peoples throughout the globe; not to mention other things which they gathered from the mere sense of the letter of the Word, which to them were sweet as honey in the mouth. This is why the things in the spiritual sense of the Word are undelightful, for in that sense are essential truths, which are not according to appearances; as that the Jewish nation was not holy, but worse than every other nation, consequently that it was not an elect nation; that the city of Jerusalem merely signifies the Lord's church and doctrine respecting Him and the holy things of heaven and the church; and that the temple, the ark, the altar, and the sacrifices represented the Lord and the holy things that go forth from Him, and that for this and no other reason were they holy. These are truths that are stored up inwardly in the sense of the letter of the Word, that is, in its internal spiritual sense, and these truths they deny, because, as was said, they have falsified and adulterated the Word in the sense of the letter; and these things therefore are undelightful to them, like foods that are bitter in the belly. [3.] It is said that the little book was "in the mouth sweet to

honey," because "honey" signifies the delight of natural good; that "honey" signifies that delight can be seen from the following passages. In *Ezekiel:*

> It was said to the prophet, "Open thy mouth and eat that I give thee. And I looked, when behold, a hand was put forth unto me, and lo, a roll of a book was therein; and when he had spread it before me it was written within and without, and written thereon were lamentations, mourning, and woe. .... Then he said unto me, Son of man,....eat this roll, and go speak unto the house of Israel. .... Then he said unto me,.... Feed thy belly and fill thy bowels with this roll that I give thee; and when I ate it it was in my mouth as honey for sweetness. And he said,.... Go to the house of Israel and speak My words unto them" (ii. 8–10; iii. 1–4).

The things involved in these words are just the same as those in the *Apocalypse.* The command to the prophet Ezekiel "to eat the roll of the book" involves the same thing as the command to John "to eat the little book," namely, to explore how Divine truth which is in the Word is yet received, perceived, and appropriated by those who are of the church; for as the prophet Ezekiel and John represent the doctrine of truth and the Word, so the exploration was made with them. It was made by eating a book, because "to eat" signifies to perceive and thus to appropriate, as has been shown above; and when this has been ascertained, namely, how the Word was perceived, it is said to the prophet Ezekiel that "he should go to the house of Israel and speak to them the words of God;" also to the prophet John that "he must prophesy," that is, teach the Word in the church; and this because the book was perceived to be "in his mouth sweet as honey," that is, because the Word in the sense of the letter is still delightful, and for the reason that this sense can be adapted to any principles of falsity and to any loves of evil, and can thus serve them in sanctioning the delights of the natural life separated from the delights of the spiritual life; and when these are separated they become mere delights of the loves of the body and of the world, and the source of principles of falsity from fallacies. [**4.**] In *Isaiah:*

> "A virgin shall conceive and bear a son, and shall call his name God-with-us. Butter and honey shall he eat, that he may know to refuse the evil and to choose the good" (vii. 14, 15).

That this was said of the Lord is proved in *Matthew* (i. 23). Any one can see that "butter and honey" do not mean here butter and honey, but something Divine corresponding to them, for it is added, "that he may know to refuse the evil and to choose the

good," and that is not known by eating butter and honey; but "butter" signifies the delight of spiritual good, and "honey" the delight of natural good, consequently the two signify the Lord's Divine spiritual and Divine natural, and thus His Human, interior and exterior. That the Lord's Human is meant can be seen from its being said that "a virgin shall conceive and bear a son;" and that it is Divine from its being said, "and shall call His name God-with-us," "to call a name" signifying what a thing is, here what the Divine is, for He was to be called "God-with-us." [5.] "Butter and honey" also signify the delight of spiritual and natural good in these words in the same chapter,

> "Butter and honey shall every one eat that is left in the land" (verse 22).

"Those left" mean those that are inwardly and also outwardly good from the Lord, consequently who receive the good going forth from the Lord in truths; the blessedness therefrom of the internal or spiritual man, and also of the external or natural man, is signified by "butter and honey." [6.] In *Job:*

> "He shall suck the poison of asps; the viper's tongue shall slay him. He shall not see the rivers, the flowings of the torrents of honey and butter" (xx. 16, 17).

This is said of hypocrites who talk well and smoothly about God, about the neighbor, and about heaven and the church, and yet think in a wholly different way; and because they cunningly contrive by these means to captivate minds, while in heart they cherish what is infernal, it is said, "He shall suck the poison of asps, the viper's tongue shall slay him." That such have no delight in natural good or spiritual good is meant by "He shall not see the rivers, the flowings of the torrents of honey and butter," "rivers" meaning the things of intelligence, and "the flowing of the torrents of honey and butter" the things therefrom of affection and love, which are the very delights of heavenly life. Every delight of life that abides to eternity is a delight in spiritual good and truth, and from that a delight in natural good and truth; but hypocritical delight is a natural delight separate from spiritual delight, and this delight is turned in the other life into what is direfully infernal. Evidently "butter and honey" do not mean here butter and honey, for where, in the world, can

there be found "flowings of torrents of honey and butter?" [7.] "Milk and honey" have the same signification as "butter and honey;" and as "milk" signifies delight in spiritual good, and "honey" delight in natural good, and these delights those have who are of the Lord's church, so the land of Canaan, which signifies the church, was called

> "A land flowing with milk and honey" (*Exod.* iii. 8, 17; *Lev.* xx. 24; *Num.* xiii. 27; xiv. 8; *Deut.* vi. 3; xi. 9; xxvi. 9, 15; xxvii. 3; xxxi. 20; *Jos.* v. 6; *Jer.* xi. 5; xxxii. 22; *Ezek.* xx. 6).

That in the Word "the land of Canaan" means the church has been shown above (n. 29, 304[*b*,*g*], 431[*b*]); and the church is with those only who are in spiritual good and at the same time in natural good; in such the church is formed by the Lord; for the church is in man and not outside of him, consequently is not with those in whom these goods are not. These goods with their delights are signified by "milk and honey."

[***b.***] [8.] There was much honey in the land of Canaan at that time, because at that time the church of the Lord was there, as can be seen from the *First Book of Samuel*, where it is said,

> That they came into the forest, where there was honey upon the face of the ground, and there was a stream of honey, and Jonathan's eyes were opened by tasting the honey (xiv. 25–27, 29).

"Jonathan's eyes were opened by tasting the honey" because "honey" corresponds to natural good and its delight, and this good gives intelligence and enlightens, from which Jonathan knew that he had done evil; as is said in *Isaiah*, "he shall eat butter and honey, that he may know to refuse the evil and to choose the good." For at that time correspondences exhibited their effects outwardly, since all things of the Israelitish church consisted of correspondences, which represented and signified things celestial and spiritual. [9.] Again, "oil and honey" have the same signification as "butter and honey" in the following passages. In Moses:

> "He made him to ride on the high places of the earth, and fed him with the produce of the fields; he made him to suck honey out of the cliff, and oil out of the flinty rock" (*Deut.* xxxii. 13).

This is in the Song of Moses, which treats of the church in its beginning, and afterwards in its progress, and finally in its end. Those that constitute the Ancient church are described by these

words, not those who constituted the Israelitish church, for these were evil from the beginning even to the end, as can be seen from the conduct of their fathers in Egypt, and afterwards in the desert; but the Ancient church, the men of which are meant by "their fathers," was that which the Lord "made to ride on the high places of the earth, and fed with the produce of the fields." That to these the good of natural love and the good of spiritual love with their delights were given by means of truths, from which they had their intelligence and according to which they lived, is signified by "he made him to suck honey out of the cliff, and oil out of the flinty rock," "honey" signifying the delight of natural love, "oil" the delight of spiritual love, and "cliff" and "flinty rock" truth from the Lord. (That "oil" signifies the good of love and charity, may be seen above, n. 375; and that "cliffs" and "rocks" signify truth from the Lord, n. 411, 443[a].)

[10.] In David:

> "I fed them with the fat of wheat, and with honey out of the rock I satisfied them" (*Psalm* lxxxi. 16).

"Fat of wheat" signifies delight of spiritual good, and "honey out of the rock" delight of natural good through truths from the Lord (as above). It is to be noted that natural good is not good unless it is also spiritual good; for all good flows in through the spiritual man or mind into the natural man or mind, and so far as the natural man or mind receives the good of the spiritual man or mind so far man receives good; that there may be good there must the two, or the two sides, consequently natural good separated from spiritual good is in itself evil, although by man it is perceived as good. Since there must be the two, it is said in the passages cited and yet to be cited, "butter and honey," "milk and honey," "fat and honey," also "oil and honey;" and "butter," "milk," "fat," and "oil" signify the good of spiritual love, and "honey" the good of natural love, together with the delights of both. [11.] In *Ezekiel:*

> "Thus wast thou decked with gold and silver, and thy garments were fine linen and silk and broidered work; thou didst eat fine flour, honey, and oil, whence thou didst become exceeding beautiful, and didst prosper even to a kingdom. .... But my bread which I gave thee, and the fine flour and oil and honey with which I fed thee, thou didst set before idols as an odor of rest" (xvi. 13, 19).

This is said about Jerusalem, which signifies the church, first the

Ancient church, and afterwards the Israelitish church. Of the Ancient church it is said "she was decked with gold and silver," which signifies the love for good and truth that the men of that church had; "the garments of fine linen, silk, and broidered-work," signify knowledges of celestial, spiritual, and natural truth, "fine linen" signifying truth from a celestial origin, "silk" truth from a spiritual origin, and "broidered work" truth from a natural origin, which is called knowledge (*scientificum*). "She should eat fine flour, honey, and oil," signifies perception of natural and spiritual truth and good, and appropriation of them, "to eat" signifying to be appropriated, "fine flour" truth, "honey" natural good, and "oil" spiritual good, and these were appropriated to them by a life according to the truths above mentioned. "She became exceeding beautiful and prospered even to a kingdom" signifies to so become intelligent and wise as to constitute a church, "beauty" signifying intelligence and wisdom, and a "kingdom" a church. But of the Israelitish church, which was merely in externals without internals, whence the men of that church were idolatrous, it is said that "they set the fine flour, honey, and oil before images of men (or idols) as an odor of rest," that is, they perverted the truths and goods of the church into falsities and evils, and thus profaned them. [**12.**] In the same,

> "Judah and the land of Israel were thy traders; they traded thy merchandise for the wheats of Minnith and Pannag, and honey and oil and balsam" (xxvii. 17).

This is said of Tyre, which signifies the church in respect to knowledges of truth and good; so, too, "Tyre" signifies knowledges of truth and good themselves belonging to the church; "oil and honey" have the same signification as above. What is meant here in the spiritual sense by "Judah and the land of Israel," by "wheats of Minnith and Pannag," and by "balsam," also by "the merchandise of Tyre," may be seen explained above (n. 433[c]). [**13.**] In Moses:

> "A land of brooks of water, of fountains and depths springing out of the valley and mountain; a land of wheat and barley, and of vine and fig tree and pomegranate; a land of oil olive and honey" (*Deut.* viii. 7, 8).

This is said of the land of Canaan, which means the church which is in celestial, spiritual, and natural good, and in truths

therefrom; but the contents of this verse are explained above (n. 374[c], 403[b]), showing that "oil and honey" here signify the good of love in the internal or spiritual man and in the external or natural man. [14.] In David:

> "The judgments of Jehovah are truth, they are righteous altogether; more desirable than gold and than much pure gold; and sweeter than honey and the dropping of honeycombs" (*Psalm* xix. 9, 10).

In the same,

> "I have not departed from Thy judgments; for Thou hast taught me. How sweet are Thy words to my palate, sweeter than honey to my mouth" (*Psalm* cxix. 102, 103).

"Judgments" signify the truths and goods of worship, therefore it is said "the judgments of Jehovah are truth, they are righteous altogether;" "righteous" signifies good of life and worship therefrom; and as good is also signified by "gold" and "pure gold," it is said that "they are more desirable than gold and than much pure gold," "gold" meaning celestial good, "pure gold" spiritual good, and "desirable" means what belongs to affection and love. Since the goods by which a man is affected are delightful it is said that they are "sweeter than honey and the dropping of honeycombs," and that "the words of Jehovah are sweet to the palate, sweeter than honey to the mouth," "sweet" signifying what is delightful, "honey" natural good, and "the dropping of honeycombs" natural truth. And because "honey" means natural good, and the "mouth" signifies what is external, it is said "sweeter than honey to my mouth," as in the *Apocalypse*, that "the little book was sweet as honey in the mouth." [15.] In *Luke*:

> Jesus said to the disciples, who supposed that they saw a spirit, "See My hands and My feet, that is I Myself; feel of Me and see; for a spirit hath not flesh and bones as ye behold Me having. .... Then He said to them, Have ye here any thing to eat? And they gave Him a piece of a broiled fish and of a honeycomb. And He took it and did eat it before them" (xxiv. 39, 41–43).

From the connection of these words regarded in the spiritual sense it is very evident that "honeycomb" and "honey" signify natural good, for the Lord disclosed to His disciples that He had glorified or made Divine His entire Human, even to its natural and sensual; this is signified by "hands and feet" and by "flesh and bones," which they saw and felt, "hands and feet" signifying the outmost of man which is called the natural, "flesh" its

good, and "bones" its truth; for all things that exist in the human body correspond to spiritual things, the "flesh" corresponding to the good of the natural man, and the "bones" to its truths. (On this correspondence see *Heaven and Hell*, n. 87–102.) And this the Lord proved by eating before the disciples of the broiled fish and honeycomb, "broiled fish" signifying the truth of good of the natural and sensual man, and "honeycomb" the good of truth of the same. The Lord, therefore, by letting them feel of Him, showed and proved that His entire Human, even to its outmosts, was glorified, that is, made Divine; and this He showed, too, by the eating, in that "He ate before them a piece of broiled fish and of a honeycomb."

[*c.*] [16.] As "honey" signifies the good of the natural man, so, again,

John the Baptist "had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey" (*Matt.* iii. 4; *Mark* i. 6).

For John the Baptist represented the same thing as Elijah; so when it is said that "Elijah should come," John is meant. Elijah represented the Lord in relation to the Word, or the Word from the Lord; John represented the same; and as the Word teaches that the Messiah or the Lord was about to come, John was sent before to preach respecting the Lord's coming, according to the predictions in the Word. Again, as John represented the Word, so he represented the outmosts of the Word, which are natural, by his garments and by his food, namely, by his raiment of camel's hair and the leathern girdle about his loins, "camel's hair" signifying the outmosts of the natural man, such as are the outer things of the Word, and "the leathern girdle about the loins," the external bond or connection of these with the interior things of the Word, which are spiritual. "Locust and wild honey" have a like signification, "locust" signifying the truth of the natural man, and "wild honey" its good. It is the same whether you say the truth and good of the natural man or natural truth and good, such as the Word is in its outmost sense, which is called the sense of the letter or the natural sense, for this was what John represented by his garments and food. [17.]

No leaven and no honey were to be used in the offerings made by fire to Jehovah (*Lev.* ii. 11),

because "leaven" signifies the falsity of the natural man, and

"honey" the delight of good of the natural man, and in the contrary sense the delight of its evil; this is like leaven when it is mixed with such things as signify things holy and interior, for natural delight is derived from the delights of the love of self and of the world; and as the Israelitish nation was in such delights more than other nations, so they were forbidden to use honey in their sacrifices. (On the signification of "honey," as meaning the delight of good of the natural man, see *A.C.*, n. 5650, 6857, 8056, 10137, 10530.)

[**18.**] That

> When Samson had rent the young lion he found in its carcass a swarm of bees and honey, when he was about to take a wife from the Philistine nation (*Judges* xiv. 8),

signified the dispersion of faith separated from charity, which the Philistines represented; for this reason the Philistines were called "uncircumcised," and this term signified that they were without spiritual love and charity and only in natural love, which is the love of self and of the world. Because such a faith destroys the good of charity it was represented by a young lion that attacked Samson with intent to tear him in pieces, but as Samson was a Nazirite, and by his Naziriteship represented the Lord in respect to His outmost natural, he rent the lion, and afterwards found in its carcass "a swarm of bees and honey," and this signifies that when such faith has been dissipated, good of charity succeeds in its place. The other things related of Samson in the *Book of Judges* have a like signification; for there is nothing written in the Word that does not represent and signify such things as belong to heaven and the church, and these can be known only by a knowledge of correspondences, and thus from the spiritual sense of the Word.

620. [*Verse* 10.] ***"And I took the little book out of the hand of the angel, and ate it up,"*** signifies *exploration*.—This is evident from the things that precede, namely, that "the little book" means the Word, "the angel" the Lord in relation to the Word, and "to eat it up (or to eat it)" means to receive, perceive, and appropriate, consequently to explore, here what the understanding of the Word still is in the church. Exploration is effected by means of a thing's being perceived and the way in which it is perceived; it was effected with the prophet John, because a "prophet" signifies the doctrine of the church, and in the most general sense, the Word.

621. *"And it was in my mouth as honey, sweet,"* signifies *that the Word, in respect to its external, or in respect to its sense of the letter, was still perceived as delight of good, but as delight only for the reason that it served to confirm principles of falsity and loves of evil, that is, principles arising from the love of self and of the world, all which are falsities.*—That the Word, which is meant by "the little book," was perceived on this account to be "sweet as honey," may be seen in what has been shown above.

622[*a*]. *"And when I had eaten it my belly was made bitter"* signifies *that it was perceived and ascertained that the Word was inwardly undelightful because of the adulterated truth of the sense of its letter.*—This is evident from the explanations above (n. 617, 618), where there are like words. The "belly" here signifies the interiors of the Word, which are called spiritual, because exploration was represented by "eating up (or eating) the little book," which means the Word, and by its taste, which means perception; so the first perception is signified by the taste in the mouth, where the little book was "sweet as honey." The first perception of the Word is what the perception of the sense of its letter is, that is, what the Word is outwardly. The other perception is signified by its taste when it has come into the belly, which is said to be made bitter by it. This other perception of the Word is what the perception of its spiritual sense is, that is, what the Word is inwardly. Consequently, as the "mouth" signifies what is outward, so here the "belly" signifies what is inward, because inwardly received and ascertained. The "belly" signifies interior things because the belly stores up the food inwardly, and "food" signifies every thing that nourishes the soul; also because the belly, like the bowels, is within or in the midst of the body; for this reason the "belly," and also the "bowels," signify in the Word interior things. [**2.**] That the "belly" and the "bowels" signify interior things can be seen from the following passages. In *Ezekiel:*

> "Son of man, feed thy belly and fill thy bowels with this roll" (iii. 1, 3).

This has the same signification as what is now being explained in the *Apocalypse*, that "he took and ate up the little book," for the "roll" has the same signification as "the little book," namely, the Word, and "to feed the belly and fill the bowels

with the roll" signifies to ascertain how the Word is understood in the church, which is done by the reading and perception of it. [3.] In David:

> "Fill their belly with thy treasure; the sons are fed to the full, and they leave their residue to their babes" (*Psalm* xvii. 14).

"Treasure" signifies the truth of the Word, "belly" the interior understanding, so "to fill their belly with treasure" signifies to instruct their interior understanding in the truths of the Word; that thus those who are affected towards truths are fully instructed is signified by "the sons are fed to the full," "sons" signifying those who are in an affection for truth; and the sons' "babes" truths in their birth; of such it is said that "they leave their residue to their babes." It is here said the interior understanding, for man has an exterior understanding and an interior understanding; the exterior understanding is of the natural mind, and the interior understanding is of the spiritual mind; the interior understanding is signified by the "belly." [4.] In *John:*

> Jesus said, "If any one thirst let him come unto Me and drink. He that believeth on Me as the Scripture saith, out of his belly shall flow rivers of living water. This He said of the Spirit which they that believe on Him were to receive" (vii. 37–39).

Thus the Lord describes Divine truth inwardly perceived by those who are in a spiritual affection for truth; such are meant by "those who thirst and come to the Lord and drink;" that such shall have understanding of Divine truth is signified by "out of his belly shall flow rivers of living water," "rivers out of the belly" meaning interior understanding or intelligence, and "living water" Divine truth from the Lord; and as "the Holy Spirit" means Divine truth going forth from the Lord, it is added "this He said of the Spirit which they that believe on Him were to receive." [5.] In *Mark:*

> "Whatsoever from without goeth into the man cannot render him unclean, because it goeth not into his heart but into the belly, and is cast out into the draught purging all foods. .... But that which goeth forth out of the man, that rendereth the man unclean; for from within out of the heart of men" it goeth forth (vii. 18–21; *Matt.* xv. 17–20).

These words must be thus understood, that all things, whether falsities or evils, that from things seen or things heard flow into

the thought of the understanding and not into the affection of its will, do not affect or infect the man, since the thought of a man's understanding, so far as it does not proceed from an affection of his will, is not in the man but outside of him, therefore it is not appropriated to him; it is the same with truth and good. This the Lord teaches by correspondences when He says that "that which enters through the mouth into the belly does not render a man unclean, because it does not enter into the heart, for that which enters into the belly is cast out into the draught;" which means that whatever enters into the thought of man's understanding from without or from the outside, whether from objects of sight or from objects of speech or from objects of memory, does not render him unclean, but so far as it is not of his affection or will it is separated and cast out, as what is taken into the belly is cast out into the draught. These spiritual things the Lord explained by natural things, since the foods that are taken into the mouth and thus passed into the belly signify such things as man takes in spiritually and with which he nourishes his soul; this is why the "belly" corresponds to the thought of the understanding and signifies it. That the "heart" signifies the affection of man's will has been shown above; also that only that which is made a part of a man's affection or will is appropriated to him. Evidently spiritual, not natural, things are here meant, for the Lord says that "out of the heart proceed evil thoughts, murders, adulteries, defilements, thefts, false testimonies, blasphemies." Since the falsities and evils that enter from without into the thoughts enter from the hells, and if not received by man with the will's affection are cast back into the hells, it is said that "they are cast out into the draught," for the "draught" signifies hell; and for the reason that in the hells all things are unclean, and those who are there have been cast out of heaven, which is like a man in form, and is therefore called the Greatest Man and corresponds to all things of man, while the hells correspond to what is cast out of the belly of the Greatest Man or heaven; this is why hell is meant in the spiritual sense by the "draught." The "belly" is said "to purge all foods," because the "belly" signifies the thought of the understanding, as has been said above, and "foods" signify all spiritual nourishments, and the thought of the understanding is what separates unclean things from what are clean, and thus purges. [**6.**] In *Jeremiah:*

Jehovah God hath said, "Nebuchadnezzar the king of Babylon....hath confounded Me, he hath made Me an empty vessel, he hath swallowed Me up as a whale, he hath filled his belly with My delicacies, he hath driven Me away" (li. 34).

Here "Nebuchadnezzar the king of Babylon" signifies profanation of Divine truth; and as those who profane it drink it in more than others and adapt it to filthy loves, especially to the love of rule, even to the transference to themselves of all Divine power, this is signified by "he hath swallowed me up as a whale, he hath filled his belly with my delicacies," "whale" signifying the lowest natural, in which those are who are in the love of self, and "delicacies" meaning knowledges of truth and good from the Word, so "to fill the belly with them" signifies to drink in and to profane them. [**7.**] In David:

"Have mercy upon me, O Jehovah, for I am in distress; mine eye wasteth away with indignation, my soul and my belly" (*Psalm* xxxi. 9).

"Eye, soul, and belly," here signify the understanding and interior and exterior thought of truth therefrom; thus the "belly" signifies the interiors of the understanding, which are said "to waste away with indignation" when they are destroyed by falsities. [**8.**] In the same,

"Our soul is bowed down to the dust, our belly cleaveth unto the earth" (*Psalm* xliv. 25).

Here, too, "soul" and "belly" signify in the spiritual sense the thought of the understanding; and "bowed down to the dust," and "cleaving to the earth," signify to be imbued with falsities, for "dust" and "earth" signify what is infernal or damned. What is infernal or damned is signified also by "going upon the belly" and "eating dust," as was said to the serpent,

"Be thou cursed above all beasts, and above all wild beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (*Gen.* iii. 14).

For this reason

It was strictly forbidden to eat any thing that goeth upon the belly, for it was an abomination (*Lev.* xi. 42).

"Dust" and "the cleaving of the belly to the earth" signify what is false and damned, because in the spiritual world the hells are under the lands, and through the lands there falsities of evil are

exhaled from the hells; also because the "belly" signifies from correspondence the interiors of the understanding and of thought, and these, if they cleave to the earths there, are infected and imbued with falsities of evil. For this reason, in the spiritual world no one lies with the belly upon the ground; and indeed, to walk there with the feet upon the ground means to touch and drink in what is exhaled from the hells with the corporeal-natural, which corresponds to the soles of the feet; and this natural has no communication with the thoughts of the understanding, except in those who are in evils in respect to life and in falsities in respect to doctrine. [9.] In *Job:*

"The belly prepareth deceit" (xv. 35).

And again,

"For I am filled with words, the spirit of my belly maketh constraint for me; and my belly, like wine, is not opened" (xxxii. 18, 19);

which means inability to open the thoughts of one's understanding. In *Jeremiah:*

"O Jerusalem, wash thy heart from wickedness, that thou mayest be saved. How long shall thoughts of thy iniquity abide in thy belly?" (iv. 14.)

Here thoughts are plainly attributed to the belly, for it is said, "How long shall thoughts of iniquity abide in thy belly?" and wickedness is attributed to the heart, because the heart corresponds to the will, in which wickedness has its seat. In David:

"There is no certainty in the mouth of any one; mischiefs are their belly; their throat is an open sepulchre; they flatter with their tongue" (*Psalm* v. 9.)

Here "mischiefs," that is, evil thoughts, are attributed to "the belly." In the same,

"The belly of man and the heart are deep" (*Psalm* lxiv. 6).

Here "the belly of a man" signifies thoughts of falsity, and "the heart" affections for evil; the latter belong to the will, the former to the understanding. In *Habakkuk:*

"My belly trembled, my lips quivered at the voice" (iii. 16).

"My belly trembled" signifies distress of thought, therefore it is added, "My lips quivered at the voice," which signifies a consequent stammering of the speech.

The belly of the whale in which Jonah was three days and three nights (*Jon.* i. 17),

signifies the hells where there are most direful falsities, with which he was encompassed, consequently grievous temptations, as can be seen from the prophecy of Jonah in the next chapter, where it is said,

"Out of the belly of hell have I cried, and thou hast heard my voice" (ii. 2).

[*b.*] [10.] The "bowels" have the same signification as the "belly," as can be seen from the following passages. In *Isaiah:*

"My bowels are moved like a harp for Moab, and My inward part for Kir-heres" (xvi. 11).

In David:

"Bless Jehovah, O my soul, and all my bowels the name of His holiness" (*Psalm* ciii. 1).

In the same,

"I have desired to do Thy will, O my God, and Thy law is in my bowels" (*Psalm* xl. 8).

In *Ezekiel:*

"Their silver and their gold shall not be able to deliver them in the day of Jehovah's anger; they shall not satisfy their soul, neither fill their bowels" (vii. 19).

"Their silver and gold" signify falsities and evils of a religion that is from self-intelligence and self-will; that from these there is no spiritual nourishment, or intelligence in and affection for good, is signified by "they shall not satisfy their soul, neither fill their bowels." Because the "bowels" signify the interiors of the thought, and these are what are affected by grief, such grief is described in the Word by "being moved in the bowels"

(As *Isaiah* lxiii. 15; *Jer.* xxxi. 20; *Lam.* i. 20; *Matt.* ix. 36; *Mark* vi. 34; viii. 2; *Luke* i. 78; vii. 12, 13; x. 33, 34; xv. 20).

[11.] As the "belly" signifies the interiors of the thought or of the understanding, so "the fruit of the belly" signifies in the spiritual sense the goods of the understanding, and "sons" its truths. Thus in David:

"Lo, sons are the heritage of Jehovah, and the fruit of the belly is His reward" (*Psalm* cxxvii. 3).

In *Isaiah:*

"They shall have no pity on the fruit of the belly, their eye shall not spare the sons" (xiii. 18).

And in *Job:*

"Pitying I mourn for the son of my belly" (xix. 17).

In Moses:

"He will bless the fruit of thy belly and the fruit of thy ground" (*Deut.* vii. 13).

In *Hosea:*

"Even when they have brought forth I will slay the desires of their belly" (ix. 11, 16).

"The fruit of the belly" and "the desires of the belly" signify in the sense of the letter natural offspring, but in the spiritual sense spiritual offspring, which is knowledge (*scientia*), intelligence, and wisdom, for man is reborn into these when he is regenerated; this is why "births," "sons," "daughters," and other terms pertaining to nativity signify such things as pertain to spiritual nativity, that is, regeneration; for angels, who perceive the Word spiritually, know of no other births or "fruits of the belly." [**12.**] For the same reason "womb" and "belly" have this signification in the following passages. In *Isaiah:*

"O that thou hadst hearkened to my commandments! .... Thy seed would have been as the sand, and the offspring of thy bowels like the grains thereof" (xlviii. 18, 19).

In David:

"I was cast upon thee....; from my mother's belly Thou art my God" (*Psalm* xxii. 10).

In the same,

"Thou dost possess my reins; Thou hast covered me in my mother's belly" (*Psalm* cxxxix. 13).

In the same,

"The wicked are estranged from the womb; they go astray from the belly, speaking a lie" (*Psalm* lviii. 3).

So elsewhere. [**13.**] The "belly" or "bowels" signify the interiors of thought or of the understanding, because there are two lives in man, the understanding's life and the will's life; to these two fountains of life all things of the body correspond; consequently under their direction all things of the body are acted upon and act, even to the extent that any part of the body that does not suffer itself to be put in action by the understanding and the will has no life. For this reason the whole body is subject to the control of these two lives, for all things in the body that are moved, and so far as they are moved, by the respiration of the lungs, are subject to the control of the understanding's life; and all things in

the body that are brought into action, and so far as they are brought into action, by the pulsation of the heart, are subject to the control of the will's life. This is why "soul" and "heart" are often mentioned in the Word, and why the "soul" signifies the understanding's life, also the life of faith, for the soul is predicated of respiration; and why the "heart" signifies the will's life, also the life of the love. For the same reason "the belly and bowels" are predicated of thought, which is of the understanding, and the "heart" is predicated of affection, which is of the will.

VERSE 11.

623. *"And he said to me, Thou must again prophesy upon peoples and nations and tongues and many kings."*

11. *"And he said to me, Thou must again prophesy,"* signifies *Divine command to still teach the Word* [n. 624]; *"upon peoples and nations and tongues and many kings"* signifies *with all who are in truths and goods in respect to life, and at the same time in goods and truths in respect to doctrine, consequently to teach the Word in respect to goods of life and truths of doctrine* [n. 625].

624[*a*]. [*Verse* 11.] *"And he said to me, Thou must again prophesy,"* signifies *Divine command to still teach the Word.*— This is evident from the signification of "saying," when the angel speaks, by whom in this chapter the Lord in relation to the Word is represented, as meaning command, for what the Lord says is a command; also from the signification of "to prophesy," as meaning to teach the Word (of which presently). It is said he must still teach the Word, because such understanding of the Word as still remained in the church was explored, and it was found that the Word was delightful in respect to the sense of the letter, for this is signified by "the little book was in the mouth sweet as honey," "the little book" meaning the Word. It was commanded to still teach the Word in the church, because its end was not yet come. The end of the church is described by "the sounding of the seventh angel;" but here the state of the church next before the end is described by "the sounding of the sixth angel;" this state of the church is here treated of. Before the end, the Word when taught is still delightful to some, but not so in the last state of the church or its end, for then the Lord opens the interior things of the Word, which are undelightful, as has been said above in treating of the eating up of the little book and its making the belly bitter. [**2.**] Why the Word must still be taught

although its interior truths are undelightful, and why the last judgment does not come until the consummation, that is, when there is no longer any good or truth remaining with men of the church, is wholly unknown in the world, although known in heaven. The reason is that there are two classes of men upon whom judgment is effected; one class consists of the well disposed, and the other of those who are not well disposed. The well disposed are angels in the outmost heaven, most of whom are simple, because they have not cultivated the understanding by interior truths, but only by outward truths from the sense of the letter of the Word, according to which they have lived; for this reason their spiritual mind, which is the interior mind, has not been actually closed, but neither has it been opened, as it is with those who have received interior truths in doctrine and in life; this is why they have become simple in respect to spiritual things, and are called well disposed. But the ill disposed are those who have lived outwardly as Christians but inwardly have given admission to evils of every kind into the thought and into the will, so that while in the external form they have appeared to be angels, in internal form they have been devils. When such come into the other life they come into association for the most part with the well disposed, that is, with the simple good who are in the outmost heaven, for these outward things are the basis of association, and the simple good are such that what appears in external form to be good they believe to be good, their thought not penetrating farther. These ill disposed must be separated from the well disposed before and after the last judgment comes, and they can only be separated gradually. This is why before the time of the last judgment the Word must still be taught, although inwardly, that is, in respect to its interiors, it is undelightful; and as these interior things are undelightful they do not receive them, but only such things from the sense of the letter of the Word as favor their loves and the principles derived from them, on account of which the Word in respect to the sense of the letter is still delightful to them. It is therefore by means of these interior things that the well disposed are separated from the ill disposed. [3.] That for this reason the time is extended after a last judgment before a new church is fully established, is an arcanum from heaven which at this day can enter the understanding of a few only; yet this is what the Lord teaches in *Matthew:*

"The servants of the householder coming said unto him, ... Didst thou not sow good seed in thy field? whence then are these tares? .... And they said, Wilt thou then that we go and gather them up?

> But he said, Nay; lest while ye gather up the tares ye root up at the same time the wheat with them. Let both, therefore, grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye first the tares, and bind them in bundles to burn them; but gather the wheat into the barn. .... He that hath sowed the good seed is the Son of man; the field is the world; the good seed are the sons of the kingdom; ....the harvest is the consummation of the age. .... As then the tares are gathered up and burned in the fire, so shall it be in the consummation of that age" (xiii. 27–30, 37–43).

"The consummation of the age" signifies the last time of the church; that until then the well disposed must not be separated from the ill disposed, because they are held together by outward things, is signified by "lest while ye gather up the tares ye root up at the same time the wheat with them." (On this see *Last Judgment*, n. 70.)

[*b*.] [4.] "To prophesy" signifies to teach the Word, because a "prophet" means in the highest sense the Lord in relation to the Word, and in a relative sense one who teaches the Word, but in an abstract sense the Word itself, and also doctrine from the Word. All this a "prophet" signifies, therefore "to prophesy" signifies to teach the Word and doctrine from the Word. That such is the signification of "to prophesy" and "prophet" can be seen from passages in the Word where these are mentioned, understood in the spiritual sense, as in the following. In *Matthew:*

> "Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out demons, and in Thy name done many mighty works? And then will I profess unto them, I know you not; depart from Me, ye that work iniquity" (vii. 22, 23).

This treats of salvation, that one is saved not by knowing the Word and teaching it, but by doing it; for just before, it is said that those only will enter the kingdom of heaven who do the will of God (verse 21); and just after, that he who hears the Lord's words and does them is a prudent man, but he who hears and does not is a foolish man (verses 24–27). This makes clear what these words mean, namely, that worship of the Lord by prayers and by words of the mouth only is meant by "Many will say to Me in that day, Lord, Lord;" and to teach the Word and doctrinals from the Word is meant by "have we not prophesied by Thy name?" "name" signifying according to doctrine from the Word, and "to prophesy" to teach; "to cast out demons" signifies to deliver from falsities of religion, "demons" meaning falsities of religion; "to do many mighty works" signifies to

convert many. But because these works were done not for the Lord's sake, nor for the sake of truth and good and the salvation of souls, but for the sake of self and the world, thus only that they might appear in outward form, so in reference to themselves it was not good but evil that was done; this is meant by the Lord's saying "I know you not; depart from Me, ye that work iniquity." Doing such things does not appear to be working iniquity, and yet every thing that a man does for the sake of self and of the world is iniquity, since there is in it no love of the Lord and of the neighbor, but only the love of self and the world; and his own love continues with every one after death. [5.] In the same,

> In the consummation of the age "many false prophets shall arise and shall lead many astray, ... There shall arise false Christs and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect" (xxiv. 11, 24; *Mark* xiii. 22).

"False prophets" and "false Christs and prophets" do not mean prophets in the common acceptation of the word, but mean all those who pervert the Word and teach falsities; such are also "false Christs," since "Christ" signifies the Lord in respect to Divine truths, so "false Christs" signify Divine truths falsified. "To show great signs and wonders" signifies the efficacy and power of falsities through corroborations from the sense of the letter of the Word, and it is by this that signs and wonders are produced in the spiritual world; for the sense of the letter of the Word, however falsified, has power respecting which many wonderful things might be related. "The elect" signify those who are in spiritual good, that is, who are in good of charity. [6.] In the same,

> "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall not lose his reward" (*Matt.* x. 41, 42).

This no one can understand unless he knows what is signified by "prophet," "righteous man," "disciple," and "little ones," also by "receiving them in their name." "Prophet" in an abstract sense signifies truth of doctrine, "disciple" good of doctrine, "righteous man" good of life, and "to receive them in their name" signifies to receive these things from the love of them;

thus "to receive a prophet in the name of a prophet" signifies to love truth of doctrine because it is truth, or to receive truth for its own sake; "to receive a righteous man in the name of a righteous man" signifies to love good and to do it because it is good, thus to receive it from the Lord from love or affection of the heart; for he who loves truth and good for their own sakes loves them from themselves, thus from the Lord from whom they go forth, and as he does not love them for the sake of self and the world he loves them spiritually, and all spiritual love continues with man after death and gives eternal life. "To receive a reward" signifies to bear in oneself that love, and thus to receive the blessedness of heaven; "to give to drink to one of the little ones a cup of cold water only in the name of a disciple" signifies to love innocence from innocence, and from it to love good and truth from the Word and to teach them; "to give to drink a cup of cold water," signifies to love and teach from a little innocence, "little ones" signifying the innocent, and in an abstract sense innocence itself; "to give to drink a cup of cold water" signifies to teach from a little innocence, and "disciple" good of doctrine from the Lord; "to give water to little ones to drink" signifies to teach truth from spiritual innocence, and also to teach truths to the innocent. This is the spiritual interpretation of these words, and unless this is known who can know what is meant by "receiving a prophet and a righteous man in the name of a prophet and righteous man," and that "they shall receive the reward of a prophet and a righteous man?" "Reward" signifies love with its delights enduring to eternity. [7.] In the same,

> "Many prophets and righteous men have desired to see the things which ye see but have not seen them, and to hear the things which ye hear but have not heard them" (xiii. 17).

"Prophets and righteous men" mean in the spiritual sense all who are in truths of doctrine and in good of life according to truths; and "to see and hear" signifies to understand and perceive, here interior truths going forth from the Lord, for when man understands and perceives these and also does them, he is reformed. Interior truths going forth from the Lord are meant, because the Lord, when He was in the world, disclosed such truths. In the sense of the letter this means to see and hear the Lord, but as the Lord is Divine truth itself in heaven and in the

church, and as in consequence all Divine truths are from the Lord, and the Lord Himself taught them, and continually teaches them by means of the Word, so "to see and hear" signifies to understand and perceive these. [**8.**] In *Joel:*

> "I will pour out My spirit upon all flesh; that your sons and your daughters may prophesy, your old men dream dreams, and your young men see visions" (ii. 28).

This is said of the Lord's coming, and of the perception of Divine truth by those who receive Him and believe in Him; the "spirit" that will be poured out upon all flesh signifies Divine truth going forth from the Lord, for this is meant in the Word by the Holy Spirit; "to prophesy" signifies to understand and teach truths of doctrine; "to dream dreams" signifies to receive revelation; and "to see visions" signifies to perceive revelation; "sons and daughters" signify those who are in a spiritual affection for truth and good; "old men" signify those who are in wisdom, and "young men" those who are in intelligence. [**9.**] In *Amos:*

> "The Lord Jehovih doeth not a word until He shall reveal his secret unto His servants the prophets. The lion roareth, who can but fear? The Lord Jehovih hath spoken, who can but prophesy?" (iii. 7, 8.)

Here also "to prophesy" signifies to receive Divine truth and to teach it (but this may be seen explained above, n. 601[a]).

[***c.***] "To prophesy" and "prophets" have the same signification in the following passages in the *Apocalypse:*

> "I will give unto my two prophets to prophesy a thousand two hundred and sixty days, clothed in sackcloth" (xi. 3).

Again,

> "The time of judging the dead, and of giving the reward to thy servants the prophets" (xi. 18).

Again,

> "The testimony of Jesus is the spirit of prophecy" (xix. 10).

Again,

> "Rejoice, ... O heaven, and ye holy apostles and prophets, for God hath judged your judgment" (xviii. 20).

That here "prophets" mean those who are in truths of doctrine, and in an abstract sense truths of doctrine, and "to prophesy" means to receive and teach these, especially to teach about the Lord Himself, will be seen hereafter. [**10.**] In *Amos:*

"Amos said to Amaziah,.... Jehovah took me from following the flock and said,.... Go, prophesy against My people Israel :.... and thou sayest, Prophesy not against Israel, and drop not a word against the house of Isaac. .... Thy wife shall be a harlot in the city, thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line" (vii. 14–17).

"To prophesy against Israel, and to drop a word against the house of Isaac," signifies to refute those of the church who are in falsities of evil, "to prophesy" signifying to teach and refute, and "Israel" and "house of Isaac" signifying the church. Because falsities of evil are what must be refuted, this is said to Amaziah, who represented a perverted church; "his wife shall be a harlot" signifies the falsification and adulteration of the Word; "his sons and daughters shall fall by the sword" signifies that the truths and goods of the church will be destroyed by falsities of evil; and "the land shall be divided by line" signifies that the church and every thing belonging to it will be scattered. [11.] In *Hosea:*

"By a prophet Jehovah caused Israel to come up out of Egypt, and by a prophet was he protected. Ephraim hath provoked to anger with bitterness; therefore he shall leave his bloods upon him" (xii. 13, 14).

By the "prophet" here in the nearest sense Moses is meant, by whom Israel was led out of Egypt and afterwards protected; but in the spiritual sense "prophet" means the Lord in relation to the Word, and "Israel" all those of the church who are in truths from good, and "Egypt" the natural man, which separated from the spiritual man is damned. So "By a prophet Jehovah caused Israel to come up out of Egypt" signifies that the Lord leads out of damnation those who are in truths from good by means of Divine truth, which is the Word, and guards them by means of the Word. "Ephraim hath provoked to anger with bitterness" signifies that they perverted the Word as to the understanding of it, "Ephraim" signifying the understanding of the Word, and "bitterness" perversions and falsities therefrom, from which is what is undelightful. "Therefore he shall leave his bloods upon him" signifies damnation on account of adulteration of the truth that is in the Word. [12.] In the same,

"The days of visitation are come, the days of retribution are come; Israel, the foolish prophet, and the man insane of spirit, shall know it; this because of the multitude of thine iniquity and great hatred. Ephraim is a watchman with my God; but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God" (ix. 7, 8).

"Days of visitation and retribution" signify the days of the last judgment, when the evil suffer punishment, and this is retribution, which is always preceded by visitation; "Israel," "prophet," and "man of spirit," do not mean Israel, prophet, and man of spirit, but all those of the church who are in falsities of evil and in evils of falsity, and who teach these and confirm them by the sense of the letter of the Word. Falsities of evil are signified by "the multitude of iniquity," and evils of falsity by "great hatred." "Ephraim who is a watchman with God" signifies understanding of the Word, and this is why he is called "a watchman with God;" but as those who are in falsities of evil and in evils of falsity pervert the understanding of the Word, and thus craftily lead astray, it is said "the prophet is a snare of a fowler, and hatred in the house of God." [13.] In *Ezekiel:*

> "Prophesy against the prophets of Israel that prophesy, and say thou to the prophets out of their own heart, Hear ye the word of Jehovah: Thus saith the Lord Jehovih, Woe unto the foolish prophets that go away after their own spirit, as if they saw not! .... And My hand shall be against the prophets that see vanity, and that divine a lie" (xiii. 2, 3, 9).

By "prophets" here and elsewhere in the Word are meant in the nearest sense such prophets as are mentioned in the Old Testament through whom the Lord spake; but in the spiritual sense those prophets are not meant, but all whom the Lord leads; with such the Lord flows in and reveals to them the secrets of the Word, whether they teach them or not; such, therefore, are signified by "prophets" in the spiritual sense. But "prophets that prophesy out of their own heart, and go away after their own spirit, and who see vanity and divine a lie," mean all who are taught and led not by the Lord but by themselves, consequently they have insanity in place of intelligence, and folly in place of wisdom, for they have love of self in place of love to God, and love of the world in place of love to the neighbor, and from these loves falsities continually pour forth. From this it can be seen what these words signify in connection. [14.] In *Micah:*

> "It shall be night unto you for vision, and darkness shall arise to you for divination; and the sun shall go down over the prophets, and the day shall grow black over them" (iii. 6).

"It shall be night unto you for vision" signifies that there shall be understanding of falsity instead of understanding of truth; "darkness for divination" signifies falsities instead of revealed

truths; "the sun shall go down over the prophets, and the day grow black over them," signifies that light shall no longer flow in from the Lord out of heaven and enlighten, but thick darkness from the hells which shall darken the understanding.

[*d.*] [15.] In many passages "prophets" are mentioned, and no one has had any other idea respecting them than that the prophets of the Old Testament, through whom the Lord spake unto the people, and through whom He dictated the Word, are meant; but as the Word has a spiritual sense in each and every particular of it, so in that sense "prophets" mean all whom the Lord teaches, thus all who are in a spiritual affection for truth, that is, who love truth because it is truth, for such the Lord teaches, and flows into their understanding and enlightens; and this is more true of these than of the prophets of the Old Testament, for they did not have their understanding enlightened, but the words they were to say or write they received merely by hearing, and did not understand their interior sense, still less their spiritual sense. From all this it can be seen that "prophets" mean in the spiritual sense all who are wise from the Lord; and this whether they teach or do not teach. And as every truly spiritual meaning is abstracted from the idea of persons, places, and times, so a "prophet" signifies in the highest sense the Lord in relation to the Word, and doctrine from the Word, likewise the Word and doctrine; and in the contrary sense "prophets" signify perversions and falsifications of the Word and falsities of doctrine. As this is what "prophets" signify in both senses, I will cite a few passages only in which prophets are mentioned, and in which they mean all who receive and teach the Word and doctrine, and in a sense separate from persons the Word and doctrine, and in the contrary sense those who pervert the Word and teach falsities of doctrine, and in an abstract sense the perversion of the Word and falsities of doctrine. [16.] In *Isaiah*:

> "Jehovah will cut off from Israel head and tail;....the old man and the honorable he is the head; but the prophet, the teacher of a lie, he is the tail" (ix. 14, 15).

In the same,

> "Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; your prophets and heads, the seers, hath He covered" (xxix. 10).

In *Jeremiah*:

> "They have denied Jehovah when they said, It is not He, neither shall

evil come upon us, neither shall we see sword and famine. But the prophets shall become wind, and the word is not in them" (v. 12, 13).

In the same,

"I have sent unto them all My servants the prophets, daily rising up early and sending them" (vii. 25).

In the same,

"Thus said Jehovah of hosts against the prophets, Behold I will feed them with wormwood, and make them drink waters of gall; for from the prophets of Jerusalem is hypocrisy gone forth into all the land. .... Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of Jehovah" (xxiii. 15, 16).

In the same,

"The prophets that have been before me and before thee of old prophesied over many lands and over great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass that prophet shall be known that God sent him" (xxviii. 8, 9).

In *Matthew:*

"Woe unto you," hypocrites and Pharisees, "because ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye witness against yourselves that ye are sons of them that slew the prophets. .... I send unto you prophets and wise men and scribes; and some of them shall ye kill and crucify;.... that upon you may come all the righteous blood shed upon the earth, from the blood of Abel the righteous even to the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. .... O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto thee" (xxiii. 29–37; *Luke* xi. 47–51).

In these passages it seems as if "prophets" mean merely the prophets through whom Jehovah, that is, the Lord, spake, consequently that by "slaying the prophets" the Lord simply meant their slaughter. But the Lord meant also the slaughter and extinction of Divine truth that comes from the falsification and adulteration of the Word; for by a person and his function the thing itself which is done and said is meant in the spiritual sense; thus a "prophet" means Divine truth or the Word and doctrine therefrom; that is, as the function of a person and the person are in effect one, so the thing itself that the prophet teaches is meant by "prophet." "To shed blood" means to adulterate the truths of the Word; and as the Jewish nation did this it is said, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth

them that are sent unto thee," these words meaning that such extinguish all Divine truth which they have from the Word. [17.] Because a "prophet" means Divine truth, which is the Word, and which is in the church from the Word, and this can be extinguished only by those who have Divine truth or the Word, so the Lord said

> That it was not fitting for a prophet to perish out of Jerusalem (*Luke* xiii. 33),

"Jerusalem" meaning the church in respect to the doctrine of truth.

[*e.*] In the Word "priest and prophet" are often mentioned, and "priest" means there one who leads men to live according to Divine truth, and "prophet" one who teaches it. In this sense "priest and prophet" are mentioned in the following passages. In *Jeremiah:*

> "The law shall not perish from the priest, nor counsel from the wise, nor the Word from the prophet" (xviii. 18).

In the same,

> "In that day .... the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder" (iv. 9).

In *Ezekiel:*

> "They shall seek a vision from the prophet; but the law hath perished from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with astonishment" (vii. 26, 27).

"Vision from the prophet" means understanding of the Word; "law from the priest" precepts of life, "counsel from the elders" wisdom therefrom. "King" and "princes" mean intelligence through truths from good; such is the spiritual meaning of these words. [18.] In *Isaiah:*

> "The priest and the prophet err through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err among the seeing, they stumble in judgment" (xxviii. 7).

In *Jeremiah:*

> "A wonderful and horrible thing has come to pass in the land; the prophets have prophesied a lie, and the priests bear rule by their hands; and my people love to have it so" (v. 30, 31).

In the same,

> "From the prophet even unto the priest every one doeth a lie" (viii. 10).

In the same,

"When a prophet or a priest shall ask thee, saying, What is the prophetic saying of Jehovah? say unto them, ... I have forsaken you, ... and the prophet, and the priest" (xxiii. 33, 34).

In *Zephaniah:*

"Her prophets are very light, men of treacheries; their priests profane what is holy; they violently wrest the law" (iii. 4).

In *Jeremiah:*

"The priests said not, Where is Jehovah? and they that handle the law have not acknowledged Me; .... and the prophets have prophesied by Baal, and have walked after those that do not profit. .... The houses of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets" (ii. 8, 26);

with many other passages where "prophets and priests" are mentioned together, and "priests" mean those who teach life, and lead to good, and "prophets" those who teach truths which lead; or in an abstract sense "priests" and "the priesthood" mean good of love, consequently good of life, and "prophets" truth of doctrine, consequently the truth that leads to good of life; in a word, "prophets" must teach, and "priests" lead. [**19.**] In *Zechariah*:

"In that day .... I will cut off the names of the idols out of the land, that they may no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land; and it shall come to pass that when any man hath prophesied any more, his father and his mother that begat him shall say unto him, Thou shalt not live; .... and his father and his mother that begat him shall thrust him through. .... It shall come to pass in that day that the prophets shall be ashamed every one of his vision when they have prophesied, neither shall they wear a tunic of hair to deceive; and he shall say, I am no prophet, I am a man that tilleth the ground, for a man sold me from boyhood" (xiii. 2–5).

This is said of the Lord's coming into the world, and of the abolition of representative worship and of the falsities with which the doctrine of the church then abounded; for the Jewish nation, with which the church was, placed all worship in externals, and not at all in internals, that is, not at all in charity and faith, which are internal, but in sacrifices, and in such things as are external, consequently their worship and doctrine consisted of mere falsities, and the nation itself, viewed in itself, was idolatrous. The abolition of such things by the Lord is described by these words of the prophet; thus "I will cut off the names of the idols out of the land, that they may no more be remembered," signifies the abolition of idolatrous worship, that is, of worship merely external without any internal; "I will cause the prophets and the unclean spirit to pass out of the land" signifies the abolition of

falsities of doctrine; "when they have prophesied any more, his father and his mother that begat him shall say unto him, Thou shalt not live," signifies that the church to be instituted by the Lord, which shall be an internal church, shall completely extinguish falsities of doctrine, if any one shall teach them; "to prophesy" signifying to teach falsities of doctrine, "father and mother" the church in respect to good and in respect to truth, "father" the church in respect to good, and "mother" the church in respect to truth, and "thou shalt not live" signifying to extinguish. The same is meant by "his father and his mother that begat him shall thrust him through." The abolition of falsities of doctrine is meant also by "the prophets shall be ashamed every one of his vision, neither shall they wear a tunic of hair to deceive," "prophets" and "their vision" here meaning falsities of doctrine, and "to wear a tunic of hair to deceive" signifying to pervert the external things of the Word such as are in the sense of its letter, for "tunic of hair" with the prophets represented the outmost sense of the Word, the same as "the raiment of camel's hair" of John the Baptist. His saying "I am a man that tilleth the ground, for a man sold me from boyhood," signifies that this is the case with those of the Jewish church, which was merely external, not internal, because of their being born in it, and consequently devoted to it.

[**20.**] In *Daniel:*

> "Seventy weeks are determined upon thy people and upon thy city of holiness, to finish the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophesy, and to anoint the holy of holies" (ix. 24).

This is said of the Lord's coming, when iniquity is consummated, or when there shall be no longer any good or truth remaining in the church. "Upon the people and upon the city of holiness" signifies upon the church and its doctrine, which are then wholly devastated and extinguished. "To finish the transgression and to seal up sins" signifies when all in the church are in falsities of doctrine and in evils in respect to life, for, as has been shown at the beginning of this article, the Lord's coming and the last judgment therewith do not take place until there is no longer any truth of doctrine or good of life remaining in the church, and this for the reason there mentioned, that the well disposed may be separated from the ill disposed. "To bring in the righteousness of the ages" signifies the last judgment, when every

one will be rewarded according to his deeds. "To seal up vision and prophecy" signifies the end of a former church and the beginning of a new, or the end of an external church, which was representative of things spiritual, and the beginning of an internal, which is a spiritual church, "vision and prophecy" meaning falsities of doctrine; these same words signify also that the Lord will fulfill all things that are predicted of Him in the Word. "To anoint the holy of holies" signifies the glorification of the Lord's Human by union with the Divine itself; it signifies also that all worship afterwards must be from love to Him. [21.] In Moses:

"Jehovah said unto Moses,...I have set thee a god to Pharaoh; and Aaron thy brother shall be thy prophet" (*Exod.* vii. 1).

The Lord said to Moses "I have set thee a god to Pharoah," because Moses represented the Law, by which is meant Divine truth, and this too is signified by "God" in the spiritual sense; for Moses received from the Lord's mouth the words that he was to say to Pharaoh, and he who receives these is called a "god;" this is why angels are called "gods," and thus signify Divine truths. That Aaron was "his prophet" signifies that he taught the truth received by Moses and declared it to Pharaoh, for a "prophet," as has been said above, signifies one that teaches truth, and in an abstract sense doctrine of truth. (But this may be seen more fully explained in *A.C.*, n. 7268, 7269.) [22.] This is why the prophets of the Old Testament represented the Lord in relation to the doctrine of Divine truth, and the chief of them represented the Lord in relation to the Word itself, from which comes the doctrine of Divine truth, as Moses, Elijah, Elisha, and John the Baptist; and as the Lord is the Word, that is, Divine truth, He Himself in the highest sense is called a "prophet." As Moses, Elijah, and John the Baptist represented the Lord in relation to the Word,

Moses and Elijah appeared speaking with the Lord when He was transfigured (*Matt.* xvii. 3, 4; *Mark* ix. 4, 5; *Luke* ix. 30).

There "Moses and Elijah" mean the Word both historical and prophetical, "Moses" the historical Word, and "Elijah" the prophetical, and for the reason that when the Lord was transfigured He was presenting Himself in the form in which the Divine truth is in heaven. That Elijah represented the Lord in relation to the Word is evident from the miracles done by Him,

all of which signified such things as belong to Divine truth or the Word; and as John the Baptist also represented the Lord in relation to the Word, he was called "Elijah," as can be seen in *Malachi:*

"Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah comes; and He shall turn the heart of the fathers to the sons, and the heart of the sons to the fathers, lest I come and smite the earth with a curse" (iv. 5, 6).

And it is plainly declared

That John was Elijah (*Matt.* xi. 14; xvii. 10–12; *Mark* ix. 11–13);

not that he was Elijah, but he represented the same thing as Elijah did, that is, the Word; and as the Word teaches that the Lord was to come into the world, and because, moreover, in each and every particular in the inmost sense the Word treats of Him,

John was sent before Him to teach that the Lord was to come (as may be seen *Matt.* xi. 9, 10; *Luke* i. 76; vii. 26).

[**23.**] From all this it can now be seen why the Lord is called a "prophet," namely, because He was the Word, that is, Divine truth itself

(As is evident from *John* i. 1, 2, 14).

That the Lord is called a "prophet" because He was the Word can be seen also in Moses:

"Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. ... I will put my words in his mouth, that he may speak unto you all that I shall command him. .... The man who will not hearken unto my words which he shall speak in my name, of him I will require it" (*Deut.* xviii. 15–19).

It is said that "Jehovah was to raise up a prophet like Moses," because Moses represented the Lord in relation to the Law, that is, the Word, as has been said above, therefore it is also said of Moses,

That Jehovah spake with him mouth to mouth, and not as with other prophets, by visions, dreams, and dark sayings (*Num.* xii. 1–8).

By this also the representation of the Lord by Moses is described; for the Lord from Jehovah, that is, from the very Divine that was in Him from conception, spoke with Himself; this is meant by "I will put my words in his mouth, that he may speak unto you all that I shall command him;" and this, too, was

represented in Moses by "Jehovah spake with him mouth to mouth, and not as with other prophets." Again, this is why

The Lord is also called a prophet in *Matt.* xxi. 11; *Luke* vii. 16; *John* vii. 40, 41; ix. 17.

625. ***"Upon peoples, and nations, and tongues, and many kings,"*** signifies [*to still teach the Word*] *with all who are in truths and goods in respect to life, and at the same time in goods and truths in respect to doctrine according to each one's religion, consequently to teach the Word in respect to goods of life and truths of doctrine.*—This is evident from the signification of "peoples and nations," as meaning those who are of the spiritual church and those who are of the celestial church; those who are of the spiritual church are called in the Word "peoples," and those who are of the celestial church are called "nations." Those who are of the spiritual church, who are called "peoples," are those who are in truths in respect to doctrine and life; and those who are of the celestial church, who are called "nations," are those who are in the good of love to the Lord, and thus in good in respect to life. (On this signification of "peoples and nations" in the Word, see above, n. 175, 331.) Also from the signification of "tongues and many kings," as meaning those who are in goods and truths in respect to life and doctrine, but according to each one's religion; for "tongues" signify goods of truth and confession of these according to each one's religion (see above, n. 330, 455); and "kings" signify truths that are from good, and "many kings" various truths from good, but also according to each one's religion. (That "kings" signify truths from good, see above, n. 31, 553.)

[**2.**] "Many kings" signify various truths that are from good, because the peoples and nations outside of the church were for the most part in falsities of doctrine, and yet because they lived a life of love to God and of charity towards the neighbor the falsities of their religion were accepted by the Lord as truths, for the reason that there was inwardly in their falsities good of love, and good of love gives its quality to every truth, and in this case it gives its quality to the falsity that such accept as truth; and moreover, the good that lies concealed within causes such when they come into the other life to perceive genuine truths and accept them. Again, there are truths that are only appearances of truth, like those truths that are in the sense of the letter of the Word; these appearances of truth are accepted by the

Lord as genuine truths when there is in them good of love to the Lord and good of charity towards the neighbor; and with such in the other life the good that lies hidden within dissipates appearances, and makes bare the spiritual truths which are genuine truths. From all this it can be seen what is here meant by "many kings." (But respecting the falsities in which there is good that exist among the nations, see the *Doctrine of the New Jerusalem*, n. 21.) [3.] From what has been said and shown in this and the preceding article, it can be seen that "he must again prophesy upon peoples and nations and tongues and many kings" signifies that the Word must still be taught to those who are in goods and truths in respect to doctrine, and thus in respect to life; but as it is said "upon peoples, nations, tongues, and kings," these words signify also that the Word must be taught in respect to goods of life and truths of doctrine, for these two are what the Word in its whole complex contains. [4.] This is the sense of these words abstracted from persons, which is the truly spiritual sense. The sense of the letter in most places has regard to persons, and mentions persons, but the truly spiritual sense has no regard whatever to persons. Angels, in fact, who are in the spiritual sense of the Word have no idea of person or of place in any particular of what they think or speak, for the idea of person or place limits and confines the thoughts, and thereby renders them natural; it is otherwise when the idea is abstracted from persons and places. It is from this that angels have intelligence and wisdom, and that angelic intelligence and wisdom are ineffable. While man lives in the world he is in natural thought, and natural thought derives its ideas from persons, places, times, and material things, and if these should be taken away from man, his thought which comes to perception would perish, for without these he could comprehend nothing; but angelic thought is apart from ideas drawn from persons, places, times, and material things; and this is why angelic thought and speech are ineffable, and to man incomprehensible. [5.] And yet a man who has lived in the world a life of love to the Lord and of charity towards the neighbor comes, after his departure from the world, into that ineffable intelligence and wisdom; for his interior mind, which is the very mind of his spirit, is then opened, and then the man, as he becomes an angel, thinks and speaks from that mind, and consequently thinks and speaks such things as he could not utter or comprehend in the world. Such a spiritual mind, which is

like the angelic mind, every man has, but because man while in the world speaks, sees, hears, and feels, by means of a material body, that mind lies hid within the natural mind, or lives above it; and what man thinks in that mind he is wholly unconscious of; for the thought of that mind then flows into the natural mind, and is there limited, bounded, and so presented as to be seen and perceived. So long as man is in the body in this world, he is unaware that he has within him such a mind, and in it angelic wisdom and intelligence, because, as has been said, all things that concern that mind flow into the natural mind, and thus become natural according to correspondences. This has been said to make known what the Word is in the spiritual sense, a sense that is wholly abstracted from persons and places, that is, from such things as derive their quality from the material things of the body and the world.

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